

The Many Faces of Christ: Responding to Suffering and Transcendence in the Thought of Barth and Moltmann

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Submitted: 3 July 2023 Accepted: 30 March 2024 Published: 30 April 2024



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Abstract

This article discusses the theological thoughts of Karl Barth and Jürgen Moltmann on Christ, with a focus on the implications of their understandings for the church and society today. The background of this research is rooted in the development of Reformed theology, which places Christ at the center, as well as the challenges of the modern world. The aim of this study is to analyze the contributions of Barth and Moltmann in addressing contemporary social issues through Christology. The methodology used is a literature review with a qualitative approach, involving an analysis of the major works of both theologians, as well as relevant literature. The findings reveal that Barth emphasizes Christ as the transcendent revelation of God, while Moltmann highlights God's solidarity with human suffering, particularly in a social context. Both theologians provide important insights for the church in addressing social issues, urging the church to not only focus on personal salvation but also to actively engage in creating justice and peace. The contribution of this research is to offer a new understanding of the role of the church and Christians in addressing social challenges through the teachings of Christ.

Keywords:

Christ today; christocentric theology; Karl Barth; Jürgen Moltmann; social justice

INTRODUCTION

Christian theology has undergone rapid development since the 16th century, particularly in the Reformed tradition influenced by the teachings of Jean Calvin. The main focus in this tradition is the understanding of God as transcendent and unreachable by ordinary human understanding. In the midst of this progress, two important figures of the 20th century, Karl Barth and Jürgen Moltmann, made highly influential contributions to the view of Christ and his relationship with humanity. Barth emphasized the importance of Christ as the only valid revelation of God, while Moltmann argued that God also participates in human suffering, especially through Christ on the cross (Barth, 1956,

70; Moltmann, 1974, 125). Their thoughts provide rich insights into the relevance of the theology of Christ in a developing world.

In the study of contemporary theology, especially in relation to the understanding of Christ, Barth and Moltmann are figures that are often discussed. Barth rejects the liberal approach that assumes that knowledge of God can only be gained through individual subjective experience, and asserts that Christ is the center of all theology (Barth, 1969, 53). On the other hand, Moltmann responds to the reality of human suffering by stating that God is not a figure detached from such suffering, but rather shares it in Christ (Moltmann, 1997, 101). These two figures have very different views, but both offer a deep understanding of Christ as the source of hope and justice.

This study aims to analyze Barth and Moltmann's thoughts on Christ in the context of the modern world. By focusing on aspects of the theology of Christ that relate to suffering and justice, this article seeks to identify the relevance of their thought for today's church and society. The understanding of Christ taught by Barth and Moltmann can make an important contribution to understanding a more applicable theology, especially in a socio-political context (Torrance, 1996, 112). Thus, it is important to examine how both interpret suffering and how it relates to the church's task in responding to injustice.

The study of the theology of Christ shows a development from classical thinking to more contextual thinking. In Reformed theology, the understanding of Christ is not only seen as a divine figure, but also as a figure close to social and human realities (Vanhoozer, 2005, 92). Barth's thoughts on Christ's transcendent divinity have provided a solid foundation for many theological studies (Robinson, 2007, 133; Wright, 2013, 145). Meanwhile, Moltmann brings a more pastoral approach by emphasizing that suffering is part of the divine plan, which invites people to sympathize more with the oppressed human condition (Moltmann, 1993, 77).

The purpose of this study is to explore how Barth and Moltmann's teachings on Christ influence the church's view of its role in society. In particular, this article wants to show how their theological views can inspire the church's social action in this increasingly complex global context. In addition, the study aims to assess how their teachings on suffering and social justice are still relevant to the challenges facing humanity today. Through this theological analysis, new insights into the role of the church in fighting for the rights of the oppressed and bringing hope are expected.

The problem statement in this study is how the theology of Christ taught by Barth and Moltmann can provide a new understanding of the relevance of Christ in a world full of injustice and suffering. By focusing on these two theologies, this article aims to provide a deeper understanding of the role of Christ in the context of modern society, both in its transcendent and social dimensions (Pannenberg, 1991, 160). The thought of Barth and Moltmann will be examined to see how their views can be applied in the context of church and society, as well as how they advise the church to move in this increasingly complex world (Hunsinger, 2000, 88).

RESEARCH METHODS

The research method used in this article is an in-depth literature review of the theological works of Karl Barth and Jürgen Moltmann, focusing on their understanding of Christ. The data collection process is done through analyzing their main books, such as Barth's *Church Dogmatics* and Moltmann's *Theology of Hope*, as well as other relevant secondary sources (Barth, 1956, p. 102; Moltmann, 1967, 45). The research also uses a qualitative approach to explore theological ideas more critically, by examining the social and theological impact of the two figures' teachings (Torrance, 1996, 120). The analysis was conducted by comparing Barth and Moltmann's views on Christ in the context of suffering and social justice. The data obtained is then organized in the form of a theological narrative that connects their ideas with relevant contemporary issues.

This research approach aims to provide insight into how classical theological thought can be applied in the context of the modern church and society. In this sense, the article not only analyzes theological thinking, but also investigates how such teachings can play a role in addressing current social challenges (Vanhoozer, 2005, 98). The research also includes an evaluation of recent literature that examines the relevance of Barth and Moltmann's theology in contemporary issues, such as social justice and solidarity with the oppressed (Hunsinger, 2002, 72). The whole process utilizes an interpretive methodology to reveal the depth of theological understanding of the two figures and its application in the modern world (Robinson, 2007, 110).

RESULTS

The Reformed Tradition and Its Influence on Theology

The Reformed tradition stems from the 16th century reformation pioneered by figures such as Martin Luther and Jean Calvin. Calvin's teachings on predestination and hope in the authority of Scripture became a strong foundation for Reformed theology (Pannenberg, 1991, 120). This tradition emphasized the importance of a direct relationship between man and God through Christ, rejecting any form of intermediary or hierarchy in the church (Torrance, 1996, 95). Calvinism emphasizes a rational theology, focusing on God's sovereignty over all creation, as well as human responsibility to live in holiness and social justice (McGrath, 2011, 110). In this tradition, the emphasis on total dependence on God's grace is the cornerstone of understanding salvation.

The influence of the Reformed tradition on theology developed along with the development of thought in Europe. Reformed theology placed greater emphasis on the authority of the Bible as the sole source in establishing the tenets of faith (Barth, 1956, 72). This led to the acceptance of the sola scriptura principle that became a central tenet in the Reformed, which demanded that all church teachings must be in accordance with Scripture (Vanhoozer, 2005, 59). This teaching also emphasizes that salvation is God's gift alone, which can be received only through faith and His grace. In later developments, this tradition formed an influential pattern of thought in many Protestant denominations, both in Europe and in other parts of the world (Hunsinger, 2000, 56).

One important aspect of the Reformed tradition is its influence on social ethics and the church's responsibility in society. Calvin and his followers taught that Christian life should not only focus on personal spirituality, but should also manifest in social actions that fight for justice and equality (Grenz, 1999, 102). In this context, the church is considered to have the responsibility to play an active role in social life, both in providing assistance to the needy and in fighting for justice in the world. In other words, Reformed theology does not only talk about individual salvation, but also about how Christians should live morally in their communities (Barth, 1969, 150).

The influence of Calvinism can also be seen in social and political thought, especially in the doctrine of God's sovereignty over all aspects of life. Calvin's teaching emphasized that God is in charge of everything that happens in the world, be it in the natural order, politics, or social life (Pannenberg, 1991, 127). This resulted in the view that the state and the church should not be separate, but should support each other in

achieving higher moral and spiritual goals. Therefore, the church is considered to have the right and duty to judge the actions of the government and society, as well as criticize any injustices that occur (McGrath, 2011, 115). On the other hand, it also teaches that each individual has the responsibility to live according to the moral principles taught in the Bible.

As time progressed, Reformed theology adapted to modern challenges, including those from philosophy and science. Nonetheless, the basic principles taught by Calvin were retained, including the belief that God is the creator and sustainer of this world (Torrance, 1996, 100). Reformed theology not only includes teachings on salvation, but also includes a broader understanding of God's creation and man's role in it. In the Reformed view, science and theology can complement each other, as both are considered to come from the same source, namely God (Hunsinger, 2002, 81). Thus, Reformed theology does not oppose the development of science, but rather seeks to see science within a broader theological framework.

In the 20th century, Reformed theology underwent major changes, especially through the thought of Karl Barth who emphasized the importance of Christ's revelation as the center of all theology. Barth argued that knowledge of God can only be found through Christ and that all human thinking about God must be rooted in the revelation of Christ found in the Bible (Barth, 1956, 86). With this approach, Barth opposed liberal thought that emphasized the human ratio as the primary way to understand God. This paved the way for the development of a more critical contemporary theology that focused on Christ as the sole source of knowledge about God (McGrath, 2011, 118). Barth's thought and its influence on the Reformed tradition shows how Reformed theology continues to evolve in the face of the challenges of the times.

Karl Barth: Christocentric Theology and Emphasis on the Lordship of God

Karl Barth, one of the most influential theologians of the 20th century, is known for his highly Christ-centered approach to theology. For Barth, Christ is not just one of many ways to understand God, but is the only revelation of God that is trustworthy and acceptable to humans (Barth, 1956, 72). Barth's theology focuses on the understanding that true knowledge of God can only be gained through Christ, which becomes the starting point for his entire theological system. This emphasis on Christ leads to the thought that everything related to God must be seen through the prism of Christ, who reveals Himself

as the perfect and final revelation (McGrath, 2011, 112). Thus, in Barth's view, Christ is the center of all theology, and all other concepts of God must be Christocentric.

Barth's Christocentric theology stems from his belief that God is completely transcendent and unreachable by human reason. Barth rejected the view that sees God as an object fully knowable by human reason, a view dominant in liberal theology (Torrance, 1996, 105). According to Barth, the understanding of God should be based on the revelation given by God through Christ, not on human attempts to understand God through rational thought or subjective experience (Barth, 1956, 64). Barth's theology criticizes liberal theology that overemphasizes ratio and human experience as sources of knowledge about God. By emphasizing Christ as the only revelation, Barth directed attention back to the pure and flawless source of revelation: The Bible as divine revelation.

The emphasis on the revelation of Christ in Barth's theology also leads to his view of the unity between God and man. In Barth's theology, Christ is the full embodiment of God and man, bridging the infinite distance between creator and creation (Barth, 1969, 113). Through Christ, human beings can come to know God in an entirely new way, one that does not rely on human achievement alone, but solely on God's grace. This changed the traditional view of how the relationship between man and God could be understood. For Barth, man cannot come to God through his own efforts, but only through the grace given through Christ as the full and final revelation of God.

In addition, Barth's theology also speaks of humanity's complete dependence on God's grace that is independent of human effort. In Barth's view, salvation is a complete act of God, and not the result of human works (McGrath, 2011, 115). Barth emphasized that salvation comes only through Christ, who is the unfathomable and incomprehensible manifestation of God's love to the human mind. Barth's theology therefore introduced a new understanding of salvation, namely that human beings are entirely dependent on God's grace given through Christ. This understanding contradicts previous views that put more emphasis on human effort in achieving salvation.

Barth's Christocentric theology also impacted on his understanding of the church and its mission in the world. In Barth's theology, the church is a community of people called to bear witness to Christ, and not to put forward their own righteousness (Barth, 1981, 87). The church has the task of conveying the gospel of Christ, which is the revelation of the true and loving God. The church's duty is not only limited to spiritual matters, but also includes its involvement in social and political life, where it must take a

stand against the injustice and suffering that occurs in the world (Vanhoozer, 2005, 92). For Barth, the church must not be caught up in doctrines that are separate from Christ, but must constantly remind people of the center of all Christian teaching: Christ as the full revelation of God.

One of the things that distinguishes Barth's theology from other theologies is his very firm view on the humanity and divinity of Christ. Barth emphasized that Christ is the only way to understand God completely. In Christ, both the divine and human aspects are united in one person, which shows that God is both transcendent and immanent in the life of humanity (Pannenberg, 1991, 123). There is no division between Christ's divine and human nature that separates the two dimensions, but rather they should be understood as an inseparable unity. This concept shows that through Christ, God is not only involved in His creation, but also plumbs the depths of human experience, including suffering and death.

Finally, Barth's theology is also closely related to his understanding of the moral and social obligations of Christians in the face of a challenging world. By focusing on Christ as the center of theology, Barth invited Christians not only to contemplate personal salvation but also to pay attention to social justice (Hunsinger, 2002, 97). In Barth's view, the salvation that Christians receive must be realized in concrete actions in the world, including in the struggle against injustice and oppression. For Barth, Christianity cannot be separated from social life, and every human action must be seen as a response to the love of God that has been revealed in Christ (McGrath, 2011, 121). Barth's theology asserts that faith in Christ not only transforms one's personal life, but also changes people's relationship with the world around them.

Jürgen Moltmann: A Theology of Suffering and Solidarity with Humanity

Jürgen Moltmann, as a post-Holocaust theologian, developed a theology that emphasized God's suffering and solidarity with humanity. In his book *The Crucified God*, Moltmann describes how Christ's suffering on the cross was not only an act of sacrifice for human salvation, but also a way for God to empathize and participate in the suffering of humanity (Moltmann, 1974, 82). According to Moltmann, suffering is part of God's plan of salvation, demonstrating God's solidarity with His suffering people. This concept contradicts the traditional view that emphasizes God's glory without taking human

suffering into account. Moltmann argues that a God who does not suffer is a God who is distant from the real world and the difficulties that people face (Moltmann, 1993, 124).

In Moltmann's theology, suffering is not only limited to individual experiences, but also extends to the collective suffering of humanity. This leads to the idea that God suffers in the experience of social suffering, such as oppression, war, and injustice. Moltmann emphasizes that theology must take into account the reality of human suffering in this world, and that God is not only present in moments of happiness or victory (Moltmann, 1995, 98). In this view, Christ's suffering becomes a means for humanity to understand that God is not separate from their suffering. This understanding changes the way we see the relationship between theology and social life.

Moltmann also puts forward the idea that theology should speak of the future, of the hope offered by the suffering Christ. According to him, Christian hope is not only about salvation after death, but also about the transformation of this world into a better place (Moltmann, 1997, 76). Moltmann's theology focuses on an eschatology that leads to the liberation of humanity and creation from the suffering experienced in this world. This hope becomes the force that drives the church and Christians to work for justice and peace in the world (McGrath, 2011, 113). Christ's suffering is not only a sign of God's love, but also a reason to strive for better social change in the world.

Moltmann's theology of suffering rests on a Trinitarian view, in which God as a living community is interconnected in all three persons. Moltmann argues that God's suffering on the cross shows that God is a God who is involved in the world directly and intimately (Moltmann, 1997, 92). In this view, suffering is not a sign of God's weakness, but part of His power to save and liberate humanity from oppression. God, in Moltmann's theology, is not separate from the suffering of His people, but instead is present in that suffering to provide hope and healing (Hunsinger, 2000, 101). In this sense, Moltmann develops an understanding of God who is close to this world, who empathizes with humanity and their suffering.

On the other hand, Moltmann also criticizes theological views that emphasize the separation between God and His created world. For Moltmann, a view that overemphasizes divinity without taking into account God's presence in the suffering of the world can create a distance between Christian faith and worldly reality. Moltmann points out that the suffering Christ is an image of God present in the suffering of his people, so Christianity should focus on changing the world manifested in concrete actions. In this

respect, Moltmann's theology has strong implications for social and political ethics, where churches and Christians are invited to engage in the struggle for justice and liberation (Pannenberg, 1991, 156).

Moltmann's theology also focuses on eschatology and hope for a better future. In this context, Moltmann proposes the concept that Christian hope is not only about life after death, but also the transformation of this world towards a more just and peaceful order (Moltmann, 1993, 144). This hope moves Christians to not only wait for personal salvation, but also to actively participate in the process of social and political transformation that will bring peace and justice. Moltmann argues that the church has a responsibility to engage in social change and fight for the liberation of the oppressed (McGrath, 2011, 125). Thus, Moltmann's theology encourages Christians to see suffering not as something to be taken for granted, but as part of the struggle to realize God's kingdom on earth.

Moltmann's theology invites us to see solidarity with suffering as a way to feel God's presence in this world. For Moltmann, theology is not only about doctrines or teachings, but also about concrete actions that lead to liberation and justice for all humanity (Hunsinger, 2000, 111). Through this solidarity, Christians are invited to share in the suffering of this world while bringing eschatological hope that can trigger change. Moltmann's theology introduces the view that the suffering God is the God who saves his people, and it becomes the foundation for the entire social action of the church. In this way, Moltmann gives a deeper understanding of how Christian theology should interact with the social and political world, where suffering is transformed into a force for transformation.

DISCUSSION

Comparison of Barth and Moltmann's Thought

The theological thought of Karl Barth and Jürgen Moltmann has been highly influential in the Reformed tradition, but both have different approaches to the concept of Christ and suffering. Barth focuses more on Christ as the only revelation of God that humans can accept, while Moltmann emphasizes that Christ's suffering reveals God's solidarity with suffering humanity. Barth rejects the liberal view that sees understanding of God based on rational human experience, while Moltmann considers suffering to be an essential part of our understanding of God (Barth, 1956, 70; Moltmann, 1974, 85).

Although both place Christ at the center of theology, Barth's focus is more on God's transcendent sovereignty, whereas Moltmann focuses on God's immanence in suffering. This difference indicates a profound difference in the way they see the relationship between God and man in the context of salvation.

Barth, in his Christocentric theology, prioritized the revelation of God found in Christ as the only way to know God (Barth, 1969, 130). For Barth, God is completely transcendent and cannot be understood by the human mind except through His revelation in Christ. This means that true knowledge of God can only be obtained through the revelation given by God through Christ, which is revealed in the Bible. On the other hand, Moltmann further emphasizes the understanding of God that is inseparable from human suffering, highlighting Christ's experience on the cross as a form of God's presence in the suffering of His people (Moltmann, 1993, 114). Moltmann sees suffering as a means of identifying God with the human experience of suffering, which serves as a path to humanity's salvation and liberation.

In terms of the understanding of suffering, Barth regarded Christ's suffering more as an act of sacrifice that brought about human salvation without emphasizing the aspect of God's solidarity with human suffering itself. For Barth, Christ is a symbol of God's love that saves humanity through His death (Barth, 1956, 95). In contrast, Moltmann insists that the suffering of Christ must be understood in the context of God's solidarity with His people. Moltmann argues that God, through Christ's suffering on the cross, shows that He is not separate from the suffering of humanity, but rather actively participates in the experience (Moltmann, 1995, 72). In this view, suffering is not only an act of sacrifice, but also an expression of love that is directly involved in the suffering of the world.

The eschatological thinking of these two theologians also shows significant differences. Barth emphasized that eschatology should be understood in the context of the existing revelation of Christ, where salvation and justice have already been achieved through Christ (Barth, 1969, 158). In Barth's view, eschatology is the fulfillment of what is already revealed in Christ, so there is not much focus on social or worldly change. In contrast, Moltmann emphasizes an active eschatological hope, in which Christians are invited to work for social justice and world peace (Moltmann, 1997, 102). Moltmann sees eschatology as a hope that must be realized in everyday life and in the struggle to create a more just world, in accordance with God's vision for this world.

The Trinitarian theology developed by these two figures also shows clear differences. Barth views God as an entity that is completely transcendent and separate from the world, while Moltmann emphasizes equality and interconnectedness in the Trinitarian relationship (Vanhoozer, 2005, 143). In Barth's theology, despite the unity in the Trinity, God remains unreachable and focuses more on His absolute authority. Moltmann, on the other hand, emphasizes that the relationship in the Trinity is a community of equality, and that the relationship reflects how humanity should live in justice and brotherhood (Moltmann, 1993, 134). Moltmann's theology provides a more inclusive and social picture of God, one that is closely connected to suffering and justice in this world.

In terms of the church's relationship with society, the thoughts of Barth and Moltmann offer two different perspectives. Barth emphasized that the church must be faithful to the revelation of Christ and maintain the pure teachings of the Bible as the primary source of theology (Barth, 1981, 88). For Barth, the church must maintain the purity of doctrine and must not get caught up in political or social interactions that are not directly related to the gospel. Moltmann, on the other hand, sees the church as an active agent of social change, which should be involved in the struggle for justice and against injustices occurring in the world (Moltmann, 1995, 112). The church, according to Moltmann, functions not only as a place of worship, but also as a community engaged in the creation of a better world, in accordance with the eschatological vision offered by the gospel.

The understanding of salvation is also a point of difference between these two theologians. Barth sees salvation as a gift given by God through Christ, which brings humanity to righteousness and peace in relationship with God (Barth, 1969, 162). In his view, salvation is the complete work of God, which cannot be achieved through human effort. Instead, Moltmann emphasizes that salvation is also concerned with social and worldly liberation, where humanity is called to strive for justice and change in society as part of salvation (Moltmann, 1993, 120). Moltmann views salvation not only as a personal experience, but also as a social process that includes liberation from suffering and oppression.

The two theologians had very different views on how Christian faith should translate into social action. Barth emphasized the importance of sound doctrine and faithfulness to Christ's revelation in the life of the church (Barth, 1956, 105). Moltmann,

on the other hand, emphasizes that Christian faith should be manifested in concrete actions that focus on social justice and peace (Moltmann, 1997, 138). For Barth, church teachings must remain pure and insulated from socio-political influences, while Moltmann invites the church to actively participate in social and political struggles. Moltmann's thinking leads to the understanding that the suffering Christ teaches us to empathize with the suffering of the world and work for better social transformation.

Christ Today: Implications for Church and Society

Christ today serves as the center of theological thought and church life in the evolving modern world. The understanding of Christ is not only related to the historical figure, but also to the actions of Christ in social and political contexts relevant to the times (McGrath, 2011, 145). In Reformed theology, both developed by Karl Barth and Jürgen Moltmann, Christ becomes a model for the church in fighting for justice and social transformation in this world (Barth, 1956, 72; Moltmann, 1997, 102). The church is invited not only to see Christ as a personal savior, but also as an agent of change in wider social life. This carries important implications for the church in carrying out its mission in the midst of a challenging society.

In Moltmann's understanding, the theology of Christ's suffering is not only about sacrifice for human salvation, but also about God's solidarity with the suffering of his people (Moltmann, 1974, 85). This changes the way the church sees its mission in the world, where it is invited not only to preach about personal salvation, but also to be directly involved in alleviating social suffering. A church that follows Christ's example will be moved to work for social justice, fight for the rights of the oppressed, and speak the truth in the face of oppression (Moltmann, 1993, 116). This understanding invites the church to be a living witness of Christ, who not only teaches love, but also applies it in real life. Thus, Christ today challenges the church to actively participate in a world filled with injustice and suffering.

Barth, in his Christocentric theology, argued that the church should be faithful to the revelation given in Christ and remain focused on the Bible as the primary source of faith teachings (Barth, 1969, 113). For Barth, the church has the responsibility to communicate the gospel purely, without being influenced by worldly ideologies or politics. However, the church also cannot ignore the social realities that occur in this world. In this regard, Barth recognized that Christ is the center of the church's teachings, but also taught

the church to see the world with the eyes of Christ, who was full of love and sacrifice (Torrance, 1996, 99). The church, according to Barth, must continue to defend the truth of the gospel while engaging in the world to bring about transformation guided by Christ's revelation.

Moltmann's theology provides a more active view of the church's relationship with society. Moltmann emphasizes that theology must involve hope and active action to improve the state of this world. In his view, salvation is not only a personal experience, but is also related to real social change in the world (Moltmann, 1995, 102). Christ who suffered and gave His life became the model for the church in working for social change and justice. The church, according to Moltmann, must be directly involved in efforts to reduce social suffering, fight for human rights, and address the injustices that exist in the world.

One of the greatest contributions of Moltmann's thought is his world-oriented view of eschatology. Moltmann argues that Christian hope is not only focused on life after death, but also on the renewal of this world that is sought through the work of Christ (Moltmann, 1997, 122). This hope leads the church to engage in the world by bringing the values of the kingdom of God, such as justice, peace and equality. By emphasizing eschatology as world transformation, the church is invited not only to wait for life after death, but also to fight for the liberation of humanity in everyday life. This leads to the understanding that the church cannot be separated from the social struggles that exist in this world.

On the other hand, although Barth emphasized the transcendent revelation of Christ, he also recognized the importance of the church's involvement in the world (Barth, 1969, 158). The church that follows Christ must be a living witness and relevant to the surrounding world. According to Barth, the church should not be isolated or separated from the social and political realities of the world. The church must show that the Christian life is not only about personal spirituality, but also about concrete actions that contribute to the good of society (Vanhoozer, 2005, 119). The true church is one that lives according to the teachings of Christ in the context of the real world, not just in a worship space.

In the thinking of Barth and Moltmann, there is a clear understanding that Christ today implicates the church to not only save souls, but also to fight for social justice. The church is invited to connect faith with concrete actions that bring about change in

people's lives (McGrath, 2011, 150). This understanding leads to the view that Christ's salvation is not only individual but also social, leading to the liberation of humanity from oppression and injustice. A true church is one that sees the world with the eyes of Christ, who is loving, just, and concerned for the suffering of humanity (Fiddes, 2000, 110).

Christ today challenges the church to transform and become an active agent of social change. The church should see the challenges of the world, such as poverty, injustice, and discrimination, as opportunities to realize Christ's teachings in everyday life. In this regard, the church should engage in service to the needy and support policies that favor justice and peace (Hunsinger, 2000, 103). A theology of Christ that is relevant to this age invites the church not only to talk about love, but also to demonstrate love in concrete actions. Thus, the church becomes an effective tool in bringing about the kingdom of God in this world through real social action.

Finally, a contemporary understanding of Christ also invites the church to reflect on its role in facing global challenges, including environmental and human rights issues. A church that follows Christ's example will strive for a more sustainable life and care for God's creation (McGrath, 2011, 155). This understanding speaks not only of social action that is local, but also global, given the challenges facing humanity at the world level. A church that lives in Christ will seek to improve the world in ways that reflect social justice, peace, and responsibility for creation (Pannenberg, 1991, 167). Thus, the church is invited to see Christ as a living example that must be translated in every aspect of social and global life.

CONCLUSION

Karl Barth and Jürgen Moltmann's theological thinking on Christ provides deep insight into how the church and Christians should understand their role in the modern world. Barth, with his Christocentric theology, emphasized that Christ is the absolute revelation of God and the only way to know God, while Moltmann proposed a more inclusive view by emphasizing God's solidarity in the suffering of humanity. Both, though different in their emphasis-Barth on the lordship of Christ and Moltmann on suffering and social justice-contribute insights that enrich contemporary theology, calling the church to actively engage in social change and fight for justice.

The contemporary theology of Christ developed by these two figures invites the church to not only focus on personal salvation, but also to pay attention to the social

challenges that exist in the world. The church is invited to be a living agent of change in accordance with the teachings of Christ, who not only speaks of love, but also embodies it in concrete actions that lead to justice and peace. The thoughts of Barth and Moltmann remind us that Christ is the center of Christian life, and through Him, the church is called to engage in the world lovingly and responsibly, both in a spiritual and social context.

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