

Christology from Below: Dogmatic Theological Study of the Presence of Christ for Marginalized People from Perspective of Wolfhart Pannenberg

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Abstract: Christ is a representation of God's presence that can be felt and seen by all humans in this world. Jesus, through every action he made, clearly stated that the invisible nature and existence of God became visible and real in the eyes of the world. By and through Jesus Christ, the real form of God's government is present to bring the peace that everyone is waiting for and longing for. However, His presence gave rise to a lot of controversy about His identity, who was fully God and fully human. The research method used by the researchers in this paper is the qualitative (Literature) method. This research method was obtained by conducting library research (Literary) and exploring some information about the object of written research, namely marginalized groups. Wolfhart Pannenberg is one of the figures who applies his thinking to his human side. He saw the way God became human and humanized humans. By His humility as a human, He upheld justice for the oppressed, raised the dignity of the persecuted, fed the hungry and privileged those who were looked down upon. That is why, according to Pannenberg's thinking, a manifestation of the faith of people who claim to be Christians is to pay attention to people who are marginalized in this world. Because, living faith is a living practice that cares about the surrounding environment.

Keywords: Christology, Christology from Below, Marginals, Wolfhart Pannenberg

INTRODUCTION

The presence of Christ as a representation of God is an important foundation in Christian life as a manifestation of God the Father's grace. God presents and provides salvation through His only Son (John 3:16). Concerning God's actions, Volver Kuster emphasized that the presence of Jesus Christ proclaimed God's saving reign (Kuster, 2017). This means that Jesus, in every action he makes, clearly declares the invisible nature and existence of God to become visible and real in the eyes of the world. God cannot be found except in Christ. It is by and through Jesus Christ that the concrete form of God's government is present to bring the peace that everyone is waiting for and longing for.

Referring to this understanding, at the dogmatic theological level of the church in 451, an ecumenical council in Konseldon formulated a picture of Jesus' full humanity and divinity with two types of Christology, namely Jesus Christ is God who faces humans and humans who turn to God (Urban, 2003). This means that in Jesus Christ, divinity and true humanity are united, which cannot be separated in one person. A person who cannot be limited by His divinity and is connected to His humanity. This formulation itself was born as an effort to fight various views that tried to separate Jesus' divinity and humanity.

For example, the Council of Constantinople in 381 revealed that Jesus was truly God and truly human (Lane, 2016). But how could both be at once in Jesus. This opinion contradicts Cyrillus of Alexandria in 412 who revealed that Jesus was the Word. He tried to combine the two. Meanwhile, the Nestorius group opposed it by asking how it was possible to call a 2-3 year old baby God? For this reason, Nestorius' group differentiated between the two into Jesus and God the Word. The same thing was supported by Eutyches who tried to mix the divinity and humanity of Jesus, but it created a contradiction because it created another form that came from combining the two. These various understandings gave rise to theologians' interest in exploring the person of Jesus, especially views about His humanity and led to the Council of Chancellors as an effort to eradicate wrong teachings regarding the interpretation of Jesus Christ.

Based on the understanding above, an understanding of Christ emerged in a discussion called Christology. Christology comes from the Greek "Christos" and "logos", which means the science of Christ. Christology is part of a broader science, namely Theology (Rukiyanto, 2021). The main task of Christology is to investigate, reflect and explain the human person of Jesus in his relationship with humans and with God. Jesus shows His human name and Christ shows the function and role of Jesus. The culmination of this Christology leads to the recognition that Jesus Christ is God as well as a reflection of human belief that Jesus of Nazareth is the Christ, namely the person who was anointed as the Savior of the world (Lohse, 2001). From this presentation it can certainly be seen that the main emphasis to be conveyed is the spirit of Jesus of Nazareth.

Not forgetting to be discussed and studied theologically, Martin Luther revealed that all divinity is in the Word and God's essence is given through His Word. Thus, humans can only know God through the person of the living Word, namely Jesus (Ellingsen, 2017). Luther emphasized the core of the Christian faith as well as the answer to various problems in Christian life. For Luther, talking about the core of the Christian faith was talking about the saving work of Christ, inviting and attracting everyone to Him in a friendly way, both through his words and his attitude. That is

why, people who want to be attracted by Jesus will recognize Him through His actions that that person has experienced.

A similar point was expressed by Paul Tillich, arguing that Christianity had to create a new form of human existence. Jesus of Nazareth can be accepted as the Christ. Human renewal is seen from His person and His person is seen through His history. So, whatever name is given to Him and what His form was like before until now, everything is real in one human being, namely Jesus (McGrath, 2017).

It seems that Tillich's understanding was influenced by the thoughts of Martin Kahler who looked at Jesus from history, but this method will not provide maximum answers because it is based on the extent to which the Bible explains about Jesus. In fact, Kahler doubted that the Gospels were presented in the same way from one to another if examined from a critical form. This indicates that the history recorded varies depending on the form of criticism. So Kahler offers another way of understanding history, namely with the terms *historisch* and *geschichtlich*. *Historisch* refers to events that occurred in the past and are not related to the present, while *geschichtlich* refers to events that occurred in the past but hold meaning until the present. He uses these two terms to explain the historical Jesus and the Jesus of faith. The historical Jesus is the Jesus whose historicity has been studied only to find out the chronology, but the Jesus of Faith is the Jesus who was preached by the apostles in the past and still has meaning today (Purwoko and Siregar, 2022). So, the history of Jesus is very unique and the meaning carried through His history will never become obsolete over time.

However, Wilhelm Herrmann rejected Kahler's statement that he saw Jesus from His history, because for him the apostles' preaching was a form of faith. Faith needs to be seen from a person's belief in something that may not be a historical fact and this is what will later become a product of faith. Herrmann eschews faith from historical facts. Because for him, trying to prove faith with historical facts is a fatal mistake. Faith must be firm and not based on history which can change (McGrath, 2001). Herrmann did not understand revelation as generally valid knowledge. Rather, he considers revelation to be a human experience in which a person becomes aware of the life-giving power of the Divine. In fact, Jesus' readiness is known through God's revelations in every history and how these revelations affect humans, especially their inner states. Thus, history should not be separated from God's revelation.

Based on the understanding of the theologians above, it is clear that Christology is the result of humans' representation of God through the person of Jesus Christ. His divinity and humanity unite to reach humans who are looking for God. Based on this understanding, it can be said that Jesus is God's way of communicating to His people. If Job's communication with God was mediated by storms, now it is through the Word. God is not bothered by Him appearing distant from His people. It's just that He is getting closer in the Word that speaks no longer from the flames of fire, but from the mouth of a Jew (Yancey, 2001). Thus, God who is far away can be known as close through the humanity of Jesus which is united with His divinity as Christ. If human representations of the human Jesus are not the same, everything must be based on an understanding of locality in order to describe Jesus through His historicity.

An understanding of the historicity of Jesus certainly cannot be separated from the experiences of the apostles and witnesses recorded in the New Testament as people who witnessed

directly the work of Jesus during his journey on earth. Their testimony is interpreted as a manifestation of the early church's faith in Jesus. However, they would not have been able to come to the knowledge of this faith if it had not been for the human approach taken by Jesus. Jesus was present among humans in human form so that humans themselves could recognize Him and admit that Jesus was truly God and truly human. This was also marked when Jesus questioned himself to his disciples, "Who do people say that I am?" (Luke 9:18). This shows that people have doubts about Jesus. However, some of them answered by viewing His divinity as the fulfillment of the presence of the Messiah, the Son of God (Luke 9:20) while He still cared about human rank and status (Mark 12:14). However, for Jesus, the most important thing was to present Christ as real as possible through actions that brought peace (Lumbantobing, 2008).

Moving on from the human locality itself, descriptions of Jesus become diverse. For example, William Blake, a poet who viewed Jesus from the Lakota perspective, described Jesus as "the bull son of God." There are also those who view him as a teacher, prophet and spiritual teacher or even the Son of God, Messiah, Savior, Great King, Bringer of Peace and so on (Groothuis, 2008). However, in understanding Jesus as Christ is God who liberates and reconciles humans with God.

Then, with this theological study and discussion, it is no less important to raise a question, namely, how do marginalized groups such as rickshaw pullers, scavengers, street vendors, widows, orphans, disaster victims, etc., view Jesus? Can talking about the presence of Christ also provide freedom in the world, especially to people who are hungry or those who are suffering?

Starting from this question, the author is interested in discussing the understanding of Christology which presents Christ in a real way for the people mentioned above. Because, if you approach and preach about Christ through speeches or academic pulpits, it will seem difficult to understand, especially when faced with the reality of their miserable situation. Generally they understand that Jesus did not act fairly, if they reflect on the reality of their existence. Therefore, it becomes a challenge to explain and present Christ concretely to marginalized people, as Fiorenza, a feminist theologian, stated that Jesus was present in the world to proclaim God's rule to the poor, sinners, tax collectors and prostitutes (Fiorenza, 1994). Talking about the presence of Christ must of course cover all groups, including marginalized groups.

Thus, a special perspective is needed that departs from the context of the human person Jesus was on earth. Because, if the discussion starts from the perspective of His divinity alone, it will be difficult to reach and reach humans who tend to be based on and based on rational thinking. Likewise, a discussion of Christology like this will only speak from the position of God himself, not for humans, has an exclusive tendency and does not answer humanist and pluralist issues. This is what Wolfhart Pannenberg emphasized, that speaking of Christology cannot take as its starting point the concept of the Incarnation - the divinity of Jesus alone, but also talk about Him also from His historicity (Pannenberg, 1977).

Pannenberg is a theologian of historicity. This recognition is based on his approach to the Bible historically. For Pannenberg, God works in and through history, where faith is also connected to the Historical Jesus. The Historical Jesus is a revelation from God who wanted to reveal the man Jesus and a message for the further development of Christians (Bradshaw, 2009). Simply put, Jesus' life should have exemplary meaning for Christians today. The true Christ is the Christ who is

proclaimed in a real way by subsequent generations (Pannenberg, 1970). That is why even though Christ no longer carries out His ministry in this world with humans humanly, He continues to live in the pattern of human life from generation to generation.

Based on his thinking which departs from something that is reason, Pannenberg sees a form of faith implicit in the assignment of the Christian message to eschatology. For him, Christology cannot be separated from the concept of eschatology. Even if Christology culminates in eschatology, the emphasis must also focus on present life (Mostert, 2002). That is why Pannenberg emphasizes eschatology which focuses on the present, encouraging humans to create transformations in the present as well as from past mistakes in order to welcome the future (Pannenberg, 1971). Mistakes often occur when the focus of eschatology is only directed at waiting for the future and isolating the present. In fact, eschatology is seen today to welcome the future as a form of faith.

Pannenberg understands that today is one of the steps towards the future which must be faced and interpreted through practical experience in addition to existing theory without ignoring the current context in interpreting the series of history so that eschatology leads humans and all creation to participate in the glory of God (Who , 2019). Pannenberg prefers to see Jesus from the perspective of His historicity as an effort to answer questions regarding the real presence of Christ, especially for marginalized people.

In line with this, for Pannenberg there are two concepts of Christology, namely Christology from Above and Christology from Below. Christology from Above begins with the divinity of Jesus with the concept of His incarnation, namely the event of the descent of the Son of God from heaven or as a person who was exalted at the right hand of God. This concept was generally used in the early church and ancient church fathers who described Jesus as appearing through the preaching or speeches of the apostles. This Christological model can also be seen from the confession of the Gospel of John which uses the word "Word" to refer to Jesus. The word was sent down by God to earth and reached humans (Alakaman, 2019). Meanwhile, Christology from Below is an understanding that starts from the birth of the human Jesus History from Nazareth to the recognition of His divinity which leads to messages through actions and fate in the death and resurrection of Jesus, then arrives at the concept of incarnation. The Son of God entered something strange and full of humiliation by becoming a human being who revealed himself in the man Jesus. Thus, this has simultaneously become an indescribable honor or exaltation for the man Jesus.

In answering the challenge of who Jesus is, Pannenberg presents three reasons why the presence of Christ which begins with His divinity (Incarnation) or is often called "Christology from Above" seems less relevant in answering questions about how the second person of the Trinity (Logos) looks like.) for this world, namely:

1. The most important task of Christology is to present accurately and rationally the reasons for the recognition of Jesus' divinity. However, Christology from Above cannot speak rationally about His divinity. However, the thing to do is ask about the historical appearances of Jesus that led to the recognition of His divinity.
2. Christology which takes the concept of logos raises several problems. If the Word could become a man from Nazareth or Jesus was the Son of God, then Jesus' Judaism and how He lived in the world would not be important to consider. Even though the concept of His

humanity plays an important role in God's relationship with humans and establishing friendship with humans. So, humans find it easier to find God through the logos that becomes humans. God's Fatherhood also becomes clear and transparent through the human person Jesus. Especially the concept of His death makes His personality more rational. This also attracts people to have strong faith.

3. In the concept of Christology from Above, a person must stand as God to be able to understand the concept of the divinity of Jesus who came to earth. As close as humans can get, they will not be able to explain what and how faith is. Because, the image of Christ only exists in false thoughts.

Pannenberg's understanding is in line with Kung who interpreted Jesus from his humanity, not from his divinity. For Kung (1984), Christianity must be able to show itself and establish good dialogue in the contemporary world and maintain what it means to be a Christian in the modern world, where the challenges faced revolve around the issue of humanism. Furthermore, Christian faith is reflected not only in human actions around humanism, but also has the power to respond to the dehumanization of the modern humanistic human world. In this way, Christians can understand the essence of Jesus' presence which is able to answer today's problems.

The figure of Jesus in his humanity is an ideal role model and is worthy of emulation by humans. This is evident from the suffering that Jesus faced, such as poverty, disease, oppression carried out by government authorities and religious leaders, where these cases are also vulnerable to being experienced by people today. However, Jesus looked at them without labels and made them objects of love and help. This was done by Jesus as a form of social change that supports justice in the world (Bosh, 1999). Jesus freed people who had lost their rights due to people who were not responsible for their duties.

Through this fact, humans are in the dynamic development of faith, from the past to the present. This dynamic faith is the pattern of human renewal. At the same time, it is the meaning of Christ's resurrection which indicates a changed life. So active human action as part of God's care and focusing human goals on God should respond to this gap. Those who are able to explain Jesus Christ and His deeds are no longer limited to making speeches about His divinity, but have been transformed into direct actions that reach universally. So, those who know Jesus Christ are not only people who are in joy and prosperity, but also people who are oppressed, weak and even people who don't know who Jesus is at all. Jesus' rational humanity would be very easy to understand through human senses. Jesus no longer recognized discourse or information that was difficult for the human mind to understand. This does not support opinions that overrule faith. It's just that not everyone has enough faith to understand Jesus, but everyone has a mind that can find out about Jesus through His history. In this way, reason will inspire human faith which is assisted by divine power originating from the Holy Spirit. So, the image of God in humans can also be reflected in the people around them.

This understanding is also important for the contemporary church to apply as a form of open church mission, struggling and providing answers to the problems of daily life related to humanism such as poverty, oppression and the existence of religions in the world. The church continues to move to spread love and help people who are marginalized and looked down upon by the world.

So, through a Church that imitates Jesus, it is also able to set an example to society. For this reason, the Church is required to become a visionary church in order to present Christ in the present context, especially for the people mentioned above, which can be seen in the church's theological efforts to embody who Jesus is.

METHODOLOGY

The research method used by the author in this paper is the Qualitative Research (Literature) method. This research method was obtained by conducting library research (Literary) and exploring some information about the object of written research, namely marginalized groups. In this case the author tries to use books, journals and several other sources as material for developing this writing. Pannenberg seeks to understand human thought patterns, which generally make it difficult to believe psychologically in things that cannot be perceived by human senses. In order for the person of Christ to appear close to humans and accessible, he begins his understanding by looking at the history of Jesus as a human, growing and developing like a human, interacting and acting like a human which makes it easier for humans to describe the person of Jesus. This rational introduction will later be able to inspire faith. So that faith is firm, grounded and logical. If you are asked about who Jesus is, it will be easy to answer through concrete actions that can be felt by those around you as the impact of the person of Jesus Christ.

RESULTS AND DISCUSSION

1. Inheritance of Understanding Christology From Below in HKBP Theological Documents

Discussions about Jesus' readiness have had a long history in the traditions and teachings of the churches until now. However, the formulations established by churches in the form of confessions or dogmas are a form of human effort within its limitations to explain the unlimited reality of God (Subandrijo, 2016). Even since the early church, belief in the two persons of Jesus has become an inseparable theological heritage, where He is truly human, but also truly God. However, the starting point for getting to know Jesus is always debated. He is God who descended to earth leaving His throne or man who attained divinity from His resurrection. As the understanding of modern theologians developed, two terms were established to understand Jesus Christ, namely Christology from Above and Christology from Below. Especially in the 18th century BC, churches in Asia, Africa and America began to form their own confessions or confessions. Awareness of the formation of this confession is proof that this confession originates from something historical. It cannot be interpreted simply without looking at the context according to the era. Apart from that, the culmination of the recognition of Jesus as God is His resurrection from the dead. That is why this will only be achieved if we understand Jesus from the point of His humanity, namely understanding Christology from below.

However, talking about dogma or church teachings certainly cannot be separated from historical memories which show the development of human understanding in order to know God. This history has become a permanent legacy and can be seen from subsequent theologians. For example, when explaining Pannenberg's thoughts, it will be seen that there is a legacy of previous theologians' thoughts contained in his thinking. If we look at Pannenberg's emphasis on Christology in history, he has also been influenced by Luther's thought, which created a new

formulation of the Christology of the early Church. If the early Church inherited traditional Christology which believed that Jesus Christ was truly God, then Luther added a deeper meaning, namely that Jesus Christ was also truly human who focused on the works of salvation that he did in the world. Furthermore, Pannenberg inherited Luther's thinking by emphasizing the work of Jesus from the history of His salvation.

How Pannenberg's thoughts were passed down to the dogmas or confessions of the churches, especially the local Huria Christian Batak Protestant Church, HKBP, needs to be looked at carefully, because to say that Pannenberg inherited it in its entirety would be a lie. This shows that theology will only land and gain meaning only if it is adapted and able to respond to the current context, for example the context that occurred in Latin America which was often colonized by rulers who abused their power. This incident tries to be confronted with the character and nature of Jesus when He carried out His work and ministry in the world. Jesus is called the Political Christ. Jesus' life always took risky paths against oppressive powers. He was a revolutionary who defended the poor and weak. His crucifixion was associated with people who rebelled against an arbitrary government system. His life full of suffering became an example for everyone to share their suffering in fighting for social justice (Panggabean, 1991). This shows that Jesus' life on earth was inseparable from research and knowledge that could defeat human imagination. In this way, churches throughout the world can consciously form their own dogmas as witnesses of Christ's deeds.

Based on this awareness, HKBP formed its own dogma or confession. Confession in 1951 Article 3 which contains the confession that Jesus is the true God and true man. He was also crucified on the Cross to free humans from sin, from death and from the power of the devil. Then, ascend to Heaven and will return to earth to judge the living and the dead. However, people increasingly reflect on the appreciation of Jesus' work and ministry through the context that occurs from time to time. So that humans themselves recognize that Jesus is truly on the side of human life. This is where the legacy of Pannenberg's historical Christology begins to be seen, where the HKBP Confession in 1951 was revised to become the HKBP Confession in 1996. Article 1 concerning the recognition of Jesus as God the Son found a bright spot that He cared about human suffering and shared in suffering.

It was through this suffering that Jesus showed himself to be on the side of human life which must be better. For this reason, during Ephiphany week, after the sermon is finished (when closing the service) the liturgist prays that the hearts of His people will be tapped so that their hearts and souls will be willing. Then, practically speaking, humans must respond by producing good work, paying attention to people in need and avoiding behavior that harms other people, such as corruption, theft, abuse of power, and so on. This is supported by the 1996 HKBP Confession, article 3 concerning humans, which rejects slavery or the notion that humans can be treated like machines or animals.

Thus, all human actions that dehumanize other humans are considered a violation. So now, confessing Jesus is no longer enough in the circle of proving Jesus' true 'readiness'. But more than that, Jesus must be recognized as He who overcomes all human problems and is present in every human struggle. This can be seen from life practices that pay attention to human experiences and the struggles that are still suffered today. Simply put, the confession of faith about Jesus is able to

bring people to a new understanding of the situation that occurs. Thus, the church through its confession must be responsive in providing answers to life's struggles so that Jesus can be felt to be present there. How Jesus, who was united with Jewish blood, did not destroy the rules but renewed them, becoming one community, but through His way of life, He changed the Jews into Jewish Christians. Through this experience, Batak people also met Jesus Christ with the teachings carried out by Nommensen, who converted Batak people into Batak Christians (Boangmanalu, 2014). Nommensen did not come to Batak land with a philosophical approach, but rather with action. The action brought him as close as possible to the Batak community, so he knew the needs of the Batak people in the Batak context. These events can be paralleled only if humans are willing to research history. Even though it was not by the same Jesus Christ, the same evangelistic pattern occurred again by different people.

Recognition that is realized in the form of practice will be difficult to understand humanly. The work and ministry of Jesus that occurred before the early church period certainly had a different context from what human life requires today. However, one thing remains alive and exists in every context of the times, namely the value and meaning of Jesus' work and ministry. To understand this, a power is needed that encourages humans to appreciate this meaning. This is what is called the power of the Holy Spirit. Pannenberg continues that the relationship between God the Father, Son and Holy Spirit is mutual self-differentiation, meaning having Himself in another Person. God obtains His attributes from His actions through Jesus and His essence is seen historically as humans contemplate it under the influence of the Holy Spirit. The role of the Holy Spirit is also recognized by the HKBP Church, namely that He cares for, guides, prophesies for humans and establishes justice in the world. It is clear that humans can reflect on their confession of Jesus at this time based on the encouragement and guidance of the Holy Spirit.

2. The reality of life for marginalized people around the church

Talking about life certainly leads to the reality that continues to haunt humans, where every regional alley shows the struggles of weak and marginalized people. That they are in such a situation is not entirely due to their laziness, but also due to rampant injustice. In particular, the reality of life in Asia is that the majority are oppressed by poverty and are often subjected to discrimination and marginalization (Chin-Fang, 2009). Based on data from the Compassion organization which is involved in efforts to care for children who are shackled by spiritual, economic, social poverty and physical limitations, by 2023 there will be more than 320 million Asians living in poverty. Meanwhile in Indonesia as of September 2022 there are 26.36 million people living on incomes below US\$1 per day or below the poverty line with a poverty percentage of 9.57 of the total population. This is characterized by low productivity, lack of education and limited savings to support their lives.

This poverty is usually caused by capitalists who, with their power, are able to control the world market. For example, two-thirds of the world's population work as farmers, but they no longer have land ownership rights because they were forced to sell their land to capitalists. Then, the farmers had to work for the new owner of the land. Likewise, the control of people's lives is still under the control of a few people who have large capital and create an elite group among poverty. They become enjoyers of life who do not care about others and put aside justice

(Yewangoe, 2009). It can be said that human groups themselves create poverty for other humans or humans marginalize other humans. This means that conditions that marginalize humans originate from oppressive social structures, corruption in government installations and systems that are unfair, selfish, oppressive and exploitative.

Indonesia and the surrounding local churches themselves depict people's lives which are not much different from the reality that occurs in Asia. Indonesia itself is listed as a developing country, where the industrial development process is mostly carried out in urban areas. So, rural people flocked to the city with the aim of getting a better life. On the other hand, strong competition in employment selection means that these rural people do not get a life according to their expectations. This is what forces them to live "satisfied" with what they have even though it only means their basic living needs. Previously, this poverty came from the period of colonialism which arbitrarily suppressed people's territorial ownership rights so that people would indirectly become slaves to the colonial government. The system is dominated by those who have resulted in people's status and freedom rights being taken away and marginalized socially, politically and economically (Wink, 1993). In fact, these people whose rights have been taken away are not without fighting for a life that is more worth living. However, they have no better choice apart from the self-doubt of breaking through the walls of separation or the stigma that confines them to poverty. Their struggle should be taken into account and considered with the energy that may have been dedicated to the material to be obtained. However, the income received is not equal due to different educational and professional backgrounds. There is nothing wrong with various professions with different incomes because the way they work is different. However, the most important thing that must be considered is the roots of this poverty system which must be addressed immediately.

Apart from that, marginalization is not only classified as limited and economically marginalized people. Gender cases are also often a hot issue from time to time. The Bible records that alienating and oppressing women already occurred in the nation of Israel. This is proven by patriarchal culture which continues to inherit the understanding that women's nature must be subservient to men. Asian women are also proof that patriarchal traditions were force-fed by colonialists from the West and religious leaders who had male status (Sugirtharajah, 1996). What Jesus is like in the minds of fathers is certainly different from the experience felt by mothers about Jesus. In fact, the closest example is in the Batak church environment itself, where Batak women are still required to stand behind men, they are only mentioned as "paniaran" or those who give birth to offspring. If the woman fails to inherit offspring for her husband's family, then she is said to be an untrue woman and is even returned to the house of the woman's parents. This incident will be a shame for the woman's family. Apart from that, the stigma that women are weak is clearly visible from their widow status. A widow and her children will get more sympathy from other people than orphans and orphans. Without realizing it, the assistance that was only given to widows and their children was limiting their freedom. However, it is not necessarily true that orphans have a better chance of getting a good life than widows. Socially, women are isolated and marginalized.

This case is also the same with people who are physically and mentally disabled. They tend to receive a bad and weak stigma which is considered to reduce their potential to be able to participate in various life situations (Sinulingga, 2016). This will of course make their mentality

and self-confidence slowly fade. In the end, they only think of themselves as objects in everything. This is the weakness of the social spirit around the church. Apart from stigma narrowing the space for people with disabilities to move around, religious and cultural diversity also creates an attitude of wanting to be superior and dominant. This attitude will of course give rise to competition which will result in parties being marginalized. It even attracts attention so that the audience only focuses on the dominant culture or religion. Religions and cultures that are small and originate from rural areas will be left behind due to the absence of parties willing to observe and research to spread to many people that there are still many local or regional cultures that are just as interesting.

Human experience also never lies about political rights. Arbitrary power often creates inequality and limits the rights of opinion of other people under its power (Windhu, 1992). It is very unfortunate that people like this are the ones who create barriers for people who do not have positions in government. Their mouths are silenced so they are imprisoned and unable to find a way out. The most dangerous thing is when the church, which should open its eyes to overcome society's struggles, actually falls into the same struggles. Abuse of power also occurs in the church which makes the church lose its essence. The faith of church members is no longer maintained because the main focus is only power.

3. Christology from Below as an Answer to the Reality of the Lives of Marginalized People

The reality of marginalized people around and within the Church turns out to be a serious problem that must be addressed immediately. The church is the target and foundation of hope as the salt and light of the world in the Christian mission and must be able to provide solutions and answers to the struggles of these marginalized people. If in the West the struggle for the knowledge of God puts more pressure on philosophy, in Asia it actually introduces God through action. Letting people know God from their own experiences. As God the Son did, Jesus Christ can meet people again as He did with the Jews. This doesn't mean we have to bring back the same Jesus Christ as 2000 years ago, but rather the birth of a new Jesus in human actions. This is what is called today's Jesus who continues to contextualize himself with the same mandate given to the disciples, namely continuing to preach the liberating Gospel (cf. John 17:15-18) (Sirait, 2020).

The main theme in preaching the Gospel is "loving God and neighbor". How is it possible to love an invisible God, while other human beings close their eyes to see their suffering? Jesus' life on earth has taken an important place in the minds of Christians who want to know Him. Because they already know that Jesus during His life dedicated Himself to serving humans, liberating oppression from abusers of power, showing His partiality to people who were deliberately marginalized from their comfort limits, and ultimately He liberated humans from death. At best, humans will not be able to show love directly to Jesus, but will show it through fellow humans who have also been loved by Jesus. Humans view and treat everyone the same as Jesus did (Frazee, 2016). If Jesus has found a place in a human's heart, then that human will consciously want to tell anyone about Jesus. They will treat people who are weak, have shortcomings and behave in ways that deviate from the faith, they must be treated gently and kindly, comfort, strengthen, admonish and treat them appropriately as brothers and family (Plass, 1959). But the current struggle is the difficulty of telling about Jesus through pulpit testimonies. People who are unable to hear but are forced to hear how powerful Jesus' deeds are like people who can hear are certainly difficult to

implement. The experience of deaf people is certainly different in getting to know Jesus. It is humans through themselves who must be able to show how powerful Jesus' deeds were from the way he treated the deaf. In this way, he himself will confess and testify about Jesus' deeds.

In this case, humans who recognize Jesus Christ must realize the presence of Christ not when the Word is preached or the sacraments are administered, but when humans are willing to participate in that suffering. Jesus in His humanity prioritized material reality in everyday life and not mere ideology. In this way, issues surrounding liberation and justice can be explained carefully to marginalized people that they are not objects of suffering, oppression and poverty, but are also part of the need to understand Jesus in His suffering and participate in His resurrection.

Like Jesus who became the protector of oppressed humans, but he did it about 2000 years ago. He still exists to this day in this world through the role of people who emulate his actions by being considerate, full of love and caring for other humans. Thus, people who witness this 'caring for others' behavior will be able to say that Jesus is still alive and continues to be with them (Walters, 1995). As Jesus said in Matt. 25:40, "...Truly I say to you, whatever you did to one of the least of these My brothers, you did it to Me." Thus, seeing Jesus from His humanity is able to present Christ in a real way that can be felt among marginalized people.

Acting in service like Jesus means giving the totality of one's life to imitate Jesus' humility in serving. It's not just words, it's work. This example was also inherited by the apostles who did not close their eyes to the poverty and injustice that occurred in society. That is why seven deacons were chosen who would serve the poor and oppressed. The selected deacons are certainly filled with the Spirit and enthusiasm in dedicating themselves to God and each other (Widyatmadja, 2010). People like this are able to eradicate oppression and voluntarily fight to liberate marginalized people.

This is the main task of the church which was sent to this world as a form of experience of the historical series of God's work for His people. The church is aware of its participation in God's purpose for this world in facing a society that continues to experience change. The church must be sensitive to problems that are occurring in society, especially discrimination between cultures and religions, severe poverty, suffering, disasters and injustice (Singgih, 2004). A church that reflects Jesus must be able to show its attitude to those who are the target of service. This is in line with the metaphor of John Calvin who understands the Church as mother (*mater fidelium*). A mother is someone who cares and heals. The Timorese call women *bi fe*. *Bi* refers to all women and *fe* means to give. A woman is a giver. That is why women are depicted as givers of life. They give birth to new shoots, care for them, gently shape them, and even sacrifice themselves when giving birth (Timo, 2018). Thus, if the church is understood as a mother, the church will provide life for those who are marginalized. In the course of Jesus' human life, He always cared for, showed love, took sides, paid attention to, and even risked his life for people who were exiled by the world. So, all people in various circumstances will be able to know Jesus and have hope in the future. They will be able to understand that their life is a series of events in history that continue to give them hope.

CONCLUSION

Through all the research conducted by the author, the conclusions regarding Christology from Below are as follows:

1. The culmination of Christology is the presence of the figure of Jesus Christ in the New Testament, which does not rule out the possibility that the Old Testament also explains how the prophesied Christ was. Christ was indeed present after the life of the Israelites, but His character lives on in the main figures in the Old Testament. What are the alignments of the people sent by God to the nation he must embrace? A character who nurtures, looks after, protects, repairs, and so on. This kind of character is not possessed by everyone, but only the chosen people and people who trust Allah. Likewise, in the New Testament, the character of the Messiah is truly visible in the humble man Jesus. From the beginning of His life, He did not introduce Himself as a divine power. He truly approaches humans from a humanitarian perspective that cares for others. Even suffering with human suffering itself.
2. History and past experiences really help humans recognize Him. Departing from His humanity, He is not an ordinary human being. It brings change to human life. Just like Adam who drastically changed human life in the history of creation, and Jesus who changed human life in the history of redemption. If Adam was commanded to care for the whole earth, then Jesus brought liberation for the whole world. From Adam all humans learned a mistake and punishment, then in Jesus humans learned a new life that was transformed to rise above punishment. Jesus is like a second Adam with a different version. Even the character Moses has the character of the Messiah and is very similar to Jesus who truly gave his life for God's people.
3. That is why Pannenberg raises historical theology in explaining Jesus' readiness. In this way, Jesus as a human can be accepted by humans who tend to use their minds in producing any information. Pannenberg does not reject the identity of Jesus as God. However, he emphasized that Jesus' humanity was the most important thing for humans to understand because for him Jesus as a human gave a strong meaning that humans had to understand. Because, if we try to understand Jesus from His divinity, of course humans must be able to stand as God. When the human mind accepts Jesus through historical theology, at that moment the Holy Spirit encourages humans to believe that He is truly God.

Jesus in His humanity seems very close to the struggles of human life. He takes the side of the little people and is looked down upon by others. When the world didn't care about them, Jesus came with all His love and gave them a new life full of hope. So, the meaning of Jesus' life is very important to see in understanding Christology. Christ was willing to sacrifice His life for human sins, and at the same time helped humans escape from the world's bad habits of oppressing the weak. Jesus, from his humanity, transformed so many patterns of life, for example serving people who were ostracized around him, their existence was not considered, they were alienated from their rights and so on. He gives new hope to those who have lost hope. Until the peak of hope that He gives is when He rises, then humans will also enter the resurrection. This is also the starting point that Jesus, the man of Nazareth, is also God.

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