

Jesus Christ as the Foundation of Objective Truth: A Theological Response to Postmodern Relativism

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Abstract

The emergence of postmodern relativism has significantly challenged the Christian understanding of objective truth by rejecting universal truth claims and emphasizing subjective interpretation, cultural diversity, and epistemological pluralism. This paper examined Jesus Christ as the embodiment of objective truth and proposed a theological response to postmodern relativism grounded in the canonical Gospels. Employing a qualitative theological research design, the study utilized biblical exegesis, philosophical-theological analysis, and constructive theological synthesis to investigate Jesus' teachings concerning truth, morality, and divine revelation. The findings revealed that Jesus consistently presents truth as objective, absolute, and rooted in the character of God rather than in human interpretation or cultural consensus. Furthermore, the study demonstrated that the epistemological assumptions of postmodern relativism fundamentally conflict with Jesus' teachings regarding truth, morality, and reality. As a constructive theological contribution, the research developed the CHRISTOS Framework (Calling, Hermeneutics, Revelation, Incarnation, Sanctification, Truth Embodiment, Outreach, and Servanthood), a Christ-centered model for objective truth formation, discipleship, and mission in a postmodern context. The study concludes that Jesus Christ is not merely a teacher of truth but the incarnate embodiment of divine truth, providing the Church with a coherent theological foundation for defending biblical authority, cultivating faithful discipleship, and engaging contemporary culture with conviction, humility, and redemptive mission.

Keywords: Jesus Christ, Objective Truth, Postmodern Relativism, Christology, Philosophy, Theological Framework, Christian Apologetics



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INTRODUCTION

Background of the Study

The search for truth has always been at the heart of philosophy, theology, and human existence. Throughout history, different schools of thought have sought to answer fundamental questions about reality, knowledge, morality, and the meaning of life. For centuries, Western thought was largely shaped by modernism, which emphasized reason, scientific inquiry, objectivity, and the belief that truth could be discovered through rational investigation. However, during the latter half of the twentieth century, this confidence in objective knowledge began to wane with the rise of postmodernism. Emerging as both a philosophical movement and a cultural phenomenon, postmodernism questioned many of the assumptions that modernism had long taken for granted, particularly its confidence in universal truth, objective knowledge, and absolute certainty. Rather than accepting truth as something fixed and universally accessible, postmodernism argues that truth is often shaped by one's language, culture, historical context, and social experiences. From this perspective, knowledge is not simply discovered but is constructed through human interaction and interpretation. As a result, reality is viewed not as a single, objective entity but as something perceived differently by various individuals and communities. This shift has significantly influenced contemporary thinking, extending beyond philosophy into literature, politics, education, sociology, and

religion. Among the most influential voices in postmodern philosophy is Lyotard (1979), who famously defined postmodernism as an "*incredulity toward metanarratives*." According to Lyotard, societies have traditionally relied on grand narratives such as scientific progress, human reason, and religious belief to explain reality and establish truth. Postmodernism, however, challenges these overarching explanations, arguing that no single narrative can legitimately claim universal authority over human understanding. Instead, it favors multiple, localized narratives that reflect diverse cultural and historical experiences. Similarly, Derrida (1978) challenged the assumption that language communicates a single, stable meaning. Through his theory of deconstruction, Derrida argued that texts are inherently open to multiple interpretations because meaning is constantly shaped by context, language, and the reader's perspective. Consequently, no interpretation can claim absolute finality. His work significantly influenced contemporary approaches to literature, philosophy, and biblical interpretation by encouraging readers to recognize the complexity and fluidity of meaning.

Another prominent postmodern thinker, Foucault (1980), approached truth from the perspective of power and social institutions. He argued that what societies accept as "truth" is often determined by systems of power rather than by objective reality itself. According to Foucault, institutions such as governments, educational systems, and religious organizations shape public understanding by establishing what is considered legitimate knowledge. In this sense, truth is closely connected to historical and political contexts rather than existing independently of them. Likewise, Rorty (1989) rejected the traditional philosophical pursuit of objective certainty. Instead of understanding truth as correspondence with reality, Rorty suggested that truth is better understood as what a community collectively accepts through ongoing conversation and social agreement. Similarly, Baudrillard (1981) argued that contemporary society has become increasingly dominated by media, images, and symbols, creating what he described as *hyperreality* a condition in which representations of reality become more influential than reality itself. Within such a context, distinguishing between what is real and what is merely represented becomes increasingly difficult.

Although these scholars differ in their philosophical emphases, they share a common skepticism toward universal and objective truth. Collectively, their works challenge the existence of fixed foundations upon which knowledge and morality can be built. Consequently, postmodernism has become one of the most influential intellectual movements of the contemporary era, shaping discussions across numerous academic disciplines, including theology. The influence of postmodernism becomes particularly significant when examined in relation to Christian theology. Throughout its history, Christianity has consistently maintained that truth is neither socially constructed nor culturally determined but is grounded in the very nature of God. Christian theology affirms that God has objectively revealed Himself through Scripture and, most fully, through the person of Jesus Christ. This conviction is clearly reflected in Jesus' declaration in John 14:6, where He proclaims, "*I am the way, the truth, and the life. No one comes to the Father except through me.*" Unlike postmodern perspectives that regard truth as relative and context-dependent, the Christian faith understands truth as absolute because it originates from the unchanging character of God.

The growing influence of postmodernism, however, has introduced significant challenges to this theological understanding. Within many contemporary theological discussions, there has been an increasing emphasis on contextual interpretation, diverse perspectives, and skepticism toward exclusive truth claims. While these developments have encouraged meaningful dialogue across cultures and traditions, they have also raised important questions regarding biblical authority, doctrinal certainty, and the uniqueness of Christ as the definitive revelation of God. As theological discourse becomes increasingly influenced by postmodern

assumptions, the tension between objective revelation and subjective interpretation continues to grow. This tension is not confined to academic theology but is increasingly evident within the life of the contemporary Church. As societies become more pluralistic and individualistic, many Christians are influenced by the broader cultural tendency to regard truth as personal rather than universal. Religious beliefs are often treated as individual preferences rather than objective convictions, and biblical teachings are frequently interpreted according to personal experience or cultural expectations. Consequently, the authority of Scripture is sometimes subordinated to subjective spirituality, personal autonomy, or contemporary social values. These developments present significant challenges for Christian preaching, discipleship, apologetics, and theological education.

Closely related to postmodernism is the concept of relativism, which maintains that truth and morality are dependent upon individual perspectives, cultural traditions, or social contexts. Under a relativistic worldview, no single belief system possesses the authority to make universally binding truth claims. Although relativism is expressed in different ways among postmodern philosophers, its influence is increasingly visible in contemporary ethical reasoning, religious pluralism, and public discourse. Absolute truth claims are often regarded with suspicion, perceived not as expressions of reality but as attempts to impose one worldview upon others. For the Christian Church, the implications of this shift are profound. When objective truth is denied, confidence in the authority of Scripture inevitably weakens, as biblical interpretation becomes increasingly subjective. Likewise, Christian apologetics faces greater difficulty because defending the gospel presupposes that objective truth exists and can be known. Evangelism is similarly affected, as the exclusive claims of Jesus Christ are frequently viewed as incompatible with a pluralistic society that values inclusivity above doctrinal certainty. Christian ethics also become vulnerable to cultural accommodation when moral standards are determined primarily by personal preference rather than divine revelation.

Recognizing these challenges, recent theological scholarship has increasingly explored the relationship between postmodernism and Christianity. While many scholars acknowledge that postmodernism has encouraged greater sensitivity to culture, language, and context, others caution that its rejection of objective truth risks undermining the very foundations of Christian theology. As a result, contemporary theological discussions continue to wrestle with the question of whether Christianity can faithfully engage postmodern culture without compromising its historic confession that truth is ultimately revealed in Jesus Christ. Postmodernism has also influenced theology through the widespread use of deconstruction, a method that encourages the continual reinterpretation of established beliefs and doctrines. According to Neacșu (2025), while deconstruction can be helpful in exposing historical biases and prompting theological reflection, it also carries the risk of treating Christian doctrines as purely human constructions that may be endlessly revised. Such an approach can gradually weaken doctrinal stability and undermine confidence in divine revelation. Neacșu (2025) therefore argues that Christian theology must remain firmly rooted in Scripture and the historic witness of the Church, ensuring that theological development remains faithful to God's revealed truth rather than being.

The emergence of postmodernism has fundamentally challenged the theological understanding of truth by questioning the existence of universal and objective knowledge. Christian theology has historically affirmed that truth is grounded in the self-revelation of God and is ultimately disclosed through Scripture and the person of Jesus Christ. Postmodern thought, however, views truth as contingent upon language, culture, and human interpretation rather than as an objective reality. Simanjuntak et al. (2022) argue that the postmodern critique of absolute truth has significantly influenced contemporary theology by weakening confidence

in the authority of Scripture and encouraging interpretive pluralism. According to the authors, when biblical truth is treated as merely one interpretation among many, the Church risks losing the doctrinal certainty that has historically guided Christian faith and practice. Another area where postmodernism poses a serious theological challenge is biblical interpretation. The rejection of fixed meaning has encouraged hermeneutical approaches that prioritize the reader's perspective over the original intent of the biblical text. This development has led to increasing debates concerning the authority of Scripture and the stability of Christian doctrine. Kakisina (2025) explains that postmodern theology, through its emphasis on relativism and deconstruction, challenges the Reformation principle of *Sola Scriptura* by replacing the authority of divine revelation with subjective interpretation. The study concludes that when Scripture is no longer regarded as the final authority for faith and practice, theology gradually shifts from a theocentric foundation to an anthropocentric one, where human experience becomes the primary criterion for determining truth.

Postmodernism also affects the Church's mission by creating an environment in which exclusive truth claims are increasingly viewed with suspicion. In societies shaped by pluralism and relativism, the Christian proclamation that salvation is found uniquely in Jesus Christ is often perceived as intolerant or culturally exclusive. Verhoef (2012) observes that postmodern culture has disrupted the traditional Christian narrative by rejecting overarching stories that provide meaning and purpose. He argues that the Church must recover a coherent theological narrative centered on the Triune God, demonstrating that the Christian faith offers not merely another perspective but a redemptive story capable of giving meaning, identity, and hope in a fragmented world. The influence of postmodernism further extends to theological methodology. Rather than viewing postmodernism solely as an adversary, some theologians acknowledge that it offers valuable critiques of modern rationalism while warning against adopting its relativistic tendencies uncritically. Soloviy (2016) contends that although postmodern philosophy encourages humility, dialogue, and awareness of human limitations, its skepticism toward certainty may undermine essential Christian doctrines if left unchecked. He argues that theology must engage postmodern thought critically by appreciating its methodological insights while preserving the biblical conviction that God has objectively revealed Himself in history and in Christ.

Taken together, these studies demonstrate that postmodernism presents a profound challenge to Christian theology because it reshapes how truth, revelation, and authority are understood. While postmodernism has contributed positively by encouraging greater sensitivity to context, diversity, and interpretation, it also raises significant concerns regarding the Church's ability to proclaim objective truth. As Greco (2024) observes, the preference for interpretation over meaning and relativism over objective truth has led to the reconstruction of religious narratives in ways that often diminish the universality of biblical revelation. Consequently, contemporary theology must articulate a robust Christ-centered response that faithfully upholds the historic Christian confession that truth is ultimately revealed in Jesus Christ while engaging thoughtfully with the intellectual realities of the postmodern world. Despite the growing body of literature on postmodern theology, a significant gap remains. Much of the existing scholarship critiques postmodernism from philosophical or apologetic perspectives or explores contextual approaches to theology. Comparatively few studies, however, have developed a comprehensive Christocentric theology of objective truth grounded specifically in the teachings of Jesus recorded in the canonical Gospels. In particular, limited attention has been given to Jesus not merely as one who teaches truth but as Truth Himself, whose life, words, and redemptive work provide the ultimate foundation for understanding reality.

It is within this context that the present study is situated. This dissertation proposes a Christ-centered theological response to postmodern relativism by examining Jesus Christ as the embodiment of objective truth. Rather than engaging postmodernism solely through philosophical critique, the study seeks to demonstrate that the teachings of Jesus offer a coherent and compelling theological framework for understanding truth as objective, universal, and divinely revealed. By grounding its discussion in the canonical Gospels, this research argues that Jesus' teaching ministry, moral authority, and redemptive mission provide a persuasive response to the epistemological and moral challenges posed by postmodern thought. This study aims to construct a theological response to postmodern relativism by examining Jesus Christ as the foundation of objective truth through His teachings recorded in the Gospels. Specifically, it seeks to answer the following questions:

1. How is objective truth presented in the teachings of Jesus as recorded in the canonical Gospels?
2. In what ways do the epistemological assumptions of postmodern relativism conflict with the teachings of Jesus regarding truth, morality, and reality?
3. How can the teachings of Jesus provide a coherent theological framework for defending objective truth in a postmodern world?

METHODOLOGY

Research Design

This study employed a qualitative theological research design utilizing biblical exegesis and theological analysis to examine Jesus Christ as the embodiment of objective truth and to develop a theological response to postmodern relativism. The qualitative approach was selected because the nature of the study required an in-depth exploration of biblical texts, theological concepts, philosophical assumptions, and doctrinal implications rather than numerical measurement or statistical analysis. The study followed a constructive theological method, wherein biblical interpretation, theological reflection, and philosophical engagement were integrated to develop a coherent theological framework. Constructive theology seeks not only to explain existing theological ideas but also to develop meaningful theological responses to contemporary issues. In this study, the researcher examined the teachings of Jesus concerning truth, analyzed the challenges posed by postmodern relativism, and constructed the *CHRISTOS Framework: A Christological Framework for Objective Truth Formation and Mission in a Postmodern World*. The research design was guided by three major processes: exegetical investigation of the teachings of Jesus, theological analysis of postmodern relativism and its implications for Christian theology, and synthesis of findings into a Christ-centered theological framework.

Data Analysis

This study utilized a theological-hermeneutical research method consisting of three interconnected approaches: biblical exegesis, philosophical-theological analysis, and constructive theological synthesis. First, biblical exegesis was employed to examine selected passages from the canonical Gospels and related New Testament texts concerning Jesus' understanding of truth, revelation, discipleship, transformation, and mission. The exegetical process involved examining the historical context, literary structure, theological themes, and Christological significance of the selected biblical passages. This approach enabled the researcher to identify how Jesus presents truth and how His teachings establish a foundation for understanding objective reality. Second, philosophical-theological analysis was conducted to examine the epistemological assumptions of postmodern relativism and its implications for Christian theology. This involved analyzing major themes associated with postmodern thought,

particularly the rejection of universal truth claims, the emphasis on contextual interpretation, and the questioning of objective reality. The researcher examined how these assumptions interact with and challenge traditional Christian understandings of divine revelation, biblical authority, morality, and Christology. Third, constructive theological synthesis was utilized to integrate the biblical and theological findings into a coherent framework. Through this process, the researcher developed the CHRISTOS Framework, which presents a Christ-centered model for understanding, embodying, and proclaiming objective truth in a postmodern context.

Sources of Data

The primary sources of data for this study were biblical texts, particularly selected passages from the canonical Gospels that directly address Jesus' teachings regarding truth, revelation, identity, discipleship, and mission. The study primarily examined passages from Matthew, Mark, Luke, and John because these texts provide significant accounts of Jesus' claims concerning Himself and His understanding of divine truth. Secondary sources included theological books, peer-reviewed journal articles, philosophical works, and scholarly studies related to postmodernism, relativism, biblical hermeneutics, Christology, theological epistemology, and Christian apologetics. These sources were selected based on their relevance to the research problem and their contribution to contemporary theological discussions regarding truth and interpretation. The study also utilized writings from contemporary theologians and scholars who engage with issues concerning postmodern culture, biblical authority, and Christian responses to relativism. These scholarly sources provided critical perspectives necessary for analyzing the relationship between postmodern philosophy and Christian theology.

Sampling Technique

This study utilized purposive sampling, a qualitative sampling technique wherein sources are deliberately selected based on their relevance, significance, and contribution to answering the research questions. Since the study is theological in nature and does not seek statistical generalization, the selection of materials was guided by theological depth, scholarly relevance, and direct connection to the research objectives. Purposive sampling was appropriate for this study because the research focused on the interpretation of specific biblical texts, theological concepts, and scholarly discussions concerning objective truth, Jesus Christ, and postmodern relativism. The researcher intentionally selected biblical passages, theological literature, philosophical works, and peer-reviewed studies that provide meaningful insights into the relationship between Christological truth and contemporary relativistic thought. Rather than selecting sources randomly, the study identified materials that could provide substantial theological understanding and contribute to the construction of the *CHRISTOS Framework: A Christological Framework for Objective Truth Formation and Mission in a Postmodern World*. The selection process ensured that all included sources directly addressed the central themes of truth, revelation, Christology, hermeneutics, relativism, and Christian theological response.

Selection Criteria for Biblical Texts

The biblical passages included in the study were selected based on the following criteria:

1. **Direct Theological Relevance.** Selected passages must directly address the nature of truth, the identity and mission of Jesus Christ, divine revelation, biblical interpretation, discipleship, transformation, or the mission of believers.
2. **Christological Significance.** The selected texts must contribute to understanding Jesus Christ as the revelation and embodiment of divine truth. Passages were prioritized where Jesus' identity, authority, and relationship with God are central theological themes.

3. Hermeneutical Importance. Texts were selected based on their significance for biblical interpretation and their ability to demonstrate how Scripture presents truth as grounded in God's revelation rather than merely human understanding.
4. Contextual Coherence. Selected passages must be interpreted within their historical, literary, and theological contexts to ensure responsible biblical interpretation and avoid isolated or subjective readings.
5. Contribution to the Research Questions. Each selected biblical text must contribute directly to answering at least one of the research questions regarding the presentation of objective truth in Jesus' teachings, the conflict between relativism and Christian truth, or the development of a theological framework for defending objective truth.

RESULTS AND DISCUSSION

Research Question 1

How is objective truth presented in the teachings of Jesus as recorded in the canonical Gospels?

The analysis of the canonical Gospels reveals that Jesus consistently presents truth as objective, absolute, and rooted in the very character of God rather than in human opinion, cultural consensus, or personal experience. Unlike postmodern thought, which often views truth as fluid and dependent upon one's social or historical context, Jesus teaches that truth exists independently of human interpretation because it originates from God. Throughout His ministry, Jesus never invites His listeners to create their own truth or redefine reality according to personal preference. Instead, He calls them to recognize, believe, and obey the truth that God has already revealed. This finding suggests that the Gospel writers portray objective truth as a divine reality that is discovered through God's revelation rather than constructed through human reasoning. A central finding of this study is that Jesus Himself is presented as the embodiment of objective truth. This is most clearly expressed in John 14:6, where Jesus declares, *"I am the way, the truth, and the life. No one comes to the Father except through me."* The Greek text, *ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ* (*egō eimi hē hodos kai hē alētheia kai hē zōē*), emphasizes exclusivity through the repeated use of the definite article (*hē*). Jesus does not describe Himself as one possible truth among many alternatives but identifies Himself as the Truth. Wallis (2021) explains that the Johannine "I am" sayings should be understood in relation to the divine Logos introduced in John 1:1–18. Consequently, Jesus' declaration is not merely an ethical statement but a profound Christological claim that identifies Him with God's self-revelation. This interpretation directly challenges postmodern relativism, which rejects exclusive truth claims in favor of multiple and equally valid perspectives. By identifying Himself as the Truth, Jesus establishes that objective truth is ultimately personal because it is grounded in His divine identity rather than in human interpretation.

The Gospel of John further reinforces this understanding through Jesus' teaching in John 8:31–32, where He states, *"If you continue in my word, you are truly my disciples. Then you will know the truth, and the truth will set you free."* A careful reading of this passage reveals that truth is inseparable from discipleship and obedience. Jesus does not suggest that truth emerges through dialogue or evolves according to cultural circumstances. Rather, the truth is already established in His Word and becomes known through faithful adherence to His teaching. Freedom, therefore, is not achieved through intellectual autonomy or personal self-expression but through submission to divine revelation. Recent theological reflection likewise emphasizes that Johannine truth is fundamentally revelational, inviting believers into a relationship with Christ while maintaining the objective reality of God's self-disclosure. This perspective offers an important corrective to postmodern epistemology, which often locates truth within subjective experience rather than divine revelation.

Another significant finding emerges from Jesus' prayer in John 17:17, where He asks the Father, *"Sanctify them by the truth; your word is truth."* Unlike contemporary approaches that regard meaning as endlessly open to reinterpretation, Jesus affirms that God's Word possesses inherent authority because it originates from God Himself. The statement does not imply that Scripture merely contains elements of truth or becomes true through human interpretation. Rather, it identifies God's Word as truth in its very essence. This understanding has important theological implications because it establishes Scripture as the objective standard for faith, doctrine, and moral living. Recent theological discussions likewise argue that biblical revelation remains the indispensable foundation for Christian theology precisely because it is grounded in God's faithful and unchanging character rather than in shifting cultural assumptions (Greene, 2025). The findings also demonstrate that Jesus consistently presents objective morality as flowing from objective truth. This is particularly evident in the Sermon on the Mount (Matthew 5–7). Rather than adapting God's commands to accommodate prevailing cultural practices, Jesus repeatedly declares, *"You have heard that it was said... but I say to you."* These statements do not abolish the Mosaic Law but reveal its deeper intention by directing attention to the inner disposition of the heart. Anger is equated with murder, lust with adultery, and love is extended even to one's enemies. Such teachings demonstrate that morality is grounded not in social convention but in God's holy character. Consequently, Jesus rejects the relativistic assumption that ethical standards are determined by culture or personal preference. Instead, righteousness reflects God's immutable nature and therefore remains universally binding regardless of historical or cultural context. This finding supports recent theological studies arguing that the ethical teachings of Jesus provide a stable moral framework capable of addressing the uncertainty created by moral relativism (Neacșu, 2025).

A particularly striking contrast between biblical theology and postmodern skepticism appears in John 18:37–38, during Jesus' dialogue with Pontius Pilate. Jesus declares, *"For this reason I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."* Pilate immediately responds, *"What is truth?"* This exchange symbolizes the enduring conflict between divine revelation and human skepticism. Pilate's question reflects a worldview that doubts whether objective truth can be known, while Jesus stands before him as the incarnate Truth. The irony of the passage is profound: the individual questioning the existence of truth is face to face with the One who embodies it. Contemporary scholarship recognizes this encounter as highly relevant to the postmodern condition, in which skepticism toward universal truth often replaces confidence in objective revelation. Jesus' response demonstrates that truth is not merely an abstract concept to be debated but a divine reality revealed in His person and mission (Greco, 2024).

Recent theological studies further support these findings by arguing that Christianity's response to postmodernism should not rely solely on philosophical arguments but should return to the person of Christ as the definitive revelation of truth. Greene (2025) contends that the biblical metanarrative from creation and fall to redemption and restoration offers a coherent understanding of reality that counters the fragmentation characteristic of postmodern thought. Likewise, Simanjuntak et al. (2022) argue that although postmodernism has encouraged greater sensitivity to culture and interpretation, its rejection of objective truth weakens biblical authority and undermines the Church's doctrinal foundation. Similarly, Kakisina (2025) maintains that relativistic approaches to Scripture challenge the principle of *Sola Scriptura* by transferring authority from God's revelation to the reader's subjective interpretation. Collectively, these studies affirm that Christian theology remains intellectually credible only when it preserves the objective nature of divine revelation while engaging contemporary culture with humility and conviction.

The findings demonstrate that the canonical Gospels consistently portray objective truth as Christological, revelational, moral, and transformational. Truth is Christological because it is embodied in Jesus Christ; revelational because it originates from God's self-disclosure through Scripture; moral because it establishes universal ethical standards rooted in God's character; and transformational because it liberates humanity from sin and leads believers into authentic discipleship. In contrast to postmodernism and relativism, which understand truth as socially constructed or individually determined, the teachings of Jesus affirm that truth exists independently of human interpretation because it is grounded in the eternal and unchanging nature of God. Consequently, the Gospels present a coherent theological vision in which objective truth is not merely defended as a doctrine but revealed in the life, teachings, death, and resurrection of Jesus Christ. This finding provides the theological foundation for the succeeding discussion on how the epistemological assumptions of postmodern relativism fundamentally conflict with the teachings of Jesus.

Research Question 2

In what ways do the epistemological assumptions of postmodern relativism conflict with the teachings of Jesus regarding truth, morality, and reality?

The findings of this study reveal that the teachings of Jesus fundamentally challenge the epistemological assumptions of postmodern relativism by presenting truth as objective, morality as rooted in God's character, and reality as determined by divine revelation rather than human interpretation. While postmodern thought generally argues that truth is constructed through language, culture, and individual experience, Jesus consistently teaches that truth originates from God and therefore transcends every cultural or historical context. His ministry repeatedly calls people to conform their lives to God's revealed will instead of reshaping truth according to personal preferences. This conflict is not merely philosophical but theological because it concerns the ultimate authority for determining what is true, what is morally right, and what constitutes reality itself. One of the clearest examples of this conflict appears in Jesus' teaching about the narrow and wide gates in Matthew 7:13–14. Jesus tells His disciples, *"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction... But small is the gate and narrow the road that leads to life, and only a few find it."* These words directly oppose one of the central assumptions of postmodern pluralism that multiple and even contradictory paths can lead to the same ultimate truth. Jesus does not present truth as one option among many equally valid alternatives. Instead, He teaches that there is one path that leads to life because truth is grounded in God's revelation rather than human preference. His teaching challenges the contemporary belief that all religious perspectives are equally true by affirming that reality is determined by God rather than by cultural consensus. Greene (2025) similarly argues that the biblical metanarrative confronts postmodern fragmentation by presenting one coherent account of creation, redemption, and restoration that unifies human history under God's sovereign purpose.

Another significant conflict concerns the source of religious authority. In Mark 7:6–13, Jesus rebukes the Pharisees for elevating human traditions above the commandments of God. Quoting Isaiah, He declares, *"These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules."* Jesus concludes by accusing them of nullifying God's Word in order to preserve their own traditions. This passage illustrates that human interpretation must always remain subject to divine revelation. Whereas postmodern relativism often assumes that meaning is produced by interpretive communities, Jesus insists that God's revealed Word possesses authority over every human tradition. His rebuke reminds believers that truth is not determined by cultural acceptance or communal interpretation but by the revelation of God. Pratt Morris-Chapman (2025) likewise warns that

contextual theology becomes problematic when cultural experience is allowed to function as the final authority over biblical revelation. Authentic theological reflection, therefore, must remain accountable to Scripture while engaging contemporary contexts with wisdom and discernment.

The study further found that Jesus' ethical teachings stand in direct opposition to moral relativism. In Matthew 22:37–40, Jesus summarizes the entire Law by commanding His followers to love God with all their heart, soul, and mind, and to love their neighbors as themselves. These commandments are not presented as cultural ideals that change according to society's preferences. Rather, they reflect the very character of God and therefore remain universally binding. Jesus teaches that morality flows from humanity's relationship with God, not from social consensus or individual autonomy. In contrast, postmodern relativism often understands morality as a social construct shaped by historical and cultural conditions. Doomen (2025) argues that ethical principles such as justice, dignity, and goodness ultimately require a transcendent foundation if they are to possess objective authority. The moral vision presented by Jesus provides precisely such a foundation by rooting ethical responsibility in God's unchanging nature rather than in shifting human values.

Another important finding emerges from Jesus' parable of the wise and foolish builders in Matthew 7:24–27. Jesus concludes the Sermon on the Mount by comparing those who hear and obey His words to a wise man who built his house upon rock, while those who ignore His teachings resemble a foolish man whose house collapsed when the storms came. This parable demonstrates that truth is validated not by personal opinion but by faithful obedience. The stability of the wise man's house symbolizes the enduring reliability of God's truth, whereas the collapse of the foolish man's house illustrates the consequences of building one's life upon unstable human assumptions. Theologically, this passage challenges postmodern epistemology by affirming that truth possesses an objective foundation capable of sustaining human life regardless of changing circumstances. Johnson (2025) notes that radical relativist epistemologies intentionally reject universal foundations for knowledge. Jesus, however, presents His own teaching as the only secure foundation upon which life can be built.

The encounter between Jesus and the rich young ruler in Mark 10:17–22 further demonstrates the incompatibility between relativistic morality and divine authority. The young man approaches Jesus believing that moral achievement can be measured by external obedience. Jesus, however, exposes the deeper issue of the heart by calling him to surrender his wealth and follow Him. The ruler's refusal reveals that morality is not simply about selecting ethical principles that align with personal desires but about wholehearted submission to God's authority. Jesus does not modify His demands to accommodate the man's preferences. Instead, He confronts the idol that prevents genuine discipleship. This encounter illustrates that objective morality requires repentance and transformation rather than personal self-definition. McCracken (2025) similarly argues that genuine theological understanding culminates in faithful obedience to Christ because divine wisdom is ultimately embodied in His person rather than in abstract philosophical systems.

The study also found that Jesus understood accountability as evidence of objective moral reality. In Matthew 12:36–37, He declares, *"Everyone will have to give account on the day of judgment for every empty word they have spoken. For by your words you will be acquitted, and by your words you will be condemned."* This teaching presupposes an objective standard of judgment established by God. If truth and morality were entirely relative, divine judgment would be impossible because there would be no universal standard by which human actions could be evaluated. Instead, Jesus teaches that every person is accountable before God because God's moral standards are absolute rather than culturally determined. Wahl (2024) likewise

observes that attempts to relativize Christian doctrine ultimately weaken the coherence of Christian theology by dissolving the distinction between divine revelation and subjective opinion. Jesus' teaching on final judgment therefore reinforces the biblical conviction that objective truth necessarily includes objective moral accountability.

Finally, the analysis demonstrates that Jesus' understanding of reality differs fundamentally from the assumptions of postmodern relativism. In Luke 6:46–49, Jesus asks, "Why do you call me, 'Lord, Lord,' and do not do what I say?" He again uses the imagery of building upon a solid foundation, emphasizing that genuine faith is demonstrated through obedience rather than mere verbal confession. Reality, according to Jesus, is not defined by human perception or self-expression but by one's relationship to God's revealed truth. The Kingdom of God exists independently of human recognition, and discipleship requires aligning one's life with that divine reality. McCaughey (2025) argues that contemporary theology must recover an understanding of reality grounded in God's transcendence rather than reducing Christianity to a collection of socially constructed narratives. The teachings of Jesus clearly support this perspective by presenting the Kingdom of God as an objective reality that calls every person to repentance, faith, and obedience. Taken together, these findings demonstrate that the teachings of Jesus consistently challenge the central assumptions of postmodern relativism. Rather than treating truth as culturally constructed, Jesus proclaims truth as divinely revealed. Instead of grounding morality in social consensus, He roots ethical life in the holy character of God. Rather than allowing reality to be defined by individual interpretation, He reveals the Kingdom of God as the ultimate reality to which all humanity must respond. The canonical Gospels therefore present a coherent theological vision in which truth, morality, and reality are inseparable from God's self-revelation. In an age increasingly shaped by skepticism and relativism, the teachings of Jesus continue to offer an enduring foundation for Christian theology, affirming that genuine knowledge begins not with the changing perspectives of humanity but with the unchanging truth revealed by God Himself.

Research Question 3

How can the teachings of Jesus provide a coherent theological framework for defending objective truth in a postmodern world?

The findings of this study demonstrate that the teachings of Jesus provide a comprehensive theological framework for defending objective truth in a postmodern world. Rather than responding to relativism by merely presenting philosophical arguments, Jesus consistently directs His hearers to God as the ultimate source of truth. Throughout His earthly ministry, He reveals that truth is inseparable from God's character, God's Kingdom, and God's redemptive plan for humanity. Consequently, objective truth is not simply a collection of propositions to be affirmed intellectually but a divine reality that transforms the lives of those who submit to God's authority. The Gospels therefore present a Christ-centered understanding of truth that addresses both the intellectual uncertainty and the moral confusion characteristic of postmodern culture. Based on the exegetical findings of this study, the researcher proposes the *CHRISTOS Framework: A Christological Framework for Objective Truth Formation and Mission* as a theological response to the challenges posed by postmodern relativism. This framework emerges from the central argument of the study that Jesus Christ is not merely a teacher who communicates truth but the very embodiment of divine truth. Through His teachings, actions, death, and resurrection, Jesus reveals that truth originates from God, is manifested through Christ, transforms human existence, and is entrusted to the Church for faithful proclamation.

The framework is developed from the three major findings of this research. First, the teachings of Jesus demonstrate that objective truth is grounded in God's character and

revelation. Second, Jesus' teachings challenge relativistic assumptions concerning truth, morality, and reality by affirming God's authority over human interpretation. Third, Jesus provides a constructive theological foundation through which the Church can engage contemporary culture while maintaining fidelity to biblical revelation. The term CHRISTOS is derived from the Greek title Χριστός (Christos), meaning "*the Anointed One*," referring to Jesus Christ as the Messiah and fulfillment of God's redemptive revelation. The framework emphasizes that authentic Christian understanding of truth must begin with Christ because He is the center, source, and fulfillment of God's revelation.

Proposed Theological Framework: The CHRISTOS Framework

A Christological Framework for Objective Truth Formation and Mission in a Postmodern World

The CHRISTOS Framework consists of eight interconnected theological dimensions:

1. Calling
2. Hermeneutics
3. Revelation
4. Incarnation
5. Sanctification
6. Truth Embodiment
7. Outreach
8. Servanthood

Together, these dimensions describe how objective truth is received from God, understood through Christ, experienced by believers, embodied in the Church, and proclaimed to the world.

C - Calling: Truth Begins with Divine Invitation

The first dimension of the CHRISTOS Framework is Calling, which recognizes that humanity's encounter with truth begins with God's initiative. In the teachings of Jesus, discipleship begins with a divine invitation rather than human achievement. Jesus declares, "*Follow me, and I will make you fishers of men*" (Matthew 4:19). This statement reveals that the pursuit of truth is fundamentally relational. Jesus does not simply invite people to acquire knowledge about God; He calls them into a transformed relationship with Himself. The disciple's understanding of truth begins through responding to Christ's invitation. This dimension challenges the postmodern assumption that individuals independently construct meaning and identity. According to the teachings of Jesus, human purpose is not created through personal autonomy but discovered through relationship with God. The search for truth therefore begins with God's initiative rather than humanity's attempt to define reality independently.

H - Hermeneutics: Truth Requires Christ-Centered Interpretation

The second dimension is Hermeneutics, emphasizing the importance of interpreting truth through the revelation of Christ. Jesus demonstrates this approach when He explains the Scriptures to His disciples after His resurrection. In Luke 24:27, Jesus interprets the writings of Moses and the Prophets and reveals how they point toward Himself. This demonstrates that Scripture possesses a unified theological direction centered on God's redemptive purpose. This dimension provides a response to interpretations that reduce biblical meaning to personal preference or cultural construction. While human beings interpret Scripture within historical and cultural contexts, Jesus demonstrates that biblical interpretation must remain grounded in

God's revealed purpose. Christ-centered hermeneutics therefore recognizes Scripture not merely as a collection of religious writings but as the unfolding revelation of God's plan fulfilled in Jesus Christ.

R - Revelation: Truth Originates from God

The third dimension is Revelation, which affirms that objective truth originates from God's self-disclosure. This is demonstrated in Jesus' interaction with Peter in Matthew 16:16–17. When Peter confesses Jesus as the Christ, Jesus explains that such understanding does not originate from human reasoning alone: *"Flesh and blood has not revealed this to you, but my Father who is in heaven."* This passage establishes that knowledge of ultimate reality depends upon divine revelation. Human beings may pursue knowledge through reason and experience, but knowledge of God ultimately depends on God's willingness to reveal Himself. This dimension directly challenges the relativistic assumption that truth is merely constructed by human communities. Within Christian theology, truth exists independently of human interpretation because it is grounded in the eternal nature of God.

I - Incarnation: Truth Is Revealed in Jesus Christ

The fourth dimension is Incarnation, which represents the central foundation of the framework. Christianity does not claim merely that Jesus taught truth; it claims that Jesus reveals truth through His person. Paul describes Christ as: "The image of the invisible God" (Colossians 1:15). The incarnation demonstrates that God has entered human history and made Himself known personally. Jesus reveals the character, purpose, and nature of God through His life, teachings, death, and resurrection. Therefore, Christian truth is fundamentally Christological. The defense of objective truth is ultimately a proclamation of Jesus Christ as God's definitive revelation. The incarnation challenges the view that truth is merely an abstract concept or a humanly constructed idea. Through Christ, truth becomes a reality encountered in history.

S - Sanctification: Truth Transforms Human Existence

The fifth dimension is Sanctification, emphasizing that truth produces transformation in the life of the believer. Jesus teaches that knowledge of God must lead to holiness and spiritual renewal. In Matthew 5:48, Jesus declares: "Be perfect, therefore, as your heavenly Father is perfect." This command reveals that divine truth is not simply intended to inform human understanding but to transform human character. The purpose of revelation is restoration—the renewal of humanity according to God's original design. This dimension challenges modern understandings of identity based solely on personal preference or self-definition. Jesus teaches that authentic human identity is discovered through conformity to God's purpose rather than through autonomous self-construction.

T - Truth Embodiment: Truth Must Be Lived

The sixth dimension is Truth Embodiment, emphasizing that objective truth must become visible through faithful obedience. Jesus teaches in Matthew 7:24: "Everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock." This teaching demonstrates that truth is not complete when it is merely understood intellectually. Genuine knowledge of God requires obedience and faithful practice. The Christian witness is therefore strengthened when believers embody the teachings of Christ through their actions, relationships, and moral commitments. Truth becomes visible when it shapes the character and conduct of those who receive it.

O - Outreach: Truth Must Be Proclaimed

The seventh dimension is Outreach, which emphasizes the missionary responsibility of believers. Jesus commissions His disciples: "Go and make disciples of all nations" (Matthew 28:19). The truth revealed through Christ is not intended to remain private. It is entrusted to the Church for proclamation and discipleship among all peoples. This dimension demonstrates that Christian truth possesses a missionary nature. Because God desires humanity to encounter His revelation, the Church is called to communicate the gospel faithfully within every cultural context. The mission of the Church is therefore not to create truth but to witness to the truth revealed in Jesus Christ.

S - Servanthood: Truth Expressed Through Christlike Love

The final dimension is Servanthood, emphasizing that truth must be communicated according to the character of Christ. Jesus declares: "The Son of Man did not come to be served, but to serve" (Mark 10:45). This statement reveals that the proclamation of truth must reflect Christ's own manner of ministry. Jesus demonstrates that truth is not defended through pride, domination, or hostility but through humility, compassion, and sacrificial love. This dimension provides an important corrective for Christian engagement with contemporary culture. The defense of objective truth must always reflect the character of the One who embodies truth.

CHRISTOS PROGRAM

Christ-Centered Formation Program for Biblical Truth, Discipleship, and Mission in a Postmodern World

I. Program Overview

The CHRISTOS Program is a church-based theological formation program designed to equip believers with a Christ-centered understanding of biblical truth, discipleship, and Christian mission. Grounded in the CHRISTOS Framework (Calling, Hermeneutics, Revelation, Incarnation, Sanctification, Truth Embodiment, Outreach, and Servanthood), the program seeks to develop spiritually mature believers who can understand, live, defend, and proclaim the truth of Jesus Christ in a contemporary world influenced by relativism, secularism, and competing worldviews. The program recognizes that Christian formation requires more than doctrinal instruction. Genuine discipleship involves the transformation of the mind, heart, character, and mission of believers according to the teachings of Jesus Christ. Therefore, the program integrates biblical studies, theological reflection, spiritual formation, apologetics, leadership development, and practical ministry application.

II. Program Title

CHRISTOS Program

A Christ-Centered Formation Program for Biblical Truth and Mission

Theme Verse:

"I am the way, and the truth, and the life."— John 14:6

III. Program Rationale

The contemporary Church faces significant challenges in communicating and preserving biblical truth in a culture increasingly shaped by relativism, individualism, secularism, and skepticism toward religious authority. Many believers possess faith but lack theological understanding and biblical foundations necessary to engage contemporary questions about truth, morality, identity, and purpose. The CHRISTOS Program addresses this need by providing a structured theological formation process centered on Jesus Christ as the ultimate revelation

of God. Through biblical teaching, theological reflection, and practical discipleship, participants are equipped to become faithful witnesses who embody Christ's truth in their personal lives, families, churches, and communities. The program is built upon the conviction that objective truth is not merely an idea to be defended but a reality revealed in Christ, experienced through transformation, and expressed through Christian mission.

IV. Program Objectives

At the completion of the program, participants will be able to:

1. Develop a Christ-centered understanding of biblical truth and Christian doctrine.
2. Interpret Scripture using sound hermeneutical principles centered on Christ.
3. Explain the relationship between divine revelation and objective truth.
4. Understand Jesus Christ as the incarnation and fulfillment of God's truth.
5. Develop spiritual maturity through Christian discipleship and sanctification.
6. Demonstrate biblical truth through ethical living and Christian character.
7. Engage contemporary cultural issues through a biblical worldview.
8. Participate effectively in evangelism, ministry, and Church mission.

V. Program Structure

Certificate in Christ-Centered Biblical Truth and Mission

Duration: 8 Months

Format: Church-Based Bible School / Leadership Formation Program

Total Modules: 8

Recommended Schedule: One module per month

MODULE 1

C - Calling

Encountering God's Call

Description

Christian formation begins with God's initiative. This module examines the biblical concept of divine calling, emphasizing that discipleship is not merely intellectual agreement with Christian doctrine but a lifelong response to the person of Jesus Christ. In contrast to postmodern perspectives that regard identity as self-defined, this module affirms that true identity and purpose are found in God's calling.

Biblical Foundations

1. Matthew 4:18–22
2. Mark 1:16–20
3. Romans 8:28–30

Topics

1. The nature of God's calling
2. Salvation and discipleship
3. Identity in Christ
4. Purpose and vocation
5. Following Jesus in daily life

Expected Outcome

Participants recognize that authentic Christian life begins by responding to Christ's call and discovering their identity and purpose in Him rather than in personal or cultural preferences.

MODULE 2

H - Hermeneutics

Interpreting Scripture Faithfully

Description

This module introduces sound principles of biblical interpretation, emphasizing that Scripture possesses objective meaning rooted in God's revelation. Participants learn to interpret biblical texts within their historical and literary contexts while recognizing Jesus Christ as the center of Scripture.

Biblical Foundations

1. Luke 24:27
2. Luke 24:44–45
3. 2 Timothy 3:16–17

Topics

1. Principles of biblical interpretation
2. Historical and literary context
3. Christ-centered interpretation
4. Responsible application of Scripture
5. Scripture and contemporary issues

Expected Outcome

Participants develop the ability to interpret Scripture responsibly and distinguish biblical interpretation from subjective or relativistic approaches.

MODULE 3

R - Revelation

The Foundation of Divine Truth

Description

This module explores God's self-revelation through creation, Scripture, and ultimately Jesus Christ. It emphasizes that truth originates from God and is received through divine revelation rather than constructed by human opinion or cultural consensus.

Biblical Foundations

1. Matthew 16:16–17
2. Hebrews 1:1–3
3. 2 Peter 1:20–21

Topics

1. General and special revelation
2. The authority of Scripture
3. Faith and reason
4. Divine truth and human understanding
5. Biblical worldview formation

Expected Outcome

Participants understand that Christian truth is grounded in God's revelation and serves as the foundation for faith, doctrine, and life.

MODULE 4

I - Incarnation

Jesus Christ: The Fullness of God's Revelation

Description

This module examines the person and work of Jesus Christ as the complete revelation of God. It explores the doctrine of the Incarnation and affirms Christ as the definitive standard of truth and the center of Christian theology.

Biblical Foundations

1. Colossians 1:15–20
2. Hebrews 1:1–3
3. Philippians 2:5–11

Topics

1. The Incarnation
2. The deity and humanity of Christ
3. Christ as Prophet, Priest, and King
4. The uniqueness of Christ
5. Christ-centered theology

Expected Outcome

Participants gain a deeper understanding of Jesus Christ as the ultimate revelation of God and the foundation of Christian belief.

MODULE 5

S - Sanctification

Growing in Christlikeness

Description

Christian formation involves continual transformation through the work of the Holy Spirit. This module focuses on spiritual growth, holiness, and the development of Christlike character as believers are progressively conformed to the image of Christ.

Biblical Foundations

1. Matthew 5:1–12
2. Romans 12:1–2
3. Galatians 5:22–23

Topics

1. Spiritual growth
2. Christian character
3. Holiness
4. Spiritual disciplines
5. The work of the Holy Spirit

Expected Outcome

Participants cultivate spiritual disciplines and demonstrate increasing maturity through Christlike attitudes and conduct.

MODULE 6

T - Truth Embodiment

Living the Gospel

Description

This module emphasizes that biblical truth must be demonstrated through faithful living. Participants examine how Christian ethics, integrity, and obedience provide a compelling witness in societies shaped by moral and philosophical relativism.

Biblical Foundations

1. Matthew 7:24–27
2. James 1:22–25
3. Philippians 2:14–16

Topics

1. Faith expressed through action
2. Christian ethics
3. Biblical worldview
4. Moral discernment
5. Integrity in daily life

Expected Outcome

Participants demonstrate biblical convictions through ethical decision-making, faithful obedience, and consistent Christian witness.

MODULE 7

O - Outreach

Proclaiming Christ in a Pluralistic World

Description

This module prepares participants to communicate the Gospel faithfully within diverse cultural settings. It emphasizes evangelism, apologetics, and respectful engagement with competing worldviews while maintaining confidence in the truth of Christ.

Biblical Foundations

1. Matthew 28:18–20
2. Acts 1:8
3. 1 Peter 3:15

Topics

1. The Great Commission
2. Evangelism
3. Christian apologetics
4. Cultural engagement
5. Defending the faith with humility

Expected Outcome

Participants effectively proclaim the Gospel and engage contemporary culture with biblical conviction, wisdom, and grace.

MODULE 8

S - Servanthood

Leading Through Christlike Service

Description

The concluding module presents servant leadership as the biblical model for Christian ministry. Participants learn that genuine leadership is expressed through humility, sacrificial love, and faithful service following the example of Jesus Christ.

Biblical Foundations

1. Mark 10:42–45
2. John 13:1–17
3. Philippians 2:3–8

Topics

1. Servant leadership
2. Ministry ethics
3. Humility and compassion
4. Church and community service
5. Discipleship and leadership multiplication

Expected Outcome

Participants demonstrate Christ-centered leadership by serving others with humility, integrity, and commitment to the mission of the Church.

The CHRISTOS Formation Program seeks to develop mature disciples whose beliefs, character, and ministry are firmly rooted in the objective truth revealed by God through Jesus Christ and the Holy Scriptures. Through progressive instruction in biblical interpretation, theological understanding, spiritual formation, ethical living, evangelism, and servant leadership, participants are equipped to respond thoughtfully to the challenges of postmodern relativism while faithfully living out and proclaiming the Gospel in contemporary society.

CONCLUSION

Based on the findings of this study entitled *"Jesus Christ as the Foundation of Objective Truth: A Theological Response to Postmodern Relativism,"* the following conclusions were drawn:

1. Jesus Christ presents objective truth as a divine reality revealed through His person, teachings, and mission. The study concludes that Jesus' understanding of truth transcends the idea of truth as merely an intellectual concept, philosophical claim, or collection of religious statements. Through the examination of the canonical Gospels, it was established that Jesus presents truth as something that originates from God and is revealed to humanity. His teachings demonstrate that truth is not created by human interpretation, social agreement, or cultural preference but is grounded in the nature and character of God. The findings indicate that Jesus' claims concerning truth are inseparable from His identity. He does not merely communicate information about God; He reveals God Himself. Therefore, the Christian understanding of truth is fundamentally Christological, wherein truth is encountered through the person of Jesus Christ. This challenges contemporary assumptions that truth is always dependent upon individual perspectives or cultural contexts.
2. The teachings of Jesus challenge the epistemological assumptions of postmodern relativism concerning truth, morality, and reality. The study concludes that postmodern relativism presents significant challenges to Christian theology because it questions the existence of universal and objective truth. The emphasis of postmodern thought on plurality, subjectivity, and contextual interpretation creates tension with Christianity's affirmation that God has revealed an authoritative and enduring truth through Jesus Christ. The findings demonstrate that Jesus' teachings contradict the assumption that truth is merely constructed by human communities or determined by personal experience. Instead, Jesus affirms that reality is grounded in God's authority and that human beings are called to receive and respond to divine revelation. In relation to morality, Jesus establishes that ethical truth is not determined solely by social norms or individual desires but is rooted in God's character and purposes. Therefore, while postmodernism provides important insights regarding human experience and cultural diversity, its relativistic tendencies challenge the theological foundations of Christianity, particularly the authority of Scripture, the objectivity of moral truth, and the uniqueness of Christ as God's ultimate revelation.
3. Biblical interpretation must remain centered on Christ in responding to relativistic approaches to truth. The study concludes that one of the major theological challenges brought by postmodernism concerns the interpretation of Scripture. The emphasis on multiple meanings and subjective readings can weaken confidence in the objective meaning of biblical revelation. However, the teachings of Jesus demonstrate that Scripture possesses coherence and purpose centered on God's redemptive work through Christ. The findings reveal that Jesus Himself interpreted Scripture as a unified testimony pointing toward His

person and mission. Therefore, a Christ-centered hermeneutical approach provides a theological response to interpretive relativism by affirming that biblical interpretation must consider historical context, literary meaning, and ultimately the fulfillment of Scripture in Christ. The study concludes that faithful interpretation does not deny the importance of human understanding but recognizes that human interpretation must remain accountable to the divine revelation communicated through Scripture.

4. Objective truth in Christianity is not merely propositional but transformative. The study concludes that Jesus presents truth as a reality that transforms human existence. Truth, according to the teachings of Jesus, is not intended merely to provide intellectual knowledge but to restore humanity into a proper relationship with God. The findings reveal that Jesus connects truth with discipleship, obedience, holiness, and spiritual transformation. Genuine knowledge of truth results in a changed life characterized by faithfulness, righteousness, and conformity to the character of God. This understanding provides a significant response to postmodern concerns that truth claims are often associated with power and control. In the teachings of Jesus, truth is not oppressive but liberating because it leads humanity toward redemption and restoration.
5. The Church has the responsibility to embody and proclaim Christ-centered objective truth in a postmodern world. The study concludes that the Church's response to relativism should not be limited to intellectual arguments but should involve faithful embodiment of the truth revealed through Christ. Since Jesus established His followers as witnesses of His teachings and mission, the Church is called to preserve, demonstrate, and proclaim God's truth. The findings emphasize that the credibility of Christian truth is strengthened when believers demonstrate Christlike character through humility, compassion, service, and love. The defense of truth must therefore reflect the nature of Christ Himself. The Church's mission in a postmodern world is not simply to oppose cultural changes but to faithfully communicate the truth of Christ while engaging people with grace and understanding.
6. The CHRISTOS Framework provides a constructive theological model for responding to postmodern relativism. Based on the biblical and theological findings of this study, the researcher developed the CHRISTOS Framework: A Christological Framework for Objective Truth Formation and Mission in a Postmodern World. The framework consists of eight interconnected theological dimensions: Calling, Hermeneutics, Revelation, Incarnation, Sanctification, Truth Embodiment, Outreach, and Servanthood. The study concludes that these dimensions provide a comprehensive theological model for understanding how objective truth is received, interpreted, experienced, embodied, and proclaimed. The framework demonstrates that Christian truth begins with God's initiative, is revealed through Jesus Christ, transforms believers through discipleship, and is expressed through the mission of the Church. The CHRISTOS Framework contributes to theological scholarship by providing a constructive response to postmodern relativism. Rather than merely criticizing relativistic perspectives, it presents a positive theological vision centered on Christ as the foundation and fulfillment of truth.
7. Jesus Christ remains the ultimate foundation for defending objective truth in contemporary society. The study concludes that the most compelling Christian response to postmodern relativism is found not merely in defending theological concepts but in returning to the person of Jesus Christ. The teachings of Jesus reveal that truth is not dependent upon changing human opinions but is grounded in the eternal reality of God. In a world where truth is increasingly contested and fragmented, Jesus Christ provides the foundation for a coherent understanding of reality, morality, and human purpose. Christianity's proclamation of objective truth is therefore ultimately a proclamation of Christ Himself. Thus, this study

concludes that Jesus Christ is not merely a teacher who reveals truth but the embodiment, fulfillment, and living expression of divine truth. Through Christ-centered theology, discipleship, and mission, the Church can faithfully respond to the challenges of postmodern relativism while continuing to proclaim the enduring truth of God.

Novelty Statement: Unlike previous theological studies that primarily defend the concept of objective truth through classical apologetics, philosophical epistemology, or isolated Christological expositions, this study offers an original integrative theological contribution by positioning Jesus Christ not only as the defender or revealer of truth but as the ontological foundation and incarnate embodiment of objective truth within the canonical Gospel narrative. The principal novelty lies in the development of the CHRISTOS Framework (Calling, Hermeneutics, Revelation, Incarnation, Sanctification, Truth Embodiment, Outreach, and Servanthood), a comprehensive Christ-centered theological model that systematically connects biblical exegesis, epistemology, discipleship, and missional theology in responding to postmodern relativism. By moving beyond a purely defensive critique of relativism, this research constructs a positive theological paradigm that integrates truth formation, spiritual transformation, and ecclesial mission into a coherent framework for contemporary Christian engagement. Consequently, the study advances Christological scholarship by providing a constructive theological model that bridges biblical theology, philosophical theology, and practical ecclesiology, thereby offering a novel interdisciplinary contribution to current debates on objective truth, Christian identity, and theological responses to postmodern culture.

Recommendations

Based on the conclusions of this study, the following recommendations are proposed:

1. **Integration of Postmodern Studies in Theological Education.** Theological institutions, seminaries, and Bible schools should incorporate the study of postmodernism, relativism, and contemporary philosophical challenges within theological education. Future ministers and Christian leaders should be equipped not only with doctrinal knowledge but also with the ability to critically engage cultural ideas that influence contemporary understandings of truth, morality, and identity. The CHRISTOS Framework may serve as a foundation for developing theological formation programs that integrate biblical studies, Christology, hermeneutics, apologetics, spiritual formation, and Christian mission.
2. **Development of Christ-Centered Discipleship Programs.** Churches are encouraged to develop discipleship programs that focus on theological depth, spiritual transformation, and practical application of biblical truth. In a culture where personal experience and subjective interpretation often shape beliefs, believers need intentional formation that strengthens their understanding of Christ as the foundation of truth. The CHRISTOS Framework may be adapted as a church-based discipleship curriculum to guide believers in knowing, living, and proclaiming Christ-centered truth.
3. **Strengthening Christian Apologetics and Cultural Engagement.** Christian apologetics ministries are encouraged to develop approaches that address not only intellectual objections to Christianity but also the philosophical assumptions behind relativism. Engagement with contemporary culture should demonstrate that Christian truth is not merely a system of ideas but a reality revealed through Jesus Christ. The proclamation of truth should be carried out with intellectual clarity, humility, compassion, and Christlike character.
4. **Promotion of Christ-Centered Biblical Hermeneutics.** Biblical scholars and theological educators should continue developing Christ-centered approaches to Scripture interpretation. Future hermeneutical studies should explore ways of maintaining biblical

authority while addressing contemporary challenges related to subjectivity, relativism, and interpretive diversity.

5. **Strengthening Theological Formation Among Church Leaders.** Church leaders should prioritize continuous theological development and servant leadership formation. Leaders who defend biblical truth must also embody the character of Christ through integrity, humility, compassion, and faithful service.
6. **Further Research on the Application of the CHRISTOS Framework.** Future researchers may examine the practical application of the CHRISTOS Framework in different ministry contexts, including Bible schools, seminaries, pastoral formation programs, youth ministries, and Christian leadership development. Further studies may also investigate how Christ-centered theological formation influences believers' understanding of truth, ethical decision-making, and engagement with contemporary cultural issues.
7. **Expansion of the CHRISTOS Framework Through Interdisciplinary Theology.** Future theological research may further develop the CHRISTOS Framework by exploring its relationship with systematic theology, theological anthropology, ecclesiology, missiology, philosophical theology, and Christian ethics. Such studies may contribute to a broader theological understanding of truth in relation to contemporary philosophical challenges.
8. **Renewed Focus on Christ as the Center of Christian Truth.** The Church is encouraged to respond to postmodern relativism by returning to the central confession of Christianity: Jesus Christ Himself as the foundation and embodiment of truth. The most effective witness of the Church is not only the defense of truth through arguments but the demonstration of truth through a Christ-centered life. Through faithful theology, authentic discipleship, and Christlike mission, the Church can continue to proclaim that Jesus Christ remains the unchanging Truth in a constantly changing world.

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