

Developing the G.O.S.P.E.L. Evangelism Framework: A Theological Response to Postmodern Challenges in Gospel Proclamation

John Mark Astorga

Shepherd's School of Leadership, Inc. Philippines

Email: markapinya14@gmail.com ORCID: <https://orcid.org/0009-0002-1559-0798>

Abstract

The rise of postmodernism has created significant challenges for Christian theology and evangelism, particularly through the influence of relativism, subjectivism, and the rejection of objective truth. This study explores the theological implications of postmodern thought on evangelistic practices and argues for the necessity of maintaining biblical fidelity amid changing cultural perspectives. Employing a qualitative theological research design through document analysis and biblical-theological analysis, the study examined biblical texts and scholarly literature related to Scripture, Christology, hermeneutics, postmodernism, and evangelism. Findings reveal that contemporary evangelism faces the challenge of balancing cultural engagement with theological faithfulness, as attempts to accommodate cultural expectations may weaken biblical authority and distort the gospel message. The study affirms Jesus Christ as the foundation of objective truth and emphasizes that evangelism must remain rooted in Scripture rather than shifting cultural values. As a practical contribution, the study proposes the G.O.S.P.E.L. Evangelism Program, a theological framework designed to equip believers for biblical proclamation, community engagement, evangelistic leadership, and lifelong discipleship in a postmodern context.

Keywords: Postmodernism, Evangelism, Objective Truth, Biblical Theology, Discipleship



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INTRODUCTION

The twenty-first century has brought significant intellectual and spiritual challenges to Christian theology and evangelism. One of the most influential movements shaping today's society is postmodernism, a philosophy that questions the existence of universal truth, rejects grand narratives, values personal experience, and views truth as something that is subjective rather than absolute (Lyotard, 1984). Unlike modernism, which emphasized reason and objective knowledge, postmodernism argues that truth depends on personal beliefs, cultural background, and individual experiences instead of being universally valid (Foshaugen, 2004). As a result, many people today believe that there is no single, objective truth that applies to everyone. Khitruk (2021) argues that the relationship between postmodernism and Christianity should not be viewed simply as one of conflict or incompatibility. Instead, the author suggests that postmodern thought offers opportunities for deeper theological reflection, particularly through the Christian concept of kenosis, or Christ's voluntary self-emptying in the incarnation and His sacrificial death for humanity. Drawing on the philosophy of Gianni Vattimo, Khitruk (2021) explains that kenosis provides a meaningful framework for understanding how Christianity can engage with postmodern culture without abandoning its essential beliefs. Rather than reducing the gospel to a rigid philosophical system or a grand narrative imposed on society, evangelism should reflect Christ's humility, self-giving love, and relational approach to humanity. The study also highlights N. T. Wright's historical interpretation of the Gospel as a constructive way of connecting biblical theology with contemporary philosophical discussions.

Schumacher (2011) examined the Apostle Paul's apologetic framework as a model for evangelism in a postmodern context. The study identified major postmodern challenges to

Christianity, including relativism, pluralism, and the rejection of objective truth, which often reduce the gospel to a matter of personal opinion. By analyzing Paul's ministry in the Book of Acts and his Epistles, Schumacher concluded that effective evangelism combines faithful proclamation of the gospel, the power of the Holy Spirit, and the credibility of an authentic Christian life. The study further suggests that Paul's apologetic framework remains a relevant and practical model for communicating the gospel faithfully in contemporary postmodern society. Evans (2015) examined the challenges of child evangelism and youth ministry in a postmodern society marked by globalism, religious pluralism, and scientific advancement. The study found that exposing young people to multiple religious perspectives often creates uncertainty about the uniqueness of Christianity, making evangelism more challenging. Evans argues that while ministry methods may adapt to contemporary contexts, biblical truth must remain the foundation of evangelism to help young believers develop a strong and enduring Christian faith.

This shift in thinking has also affected Christianity. Postmodernism is no longer simply a philosophical movement outside the Church; it has increasingly influenced how many Christians understand theology, interpret the Bible, and practice evangelism. In a culture that values diversity, inclusivity, tolerance, and personal freedom, churches often face pressure to adjust biblical teachings to fit cultural expectations rather than remain faithful to God's revealed Word. As a result, biblical authority is sometimes replaced by cultural relevance, and theological reflection becomes more focused on meeting the expectations of society than on remaining faithful to Scripture (Ondo, 2020). One of the major concerns raised by postmodernism is its rejection of objective truth in favor of relativism. In this worldview, truth is no longer seen as absolute but is considered personal and dependent on each individual's perspective or experience. Consequently, different religious beliefs are often viewed as equally valid expressions of spirituality rather than as claims that can be objectively true or false. This perspective directly challenges the Christian belief that Jesus Christ is "*the way, the truth, and the life*" (John 14:6) and that the Bible is God's authoritative revelation for faith and practice. As Foshaugen (2004) explains, evangelical Christianity is built on the conviction that truth comes from God and therefore exists independently of human opinions or interpretations.

The influence of postmodern relativism has also changed the way theology is practiced. Traditionally, theology seeks to understand God's revelation through careful study and faithful interpretation of Scripture. Today, however, theology is often shaped by personal experiences, cultural contexts, and individual perspectives. Although contextualization is an important part of Christian ministry, the line between presenting the gospel in culturally meaningful ways and changing its biblical message has become increasingly blurred. As personal experience becomes the basis for interpretation, important biblical doctrines such as sin, salvation, repentance, the uniqueness of Christ, and eternal judgment are sometimes reinterpreted to fit contemporary cultural values rather than biblical teaching (Yuliana, 2018). These developments also have important implications for Christian evangelism. The mission of evangelism has always been to proclaim the gospel faithfully and call people to repentance and faith in Jesus Christ (*Romans 10:14–17*). In a postmodern culture, however, evangelism often faces pressure to avoid exclusive truth claims, soften difficult biblical teachings, or reshape the gospel into a message that primarily focuses on personal happiness, emotional well-being, or social acceptance. While these approaches may make Christianity appear more appealing, they can also shift the focus of evangelism from proclaiming God's truth to satisfying human preferences. When this happens, the authority of Scripture is gradually replaced by the authority of culture.

At the same time, the Bible demonstrates that contextualization is both necessary and legitimate when communicating the gospel. The Apostle Paul adjusted his methods according to the people he was reaching, yet he never changed the message itself (*1 Corinthians 9:19–23*). Likewise, he strongly warned against altering or distorting the gospel for the sake of acceptance (*Galatians 1:6–9*). This biblical example reminds the Church that while methods of evangelism may change, the message of the gospel must remain unchanged because its authority comes from God's revelation rather than from society's changing values. Another challenge of postmodernism is its emphasis on subjectivism, which encourages people to interpret Scripture primarily through personal feelings or experiences. While personal reflection is valuable, it should never replace the historical, grammatical, and theological meaning intended by the biblical authors. When individual interpretation becomes the highest authority, biblical truth becomes fragmented, doctrinal certainty is weakened, and contradictory beliefs are often accepted under the name of tolerance. Such developments make it increasingly difficult for the Church to proclaim the gospel with confidence and theological consistency (Foshaugen, 2004).

Although postmodernism presents serious challenges, it also reminds the Church to communicate the gospel with humility, compassion, and cultural awareness. Recognizing human limitations and cultural diversity does not require abandoning the biblical conviction that God has revealed objective truth through Scripture and ultimately through Jesus Christ. The greatest challenge facing evangelical theology today is not whether Christians should engage with postmodern culture but how they can do so without compromising the authority of Scripture. Evangelism should never be shaped primarily by changing cultural trends or by people's felt needs. Instead, it must remain rooted in the unchanging Word of God. The gospel does not change because Jesus Christ, who is its foundation, "*is the same yesterday and today and forever*" (*Hebrews 13:8*). Therefore, the success of evangelism should not be measured by cultural acceptance or popularity but by its faithfulness to biblical truth. In response to these challenges, this study affirms that Jesus Christ remains the unchanging foundation of objective truth and that biblical theology offers a faithful response to postmodern relativism, subjectivism, and theological pluralism. Rather than reshaping Scripture to fit contemporary culture, the Church is called to proclaim God's Word faithfully so that lives may be transformed by the truth of the gospel. This study therefore seeks to present a theological framework that upholds the authority of Scripture, affirms Jesus Christ as the foundation of objective truth, and provides a biblically faithful approach to evangelism in a postmodern world.

Research Questions

1. How does postmodern relativism influence contemporary theology and the practice of Christian evangelism?
2. How does the biblical presentation of Jesus Christ as the foundation of objective truth provide a theological response to postmodern relativism, subjectivism, and theological pluralism?
3. What biblical theological framework for evangelism can be developed to help the Church proclaim the gospel faithfully while engaging the challenges of a postmodern world?

RESEARCH METHODS

Research Design

This study employed a qualitative theological research design using document analysis and biblical-theological analysis. The purpose of the study was to examine how postmodernism influences Christian theology and evangelism and to develop a biblical theological response that affirms Jesus Christ as the foundation of objective truth. Instead of gathering numerical data

from participants, the study analyzed biblical texts alongside peer-reviewed journal articles, theological books, and other scholarly publications relevant to the research problem. A descriptive theological approach guided the investigation by describing, interpreting, and synthesizing biblical teachings and theological perspectives related to postmodernism, relativism, and evangelism. This approach enabled the researcher to explore the relationship between postmodern philosophy and biblical theology and to formulate the proposed G.O.S.P.E.L. Evangelism Program as a practical framework for churches and Christian leaders seeking to proclaim the gospel faithfully in a postmodern context.

Sampling Technique

This study employed purposive sampling in selecting documentary sources. This sampling technique was appropriate because the study required literature that directly addressed the theological issues under investigation rather than a random selection of publications. To ensure the relevance and quality of the sources, the following inclusion criteria were established. First, the literature had to address one or more of the following areas: biblical theology, Christology, biblical hermeneutics, evangelism, postmodernism, relativism, or objective truth. Second, the source had to be published in a peer-reviewed journal, scholarly book, or by a reputable academic publisher to ensure theological credibility and academic reliability. Finally, each source had to contribute directly to answering the research questions and support the development of the proposed G.O.S.P.E.L. Evangelism Program.

Data Collection Procedure

The researcher conducted a systematic review of theological literature by searching academic databases, digital libraries, theological journals, and reputable scholarly publications. Biblical passages related to the authority of Scripture, the person and work of Jesus Christ, evangelism, discipleship, and the mission of the Church were likewise identified and examined as primary theological sources. After gathering the relevant documents, the researcher organized the literature according to the three research questions. Each source was carefully reviewed to identify significant theological arguments, biblical principles, and scholarly perspectives concerning postmodernism, objective truth, biblical authority, and evangelism. These findings were then compared and synthesized to establish a coherent biblical theological response and to provide the foundation for the proposed G.O.S.P.E.L. Evangelism Program.

Data Analysis

The study utilized qualitative document analysis through biblical-theological interpretation and theological synthesis. The collected documentary sources were examined to identify biblical teachings and theological concepts relevant to the research questions. Rather than analyzing numerical data, the study focused on interpreting Scripture in dialogue with contemporary theological scholarship to understand the influence of postmodernism on Christian theology and evangelism. The analysis followed four sequential stages. First, relevant biblical passages and scholarly documents were selected based on the established inclusion criteria. Second, the selected materials were examined to identify key theological concepts related to objective truth, biblical authority, Christology, and evangelism. Third, these concepts were synthesized by comparing biblical teachings with contemporary theological discussions in order to formulate responses to each research question. Finally, the synthesized findings were used to develop the G.O.S.P.E.L. Evangelism Program, which serves as the study's proposed theological framework for faithful evangelism in a postmodern world.

Trustworthiness of the Study

To ensure the credibility and theological integrity of the study, the researcher relied on the Holy Bible as the primary source of theological authority and supported the analysis with peer-reviewed journal articles, scholarly books, and publications from reputable academic publishers. Biblical interpretation was guided by sound hermeneutical principles and informed by established theological scholarship. Furthermore, theological concepts from multiple scholarly sources were carefully compared and synthesized to enhance the credibility of the findings, minimize interpretive bias, and ensure consistency with the overall message of Scripture.

RESEARCH RESULTS AND DISCUSSION

Research Question 1

How does postmodern relativism influence contemporary theology and the practice of Christian evangelism?

The analysis of relevant theological and philosophical literature demonstrates that postmodern relativism has profoundly influenced contemporary theology and the practice of Christian evangelism. Unlike the modern worldview, which generally accepted the existence of objective truth that could be discovered through reason and evidence, postmodernism argues that truth is not universal but is shaped by personal experience, culture, language, and social context (Lyotard, 1984). As a result, truth is often understood as subjective and relative rather than absolute and divinely revealed. This philosophical shift has significantly changed how many people understand religion, interpret Scripture, and respond to the Christian message. Within Christian theology, one of the most significant effects of postmodern relativism is the weakening of confidence in objective biblical truth. Evangelical theology has traditionally maintained that God is the source of all truth and that Scripture is His authoritative revelation for faith and practice. Because truth originates from God rather than human experience, it remains constant regardless of cultural or historical changes. Foshaugen (2004) argues that this understanding stands in direct contrast to postmodern relativism, which places human interpretation above divine revelation. When truth is viewed primarily through personal perspectives, biblical doctrines become open to continual reinterpretation, making theological certainty increasingly difficult to maintain.

This influence is evident in contemporary biblical interpretation. Rather than allowing Scripture to determine theological understanding, many interpretations begin with personal experiences or cultural assumptions and then seek biblical support for those perspectives. Yuliana (2018) emphasizes that sound evangelical hermeneutics should remain Christ-centered and grounded in the historical and grammatical meaning of the biblical text. However, the analysis indicates that postmodern thought often encourages readers to assign their own meanings to Scripture based on individual experiences, resulting in multiple interpretations that may contradict one another while all claiming equal legitimacy. Consequently, doctrines concerning sin, repentance, salvation, the uniqueness of Christ, and eternal judgment are sometimes redefined to conform to contemporary cultural values instead of biblical teaching. The literature likewise reveals that postmodern relativism has substantially affected the practice of Christian evangelism. The New Testament consistently presents evangelism as the faithful proclamation of God's revealed truth, calling all people to repentance and faith in Jesus Christ (*Romans 10:14–17*). However, because postmodern culture generally rejects exclusive truth claims, churches often experience pressure to modify their presentation of the gospel to avoid offending contemporary audiences. This has contributed to evangelistic approaches that emphasize emotional well-being, personal fulfillment, self-improvement, or social belonging

while minimizing biblical teachings on sin, judgment, repentance, and the exclusivity of Christ. Ondo (2020) observes that contemporary Christianity increasingly experiences tension between remaining faithful to Scripture and adapting to the expectations of modern culture. While engaging culture is necessary for effective ministry, the analysis suggests that cultural relevance should never replace biblical authority. Evangelism becomes problematic when cultural acceptance determines the content of the gospel rather than Scripture itself. In such situations, churches may unintentionally reshape biblical teaching to satisfy human preferences instead of faithfully proclaiming God's revealed message.

The reviewed literature consistently distinguishes between contextualizing the gospel and compromising the gospel. Contextualization refers to communicating biblical truth in ways that people from different cultures can understand without changing its essential meaning. This principle is clearly demonstrated in the ministry of the Apostle Paul, who adapted his missionary methods according to the people he served while preserving the integrity of the gospel message (*1 Corinthians 9:19–23*). At the same time, Paul strongly warned believers against accepting or preaching a different gospel, regardless of its popularity or cultural acceptance (*Galatians 1:6–9*). These biblical passages demonstrate that while evangelistic methods may change according to context, the message itself remains unchanging because it originates from God. Another significant finding from the literature is that postmodern subjectivism contributes to theological pluralism. Since postmodern philosophy rejects the existence of absolute truth, conflicting theological perspectives are often regarded as equally valid. This environment weakens confidence in biblical doctrine and encourages the belief that every interpretation is simply one perspective among many. Foshaugen (2004) notes that such relativistic thinking undermines the evangelical conviction that Scripture possesses objective meaning because its authority comes from God rather than from human interpretation. Consequently, the Church faces increasing challenges in proclaiming the gospel with doctrinal clarity and theological confidence.

Despite these challenges, the literature also suggests that postmodernism presents opportunities for the Church. Many scholars acknowledge that postmodernism has exposed the limitations of excessive rationalism, institutional abuses, and cultural insensitivity. These philosophical and theological developments have likewise affected Christian evangelism by creating pressure to modify the gospel according to cultural preferences and individual needs. Nevertheless, the reviewed literature consistently affirms that faithful evangelism should remain rooted in the authority of Scripture and centered on Jesus Christ as the unchanging foundation of objective truth. The Church is called not to reshape the gospel to fit the changing world but to proclaim God's unchanging Word in ways that are biblically faithful, culturally understandable, and Christ-centered. These findings establish the theological need for the present study and provide the foundation for the succeeding discussion on Jesus Christ as the biblical response to postmodern relativism.

Research Question 2

How does the biblical presentation of Jesus Christ as the foundation of objective truth provide a theological response to postmodern relativism, subjectivism, and theological pluralism?

The analysis of biblical and contemporary theological literature demonstrates that Jesus Christ is the foundation of objective truth and provides the biblical response to postmodern relativism. While postmodern philosophy argues that truth is socially constructed and dependent upon individual or cultural perspectives, the New Testament consistently presents truth as grounded in the person of Jesus Christ. Christ's declaration, "I am the way, the truth,

and the life" (John 14:6), establishes that truth is not merely a philosophical concept but a divine reality revealed in God's incarnate Son. Consequently, Christian theology understands objective truth as originating in God and made known through Jesus Christ rather than through human reason or personal experience. Foshaugen (2004) likewise argues that objective truth remains possible because its source is divine revelation rather than subjective human interpretation. The findings further reveal that Christ-centered biblical theology provides a coherent response to the fragmented worldview promoted by postmodernism. Contemporary scholarship emphasizes that Scripture should be understood as one unified redemptive narrative centered on Jesus Christ rather than as disconnected religious traditions. Greene (2025) argues that recovering the Bible's metanarrative enables Christians to respond effectively to postmodern skepticism by presenting Scripture as God's unified story of redemption fulfilled in Christ. Rather than abandoning objective truth, the biblical narrative invites people into the historical and theological reality of God's saving work through Jesus Christ. This Christ-centered reading of Scripture strengthens theological coherence and demonstrates that the authority of Scripture is rooted in God's redemptive revelation rather than in cultural consensus.

The literature also demonstrates that Christocentric hermeneutics protects biblical interpretation from the influence of subjectivism. Postmodern approaches frequently allow personal experiences or cultural assumptions to become the primary lens through which Scripture is interpreted. In contrast, Yuliana (2018) explains that a redemptive-historical and Christocentric hermeneutic interprets every biblical text within the broader history of redemption, connecting the textual, historical, and canonical dimensions of Scripture. This approach preserves the unity of the biblical message while ensuring that theological interpretation remains centered on Christ rather than contemporary cultural preferences. As a result, Scripture retains its authority as God's inspired revelation and continues to serve as the objective standard for Christian faith and practice. Another significant finding is that Jesus Christ provides the theological foundation for faithful evangelism in a pluralistic society. In a culture where religious beliefs are often regarded as equally valid, evangelism must remain rooted in the uniqueness of Christ while engaging people with humility and respect. McNabb and DeVito (2022) argue that a Christology of religions should affirm Jesus Christ as the only Savior while encouraging meaningful dialogue with people from other religious traditions. They emphasize that effective evangelism begins by recognizing points of common understanding without compromising the biblical confession that salvation is ultimately found in Christ alone. This perspective enables Christians to proclaim the gospel faithfully while responding thoughtfully to the challenges of religious pluralism.

The study further indicates that recognizing Christ as objective truth shapes both the content and the method of evangelism. Evangelism is not merely the communication of religious information but the proclamation of God's saving work through Jesus Christ. Nam (2025) distinguishes between *kērygma*, the authoritative proclamation of the gospel, and *euangelizomai*, the relational and contextual communication of the good news. These complementary dimensions demonstrate that faithful evangelism combines unwavering commitment to biblical truth with culturally meaningful engagement. While methods of communication may vary according to context, the gospel message remains centered on the person and work of Jesus Christ. This distinction reflects the biblical model of evangelism, where the Church adapts its approach to different audiences without changing the content of God's revealed truth. Finally, the analysis demonstrates that Christ-centered theology enables the Church to respond to postmodernism with both conviction and compassion. The biblical presentation of Jesus Christ neither ignores cultural diversity nor accommodates theological relativism. Instead, it affirms that God's revelation in Christ is universally true while calling

believers to communicate that truth with humility, love, and wisdom. Greene (2025) observes that the biblical metanarrative offers a compelling response to postmodern skepticism because it presents truth not as an abstract proposition but as God's redemptive action in history through Jesus Christ. Likewise, Foshaugen (2004) maintains that objective truth remains essential for Christian theology because it is grounded in God's self-revelation rather than human perception. Together, these findings affirm that Christ is both the foundation of objective truth and the basis for faithful theological reflection and evangelism in a postmodern world.

Proposed G.O.S.P.E.L. Evangelism Program

The findings of this study reveal that postmodernism has significantly influenced contemporary theology and evangelism by promoting relativism, subjectivism, and theological pluralism. These philosophical perspectives have challenged the Church's confidence in objective truth, weakened the authority of Scripture, and encouraged the reinterpretation of biblical doctrines according to changing cultural values. As a result, many evangelistic efforts have increasingly emphasized cultural relevance and personal preference at the expense of biblical faithfulness. While contextualization remains an important principle in Christian mission, it must never alter the unchanging message of the gospel or diminish the centrality of Jesus Christ as the foundation of objective truth. In response to these challenges, this study proposes the G.O.S.P.E.L. Evangelism Program, which stands for Grounding in Biblical Truth, Objective Truth in Christ, Scriptural Evangelism, Practical Community Engagement, Evangelistic Leadership and Mentoring, and Lifelong Discipleship. The program is a biblically grounded and theologically informed framework designed to equip churches, pastors, ministry leaders, and believers to proclaim the gospel faithfully while engaging the realities of a postmodern world. Rather than adapting biblical truth to contemporary culture, the program encourages Christians to communicate the gospel with wisdom, compassion, and cultural sensitivity while remaining firmly anchored in the authority of Scripture.

The G.O.S.P.E.L. Program is structured into six progressive training sessions that reflect the biblical pattern of evangelism. It begins by establishing confidence in the authority of God's Word, then presents Jesus Christ as the objective foundation of truth, equips believers to interpret and proclaim Scripture faithfully, prepares them to engage contemporary culture without compromising biblical doctrine, develops servant leaders who mentor others in evangelistic ministry, and culminates in lifelong discipleship that fulfills the Great Commission. Each session builds upon the previous one, creating a comprehensive process that moves participants from theological understanding to faithful gospel proclamation and sustained disciple-making. The primary goal of the G.O.S.P.E.L. Program is to strengthen the Church's evangelistic ministry by providing a practical theological response to the challenges posed by postmodernism. It recognizes that while methods of evangelism may vary according to cultural context, the message of salvation through Jesus Christ remains timeless and unchanging. By integrating biblical theology, Christ-centered proclamation, faithful interpretation of Scripture, compassionate community engagement, leadership development, and intentional discipleship, the program seeks to cultivate believers who are both theologically grounded and missionally effective. Ultimately, the G.O.S.P.E.L. Program affirms that the effectiveness of evangelism is measured not by its conformity to cultural trends but by its faithfulness to the Word of God and its commitment to making disciples of Jesus Christ for the glory of God.

Grounding Objective Scriptural Proclamation Through Evangelistic Leadership

Session 1: Grounding In Biblical Truth

Main Scriptures

2 Timothy 3:16–17; Psalm 119:105; John 17:17; Hebrews 4:12

Objectives

At the end of this session, participants are expected to understand the inspiration, authority, sufficiency, and reliability of Scripture as God's revealed Word. They should be able to distinguish objective biblical truth from postmodern relativism and recognize that faithful evangelism must always begin with the authority of Scripture rather than cultural trends or personal preferences.

Theological Discussion

Biblical evangelism begins with God's self-revelation through Scripture. The Bible is the inspired and authoritative Word of God, providing the foundation for Christian doctrine, moral living, and the proclamation of salvation. Because Scripture originates from God, it possesses absolute authority over every aspect of the Church's faith and mission. In a postmodern culture where truth is often viewed as subjective and socially constructed, recovering confidence in biblical authority is essential. Evangelism loses its theological foundation when human experience, cultural acceptance, or personal opinion replaces the Word of God as the basis of its message. Therefore, every evangelistic ministry must be firmly grounded in Scripture, allowing God's truth to shape both its content and purpose.

Session 2: Objective Truth In Christ

Main Scriptures

John 14:6; Colossians 1:15–20; Hebrews 1:1–3; Acts 4:12

Objectives

At the end of this session, participants are expected to explain why Jesus Christ is the foundation of objective truth, affirm His uniqueness as the only Savior, and proclaim His person and work as the center of the gospel message.

Theological Discussion

The Christian understanding of truth is inseparable from the person of Jesus Christ. Rather than presenting truth merely as an abstract principle, Scripture reveals truth through the incarnate Son of God. Jesus' declaration that He is "*the way, the truth, and the life*" establishes Him as the ultimate revelation of God's character and redemptive purpose. In contrast to postmodern relativism, which denies universal truth, Christianity proclaims that truth is grounded in the person and work of Christ. Evangelism, therefore, is fundamentally the proclamation of Jesus Christ, His incarnation, atoning death, resurrection, and lordship. Every faithful presentation of the gospel must remain Christ-centered, directing people to the One in whom salvation and eternal life are found.

Session 3: Scriptural Evangelism

Main Scriptures

Romans 10:14–17; Mark 16:15; Matthew 28:18–20; 1 Peter 3:15

Objectives

At the end of this session, participants are expected to present the gospel accurately using Scripture, explain the biblical message of salvation, and communicate the gospel with confidence, clarity, and compassion.

Theological Discussion

Evangelism is the proclamation of God's saving message revealed in Scripture. The gospel is not a motivational speech, personal testimony alone, or a message designed merely to address human needs. It is the announcement of God's redemptive work accomplished through Jesus Christ. Scriptural evangelism ensures that the message remains faithful to biblical doctrine while addressing the spiritual condition of humanity. Although methods of communication may vary according to culture and context, the content of the gospel must remain unchanged. The authority of evangelism is derived from God's Word, making Scripture the primary source and standard for every evangelistic ministry.

Session 4: Practical Community Engagement

Main Scriptures

Matthew 5:13–16; Acts 17:22–34; 1 Corinthians 9:19–23; Colossians 4:5–6

Objectives

At the end of this session, participants are expected to engage communities with biblical compassion, understand contemporary cultural contexts, and communicate the gospel effectively without compromising its doctrinal integrity.

Theological Discussion

The ministry of Jesus demonstrates that faithful evangelism combines biblical truth with genuine compassion. Christians are called to engage society rather than withdraw from it, serving as witnesses to the transforming power of the gospel. Practical community engagement requires understanding the questions, struggles, and worldview of contemporary people while remaining faithful to biblical doctrine. Contextualization involves communicating the gospel in ways that people can understand without altering its theological content. The Church fulfills its missionary calling by entering communities with humility, love, and servant leadership while consistently proclaiming the unchanging message of Christ.

Session 5: Evangelistic Leadership And Mentoring

Main Scriptures

Ephesians 4:11–13; 2 Timothy 2:2; 1 Peter 5:2–3; Titus 2:1–8

Objectives

At the end of this session, participants are expected to develop biblical leadership skills, mentor future disciple-makers, and strengthen evangelistic ministries through servant leadership and intentional spiritual formation.

Theological Discussion

Evangelism is sustained through faithful leadership that equips others for ministry. Jesus invested in His disciples by teaching, mentoring, and preparing them to continue His mission. Likewise, church leaders are called not only to proclaim the gospel but also to equip believers for the work of evangelism. Evangelistic leadership is characterized by humility, spiritual maturity, biblical integrity, and a commitment to reproducing faithful disciples. Through mentoring and intentional leadership development, churches establish a culture of multiplication in which every believer participates in fulfilling the Great Commission.

Session 6: Lifelong Discipleship

Main Scriptures

Matthew 28:18–20; Colossians 2:6–7; Ephesians 4:13–16; Philippians 2:12–13

Objectives

At the end of this session, participants are expected to understand discipleship as the continuing mission of evangelism, cultivate spiritual maturity, and actively participate in making disciples who faithfully follow Jesus Christ.

Theological Discussion

The mission of evangelism is fulfilled through lifelong discipleship. Conversion marks the beginning rather than the completion of the Christian life. Jesus commanded His followers not merely to make converts but to make disciples who continually grow in faith, obedience, and service. Lifelong discipleship involves spiritual formation through the study of Scripture, prayer, worship, fellowship, and faithful participation in the ministry of the Church. As believers mature in Christ, they become equipped to disciple others, ensuring that the gospel continues to be proclaimed across generations. In this way, the Church fulfills its mission of making disciples who remain grounded in biblical truth and committed to advancing God's kingdom in a changing world.

CONCLUSION

This study examined the challenges that postmodernism poses to Christian theology and evangelism and affirmed that Jesus Christ remains the foundation of objective truth. The findings revealed that postmodern thought, particularly its emphasis on relativism, subjectivism, and theological pluralism, has significantly influenced contemporary approaches to biblical interpretation and gospel proclamation. As truth is increasingly viewed as personal and culturally determined, the authority of Scripture is often diminished, resulting in theological compromise and evangelistic practices that prioritize cultural acceptance over biblical faithfulness. The study further demonstrated that biblical theology provides a coherent and sufficient response to these challenges. Scripture consistently presents truth as grounded in the person of Jesus Christ rather than in human experience or cultural consensus. Christ's identity as the incarnate Word and the exclusive Savior establishes the theological foundation upon which faithful evangelism must stand. Consequently, authentic evangelism is not the modification of the gospel to accommodate changing worldviews but the faithful proclamation of God's unchanging message of redemption through Jesus Christ.

Based on these theological findings, the study proposed the G.O.S.P.E.L. Evangelism Program as a practical framework for equipping churches and Christian leaders to engage postmodern society without compromising biblical doctrine. The program emphasizes grounding believers in biblical truth, proclaiming Christ as the objective truth, practicing scriptural evangelism, engaging communities with compassion, developing evangelistic leaders, and nurturing lifelong discipleship. By integrating theological reflection with practical ministry, the program provides a biblically faithful approach to evangelism that is both relevant to contemporary society and firmly rooted in the authority of Scripture. This study concludes that the Church's effectiveness in evangelism is not determined by its ability to conform to cultural trends but by its faithfulness to God's revealed Word. While methods of communication may be adapted to different contexts, the message of the gospel must remain unchanged because it is founded upon the person and work of Jesus Christ. As the Church proclaims Christ with conviction, humility, and love, it continues to fulfill its divine mission of making disciples of all nations while bearing witness to the unchanging truth of God in an ever-changing world.

The novelty of this study lies in the development of the G.O.S.P.E.L. Evangelism Framework as an integrated theological and practical model for Christian evangelism in response to the epistemological and cultural challenges of postmodernism. While previous

scholarship has extensively examined the tensions between postmodern relativism, biblical authority, and contemporary evangelistic practice, this study advances the discussion by translating these theological concerns into a structured framework that connects biblical fidelity, Christ-centered proclamation, contextual cultural engagement, evangelistic leadership, community participation, and lifelong discipleship within a coherent missional paradigm. Rather than treating contextualization and theological faithfulness as competing objectives, the framework conceptualizes them as complementary dimensions of evangelistic praxis, with Scripture and the person of Jesus Christ functioning as the normative theological foundation for engagement with postmodern audiences. The study therefore contributes a theoretically grounded and practically oriented model that seeks to preserve the objective claims of the Christian gospel while enabling believers to communicate and embody that message meaningfully within pluralistic and relativistic cultural contexts. In this respect, the G.O.S.P.E.L. framework extends existing theological discourse from diagnosing the challenges posed by postmodernity toward providing an actionable architecture for evangelistic formation, leadership, community engagement, and sustained discipleship.

Recommendations

The following recommendations are proposed: Churches are encouraged to reaffirm the authority of Scripture as the foundation of all evangelistic ministries. Pastors and church leaders should ensure that the proclamation of the gospel remains centered on Jesus Christ and faithfully reflects biblical doctrine rather than adapting its theological content to accommodate cultural preferences or contemporary ideologies. Theological seminaries, Bible colleges, and Christian educational institutions are encouraged to strengthen biblical theology, Christology, hermeneutics, and apologetics within their curricula. Future ministers and church leaders should be equipped to understand the philosophical challenges posed by postmodernism and to respond with sound biblical and theological reasoning. Church leaders should consider implementing the proposed G.O.S.P.E.L. Evangelism Program as a structured training model for pastors, ministry workers, evangelists, and church members. The program may be adapted to the needs of local congregations while preserving its biblical and theological foundations to promote faithful and effective evangelistic ministry. Christian organizations and ministry leaders are encouraged to develop evangelistic strategies that balance cultural engagement with doctrinal integrity. While communication methods may be contextualized to reach different audiences, the content of the gospel should remain firmly grounded in Scripture and centered on the saving work of Jesus Christ. Future researchers are encouraged to conduct empirical studies evaluating the effectiveness of the G.O.S.P.E.L. Evangelism Program in local churches, theological institutions, and mission organizations. Quantitative, qualitative, or mixed-methods research may be undertaken to assess its impact on biblical knowledge, evangelistic competence, discipleship, and church growth. Further studies may also refine or expand the program for different cultural contexts and ministry settings while maintaining its commitment to biblical truth and Christ-centered evangelism.

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