

THE  
CALL  
TO

CONTEXTUALIZE

Communicating  
the Gospel So  
Different Audiences  
Can Hear



JAE  
HOON  
LEE



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# EVANGELISM IN CRISIS

## Why Has It Become Uncomfortable?



**DECHRISTIANIZATION, WHICH HAS** been accelerating across Europe and North America, is now unfolding in Korean society. While Christianity never dominated Korean culture to the same extent as it did in parts of Europe, historically referred to as Christendom, and North America, it has nonetheless undeniably shaped Korea's modern history. However, as the Korean church has stopped growing and begun to decline, it has also lost much of its social influence. The most pressing concern is the sharp decline in public trust in Christianity in Korea.

A 2022 joint survey by *Kukmin Ilbo* and Fellowship and Service found that public trust in the Korean church had dropped to 18.1 percent, continuing its decline from pre-pandemic levels. In public perception rankings, Protestantism ranked at about one-third the level of Catholicism and Buddhism. While Korean society perceives Protestants as exclusivist, materialistic, and hypocritical, they see Catholicism as moral and dedicated, and Buddhism as inclusive and harmonious.<sup>1</sup> These survey results are alarming. Even when we factor in the impact of anti-Christian groups that actively spread negative perceptions, it is clear that the Korean Protestant church is



facing a serious ethical and social crisis. Trust has further eroded due to internal conflicts spilling into communities, pastoral scandals, and the rise of pseudo-Christian sects masquerading as orthodox.

This crisis is also evident in Christians' declining participation in evangelistic activities. A study by the Future and Preparation of the Korean Church and the Korean National Association of Christian Pastors found a steady decline in evangelism participation. In 1998, 28.5 percent of Christians were engaged in evangelism. By 2017, only 13.9 percent remained active.

Interestingly, while negative responses to evangelistic efforts peaked at 91.5 percent in 2012, they dropped to 71.4 percent by 2017.<sup>2</sup> The decline in negative responses appears to stem from churches acknowledging the discomfort non-Christians experience toward evangelism and actively seeking ways to mitigate resistance. However, it is also important to acknowledge that the overall decrease in evangelistic participation within the Korean church has contributed to this trend.

According to the 2023 *Korea Christian Analysis Report*, 22.7 percent of non-Protestant respondents, roughly one in five, reported having been approached by a Christian who shared the gospel with them at least once in the past year. However, the frequency of evangelistic encounters has declined over the years, with a sharp drop of 13.4 percent compared to 2017. Among different age groups, those in their forties were the least likely to have been evangelized. While the Covid-19 pandemic may have contributed to this trend, it largely reflects the overall decline in evangelistic efforts and activities. Moreover, seven out of ten non-Protestants approached for evangelism expressed discomfort with the experience, a pattern that has remained largely unchanged since 2017.<sup>3</sup>

The church must restore its moral integrity as the people of God's kingdom, fulfill its social responsibilities, and take the lead

in serving the marginalized. In the previously cited survey, 78.9 percent of respondents stated that Christianity should focus on establishing social justice and supporting the vulnerable as part of its religious role. Therefore, halting or minimizing evangelism until public trust is restored would be a misguided conclusion. Likewise, the argument that now is the time for repentance rather than evangelism and that the church should focus solely on social justice and caring for the marginalized is not the right response. Repentance must occur in its own right, social service must continue as an essential duty, and evangelism must also move forward. Indeed, a clearer and more effective evangelistic strategy is needed now more than ever.

The church has endured throughout history not simply because of its good works, which earned public trust. Rather, the church has also been marked by failures and transgressions that have led to a loss of social credibility. Its dark history includes not only the Crusades and religious wars but also instances where individuals suffered brutal punishment solely for doctrinal differences. Regardless, the church has persisted not because of its moral or ethical superiority but because it is the community entrusted with the gospel of God's kingdom. God redeems the flawed and the weak, calls them disciples of Christ, and entrusts them with his gospel. Despite their shortcomings, he has chosen to work through them.

I am not denying that the church has been called to do good works. The church must actively engage in society through good deeds. However, the church cannot find its purpose solely through social engagement apart from evangelism. While the ethical standards of believers may influence both evangelism and social transformation, the negative impact of certain churches or individuals cannot undermine the gospel's evangelistic mission, which has



been entrusted to the church worldwide. Now more than ever, the church must pursue both ethical renewal and innovative strategies for more effective evangelism. The moral decline of churches and believers may be the result of not having truly experienced the transforming power of the gospel. Therefore, the church must proclaim and teach the true gospel within its own community. Genuine evangelism produces gospel-centered lives, and the gospel's power alone transforms the world.

Furthermore, evangelistic efforts must be carried out strategically. Living a virtuous life certainly strengthens the impact of evangelism, but salvation through personal repentance and faith is not possible without a clear presentation of the gospel. The Korean church must make innovative efforts to understand the cultural shifts of the times, reduce negative perceptions, and adopt evangelistic methods that resonate with the needs of society. Within this context, the crisis of evangelism facing the Korean church can be summarized in four key aspects.

### THE CRISIS BROUGHT ABOUT BY PLURALISM

Postmodernism is the dominant intellectual trend of our time, with pluralism as one of its defining characteristics. It not only rejects reason, once central to modernism, but also regards it as incomplete and unreliable. By denying the existence of any objectively authoritative truth, postmodernism elevates pluralism as the only absolute truth. Since the early twenty-first century, Korean society has undergone a rapid transformation, influenced by the rise of pluralism. While this change presents a significant challenge for the church, it also creates a unique opportunity for evangelism.

A fundamental tenet of postmodern pluralism is the strict separation of values and facts. Only ideas that can be scientifically verified are considered facts—what society regards as public

truth—while everything else is categorized as doctrine or dogma, varying by religion. In a postmodern, pluralistic society, religious doctrines may be freely expressed as personal beliefs; however, asserting them as absolute truth is seen as arrogant and offensive. Questioning dogma is viewed as a mark of intellectual sophistication, since values are considered purely subjective matters of personal choice. Within this framework, the teachings of the church and Scripture are classified as subjective values rather than objective facts. As a result, evangelism is also relegated to the realm of personal opinion, and when Christians boldly proclaim their faith, it is perceived as an attempt to impose their values on others.

Pluralism upholds as sacred the claim that there is no absolute truth that all people must accept. However, this very statement is self-contradictory, as it asserts that “there is no absolute truth” as the only absolute truth. Few recognize this inherent contradiction. Those influenced by pluralistic thought perceive Christians who proclaim the exclusivity of Jesus Christ as dogmatic and intolerant. Among adherents of other religions, the very concept of evangelism is seen as offensive, and many insist that only the term *dialogue* should be used instead. They argue that true respect for truth lies in engaging in interfaith discussions without any intent to convert, merely exchanging spiritual experiences to enrich one another.<sup>4</sup>

Some nonbelievers view the traditional, one-sided evangelistic approach historically practiced by the Korean church as coercive and inconsiderate.<sup>5</sup> As a result, they are more drawn to pluralistic theology and culture, which uphold inclusion as an absolute value. However, Lesslie Newbigin paradoxically emphasized that rather than fearing or avoiding the ideological currents of a pluralistic society, Christians must actively engage with them as opportunities for evangelism:



In a pluralist society such as ours, any confident statement of ultimate belief, any claim to announce the truth about God and his purpose for the world, is liable to be dismissed as ignorant, arrogant, dogmatic. We have no reason to be frightened of this accusation. It itself rests on assumptions which are open to radical criticisms, but which are not criticized because they are part of the reigning plausibility structure.<sup>6</sup>

Lesslie Newbigin asserts there is no need to fear criticism or opposition arising from the ideological influence of pluralism. Moreover, he cautions against allowing such criticism to pressure the church into distorting the gospel by conforming to the dominant plausibility structures of the age. He insightfully reveals that these plausibility structures do not represent absolute truth and emphasizes that the gospel of the cross and resurrection alone establishes a new, trustworthy plausibility structure. Therefore, he firmly maintains that proclaiming the gospel itself is the most effective means of evangelism. From the perspective of today's plausibility structures, testifying to the exclusivity of Jesus Christ as revealed in the gospel may appear to be nothing more than a doctrinal claim confined within the church—something irrelevant and unworthy of serious consideration.<sup>7</sup> However, rather than being intimidated by prevailing cultural trends, Christians must expose the contradictions of pluralism and present the gospel as the most coherent and reliable plausibility structure. By doing so, they can proclaim the uniqueness of Jesus Christ with even greater clarity.

Missiologist David Bosch also stresses that the church must remain confident in testifying to the exclusivity of Jesus Christ and the kingdom of God without compromising its stance in the face of pluralism. Furthermore, Bosch emphasizes the need for the church to recover its organic communal identity and remove

barriers that hinder evangelism so that it may faithfully proclaim the one true gospel of Jesus Christ.<sup>8</sup> Throughout history, the gospel has been proclaimed amid countless ideological challenges—such as Gnosticism in the early church—and has prevailed. Likewise, the ideological constraints of postmodern pluralism can still be overcome in our time.

### THE GOSPEL IS COMMUNICATED THROUGH THE GARMENT OF CULTURE

Another factor contributing to the crisis of evangelism in the Korean church is its failure to properly understand the relationship between the gospel and culture. The church can be likened to a cart carrying the gospel, with culture as its wheels. When the church fails to grasp the proper function of this cart and its wheels, it struggles to share the gospel effectively. The crisis of evangelism arises when the church either blends the gospel with culture or treats them as entirely separate entities in its efforts to proclaim the message.

The gospel and culture must neither be fused nor completely separated. If the church over-accommodates culture, it may successfully engage with society but risk diluting the essence of the gospel, ultimately falling into liberalism. Conversely, if the church isolates itself from culture, rejecting cultural relevance while holding onto the gospel alone, it risks falling into fundamentalism. Both extremes—liberalism and fundamentalism—distort the true purpose of sharing the gospel, for the gospel is always transmitted through cultural forms.

God delivered the gospel to the world through his promise to Abraham within the cultural framework of his descendants: Israel. Jesus, along with the stories his disciples recorded in the Gospels, communicated the message within the context of Jewish culture.



Since it is impossible to separate the gospel from cultural interpretation, evangelism cannot be carried out apart from cultural expression. Reducing the gospel to a matter of personal faith and conduct while detaching it from society and community culture risks falling into dualism. The gospel is transmitted through language—the primary medium of culture—and through the communities shaped by that language. By nature, a community embodies culture. The church must recognize that there is no such thing as a gospel that exists apart from cultural expression—it is always clothed in culture.

Discussions about how the gospel is shaped by culture and how it can be transmitted authentically without compromise have largely taken place in the field of missiology. Rather than viewing missions and evangelism as separate, we must actively apply intercultural mission theology to evangelism. The experiences of missionaries who share the gospel across different cultural contexts provide invaluable insights for evangelizing nonbelievers who, though living within the same society, operate from a different worldview. Lesslie Newbigin, who served for many years in India—a center of pluralistic culture—explained the critical relationship between the gospel and culture in this way:

The gospel is about events which happened at a particular time and place in history. The events were in Palestine and not in Japan or Africa. The language in which they were told was Hebrew and Greek, not Sanskrit or Chinese. Wherever the gospel is preached it is preached in a human language, which means the language of one particular culture; wherever a community tries to live out the gospel, it is also part of one particular human culture. Wherever and whenever missionaries have gone preaching the gospel, they have brought not

an ethereal something disinfected of all human cultural ingredients; they have brought a gospel expressed in the language and life-style of a particular culture.<sup>9</sup>

When the church disregards the fundamental principle that the gospel must be expressed and conveyed through cultural forms, its evangelistic efforts are destined to fail. As a result, transforming church culture in a gospel-centered way is essential before engaging in evangelism. The gospel is always communicated through the culture of the church that proclaims it. Whenever a church shares the gospel—whether through direct evangelism or by collaborating with the local community—its culture inevitably becomes visible to the world. This must be recognized as part of the process through which the gospel is transmitted via culture. Before people accept the gospel, they first observe the culture of the church that embodies it. Therefore, unless the church first aligns its own culture with the gospel authentically, it cannot convey the message faithfully. The culture shaped by the gospel influences society, and people accept the gospel embedded within that culture.

At the same time, the church has a responsibility to ensure that its culture remains faithful to the gospel, continually renewed and transformed in accordance with it. Article ten of *The Lausanne Covenant* makes the following declaration regarding the relationship between evangelism and culture:<sup>10</sup>

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. . . . Churches must seek to transform and enrich culture, all for the glory of God.<sup>11</sup>

The early church thoroughly reshaped its culture and history. It did not set out to change the world's culture, but the early Christian

community itself was transformed into a culture distinct from that of their world. This transformation within the church's own community preceded and ultimately catalyzed broader cultural change. The early church that influenced culture was not merely a passive participant in society but a pioneer. In fact, the first church council was convened to resolve not a theological dispute but a cultural one. The central debate was whether the church should adapt to the Gentile culture emerging around Jewish traditions or whether Gentile converts should conform to the cultural practices of the first Jewish Christians.

After the early church, the impact of the gospel largely depended on how the church engaged with culture. Today's evangelistic crisis arises from the church's failure to shape modern culture. Rather, modern culture is shaping the church. Yet at the same time, while the world continues to change, the church resists change. One reason the church faces growing criticism is its tendency to cling to outdated traditions, preserving them at the expense of meaningful cultural engagement. As a result, tradition as a cultural expression of faith can obscure rather than clarify the church's orthodoxy.<sup>12</sup> Church tradition must be continually refined and transformed by gospel-centered orthodoxy; otherwise, it risks obstructing the very unchanging truth it was meant to uphold. Erwin R. McManus—Salvadoran-American pastor and founder of the Los Angeles-based church Mosaic—insightfully argues that the church must be a movement that actively shapes culture rather than an institution preserved by tradition. The church is to pursue cultural transformation rather than resist it:

There is no perfect storm out there that can sink the church of Jesus Christ. No matter how much or how rapidly culture changes, the church is designated to prevail. Yet, with each culture shift, it is painfully obvious that the church has become

an institution rather than a movement. The distinction lies in the fact that institutions preserve culture, while movements create culture. Many times, those who attempt to preserve a dissipating culture will also join it in its ignoble demise.<sup>13</sup>

McManus makes a compelling point that the crisis in evangelism stems from the church's tendency to preserve culture rather than create it. Through more than a century of Korean Christian history, many churches have focused on maintaining an outdated church culture rather than preserving the gospel itself. This approach has been a key factor in the decline of evangelistic momentum. The church can sustain itself as a movement only when it continually renews and transforms itself, not merely transmitting an inherited culture but actively shaping and creating it.

Although the gospel remains unchanged, the methods of proclaiming it must adapt to the culture of the times. Therefore, the church must continually develop evangelistic strategies that resonate with contemporary society. In an era when radio was the dominant medium, evangelism through radio broadcasts proved highly effective. Likewise, large-scale evangelistic rallies held in stadiums or gymnasiums—such as Billy Graham's crusades in the 1970s and 1980s—successfully reached vast audiences. Today, in a digital age where mobile technology drives cultural engagement, personalized evangelistic approaches are essential. Only churches that relentlessly pursue evangelism through creative cultural reinvention without losing their dynamic momentum will ultimately produce lasting fruit.

### ONE-WAY COMMUNICATION FAILS TO REACH THE AUDIENCE

The crisis of evangelism in the Korean church is largely rooted in its communication methods. Effective communication requires a two-way exchange between the sender and the receiver. In a



modern society that values interactive dialogue, the church must embrace more engaging and responsive communication strategies; otherwise, evangelism is bound to fail.

While the gospel itself remains unchanged and must be preserved in its pure form, the methods of conveying it must evolve alongside cultural shifts. Suppose the church continues to rely on a one-way communication approach that disregards the circumstances and perspectives of those receiving the message. In this case, the church will not be able to overcome the current challenges in evangelism. Billy Graham's pamphlet *Steps to Peace with God* (circa. 1954) presents the gospel within the framework of peace. This theme resonated deeply with those grappling with the aftermath of world wars, thereby effectively communicating the gospel within their cultural context. God used this pamphlet to bring salvation to countless individuals. However, for the younger generation today, peace does not carry the same urgency and weight as it did for their parents' generation. Having no direct experience with war, they primarily encounter conflicts through news reports of distant regions—an understandable shift given their historical context.

What about the Four Spiritual Laws used by Campus Crusade for Christ? As one of the most historically influential evangelistic tools, it continues to impact many today. Drawing a parallel to Newtonian physics, which defines the fundamental principles governing the physical world, the Four Spiritual Laws presents the gospel as a set of spiritual principles governing one's relationship with God. The pamphlet begins with the statement, "Just as there are physical laws that govern the physical universe, so are there spiritual laws that govern your relationship with God." Framing the gospel in a clear, systematic, and doctrinal manner, this tool provides a structured approach to evangelism.



However, this approach no longer resonates with the younger generation in modern society as it once did. They reject the rigid, lawlike structure of systematic principles, favoring more fluid and dynamic ways of thinking. Growing up in an era shaped by quantum physics and chaos theory rather than Newtonian mechanics, they are less inclined to accept frameworks based on fixed natural laws. As a result, evangelistic methods like the Four Spiritual Laws, which rely on structured, principle-based reasoning, are becoming increasingly ineffective in capturing their attention.<sup>14</sup>

The problem is that, as evangelists, we organize and present the core message of the gospel, such as in the Four Spiritual Laws, to nonbelievers without listening to their life issues and needs. To successfully present the gospel, we must not assume that merely explaining every detail of the Four Spiritual Laws logically completes evangelism. Instead, we must cultivate the flexibility to focus our explanation on whichever one of the four propositions is most appropriate for the individual.

Evangelism Explosion, developed by D. James Kennedy, has been a highly effective evangelistic method since its publication in the 1970s. At Coral Ridge Presbyterian Church, where Evangelism Explosion was first implemented, the congregation grew from 17 members to its peak at approximately 6,500. As a full professor at the Billy Graham School of Evangelism, Kennedy trained 75,000 pastors and seminary students in evangelism.

In the Korean church, Evangelism Explosion is widely regarded as essential training for any healthy evangelical congregation and has become a key program for discipling and equipping ministry leaders. However, its influence has diminished compared to previous decades. This decline is not due to any issue with the content of the gospel presented in the Evangelism Explosion manual but rather to a growing rejection of its formulaic method of

presentation from a communication perspective. For example, the initial two diagnostic questions that Evangelism Explosion uses can provoke resistance among modern individuals who are accustomed to pluralistic thought. The questions are, “If you were to die today, do you know for certain you would go to heaven?” and “If God asked you, ‘Why should I let you into my heaven?’ what would you say?”

Now, imagine posing these two diagnostic questions to a hospital patient teetering on the brink of life and death. For those who desperately cling to life, even the mere suggestion of departing this world can provoke distress and resistance. Likewise, for individuals who neither acknowledge God’s existence nor believe in divine judgment, these questions may serve as a stumbling block from the outset. In contrast, they can be highly effective for those who are open to Christianity or who attend church but lack assurance of salvation.<sup>15</sup> As such, the methods outlined in the Four Spiritual Laws and Evangelism Explosion have been widely valued in the Korean church as effective evangelistic tools and continue to yield results for some. However, in an era dominated by postmodern pluralism, we must recognize that these approaches may gradually lose their effectiveness.

The MZ generation of millennials and Generation Z, born and raised in the postmodern era, is the digital native generation. Shaped by a culture of pluralism and digital technology, they prioritize personal feelings and experiences above all else and freely express themselves. Compared to previous generations, they are more resistant to messages and evangelistic methods that are delivered unilaterally or authoritatively. To effectively present the gospel to them, it is essential to adopt approaches that resonate with their perspectives and needs rather than simply rely on methods that have proved effective in the past.



In 2002, as Onnuri Church sought to refine its evangelism methods, South Korean society was undergoing a transformation in corporate management driven by the rise of the digital revolution. A key management principle at the time was customer relationship management (CRM), a business strategy founded on building relationships with consumers. Companies began analyzing consumer needs more scientifically and systematically than ever before, producing and marketing customized products tailored to individual preferences. As CRM became a universal business approach, corporations leveraged big data from the mobile digital revolution to implement personalized management strategies, leading to a fundamental restructuring of social culture. In the broadcasting sector, the traditional model of airing predetermined programs on fixed schedules gave way to over-the-top (OTT) platforms, where viewers could freely select content, ultimately surpassing terrestrial networks in influence.<sup>16</sup> Looking ahead, AI-driven personalized communication methods are expected to advance even further.

These shifts in communication culture also call for changes in evangelistic approaches. This does not mean the church should adopt corporate marketing principles to reshape evangelism. Rather, just as companies quickly adapt to cultural shifts, the church should employ communication methods that resonate with nonbelievers to enhance gospel outreach. The evolving social landscape has made traditional evangelism methods, long practiced by the church, less effective in conveying the message. As a result, the church must move away from evangelistic approaches centered on the message giver and transition toward communication methods that prioritize the message hearer.



## MISSIONAL COMMUNITY AND RELATIONSHIP BUILDING

When a church loses its missional calling and exists solely as a fellowship-centered community, it risks falling into crisis. While fellowship within the church is essential for care and healing ministries, a church that prioritizes fellowship alone will inevitably devote less attention to evangelism and mission. Over time, even its fellowship may deteriorate due to conflict and division, as members lose their identity as the church in the world and instead form a self-focused community detached from society.

A healthy church maintains a balanced expression of four essential functions: worship, discipleship, fellowship, and evangelism and missions. The function a church prioritizes in its ministry inevitably influences and shapes the others. Many Korean churches emphasize *simbang* (pastoral visits) as a means of caring for their congregation, with some pastors dedicating much of their ministry to this work. While *simbang* is a vital aspect of pastoral care, a ministry focused solely on pastoral visits without a commitment to evangelism and mission limits the church's ability to fulfill its missional calling faithfully.

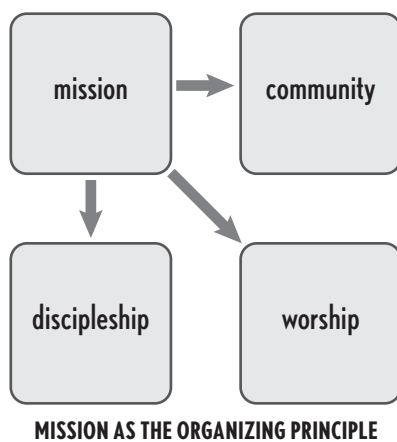
Missiologists and missional church practitioners Michael Frost and Alan Hirsch provide key insights into churches where mission serves as a catalyst. They argue that for a church to be truly missional, mission and evangelism must actively shape and stimulate worship, discipleship, and fellowship. The functions of the church are organically interconnected, with each function catalyzing and facilitating the growth of other functions. However, a church can only be considered missional when the mission serves as the catalytic force that shapes and energizes all other functions.<sup>17</sup> This concept is illustrated in figure 1.1.



In a community committed to mission and evangelism, true worship, discipleship, and fellowship come alive. Some churches assume that new believers can only engage in mission and evangelism after undergoing extensive discipleship and becoming fully accustomed to church life. As a result, mission and evangelism are placed at the final stage of the church's discipleship process. However, being a witness to Jesus is not dependent on one's familiarity with church life. Many believers may be well adjusted to church life yet show little interest in living as witnesses.

Contrary to what one might expect, new believers who have just accepted Jesus as their Savior and have experienced the power of the gospel of the kingdom demonstrate a more vibrant and compelling witness. The four Gospels provide key examples of individuals who, after encountering Jesus, immediately became his witnesses. Therefore, it is essential to integrate teaching on mission and evangelism from the early stages of discipleship. Moreover, the entire congregation—not just pastors—should participate together as a community engaged in mission and evangelism.

One of the church's primary callings is to encourage believers to live courageously in the gospel and actively take part in God's missional work. If the church is seen merely as a refuge or a safe house away from the world, it forfeits the very purpose for which Jesus established it. A self-centered, defensive church that avoids missional engagement will inevitably lose its vitality. Worship,



**Figure 1.1.** The catalytic role of mission

community, and discipleship are essential functions of the church, but the mission must be recognized as the driving force that shapes and energizes them all. This does not mean the mission should replace these functions; rather, it serves as the formative catalyst that brings them to life.

Another key factor contributing to the crisis of evangelism within the church is the neglect of the first and most fundamental stage of effective evangelism—relationship building. Fruitful evangelism consists of three key stages: pre-evangelism (relationship building), evangelism (presenting the gospel), and post-evangelism (follow-up and discipleship). If any of these stages are overlooked, evangelism is unlikely to bear fruit. One of the main reasons evangelism in Korean churches encounters resistance is that the relationship-building stage is frequently bypassed. A well-structured and effective gospel presentation requires a foundation of trust, making relational engagement indispensable. A truly missional community is, by nature, a relational community committed to fulfilling the mission of evangelism.

Christian apologists David Geisler and Norman Geisler highlight that the evangelistic methods widely used in the 1960s and 1970s are no longer as effective today, underscoring the need for a paradigm shift in evangelism. They particularly emphasize the importance of devoting greater effort to the relationship-building phase. This focus is especially critical in an age where people are increasingly indifferent to the gospel. The world has changed, and obstacles to the gospel have multiplied. Moreover, relativism has fostered skepticism and apathy toward truth. In this context, evangelism requires more than just a clear gospel presentation; it necessitates cultivating spiritual receptivity. To help people open their minds and hearts to the truth, greater effort must be made in relational engagement before presenting the gospel. Therefore,



pre-evangelism training should be established as a core component of all evangelism training programs.<sup>18</sup>

To summarize, chapter one examined the crisis of evangelism in Korean churches from ideological, cultural, communicative, and communal perspectives. These crises are not isolated issues but are deeply interconnected, with one crisis triggering another. Conversely, addressing one crisis can contribute to resolving others in succession. The crisis of evangelism has existed throughout history. Despite adversity, individuals have risen in each era who believed that the gospel is the power of God for salvation and sought to share it through new and creative approaches. When the church lacks conviction in the power of the gospel, firsthand experience of its transformative work, and a commitment to sharing it innovatively, it becomes increasingly vulnerable to external challenges. Therefore, the church must renew its confidence in the gospel and actively seek ways to communicate its life-giving message in this ever-changing world.

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