

The Relationship Between Evangelism and Discipleship According to Matthew 28:18-20 in Class XI Science Students of Immanuel High School Medan

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Abstract: This study aims to determine the significant relationship between evangelism and discipleship of science students of SMA Immanuel Medan. This type of research is descriptive correlational, the population in this study were 41 science students of SMA Immanuel Medan while the sample in this study amounted to 41 people with a total sampling technique. The tool used in data collection was a questionnaire consisting of 28 items for valid evangelism 14 items while for valid discipleship 14 items, with 4 options before the questionnaire was used to test its validity and reliability. The results of the data analysis requirements test of evangelism of science students of SMA Immanuel Medan were normally distributed with the calculation of $X_{count} < X_{table}$ ($33.06 < 54.57$). The normality data of discipleship of science students of SMA Immanuel Medan were normally distributed with the calculation of $X_{count} < X_{table}$ ($29.361 < 54.57$). The results of the linearity test of evangelism data with discipleship are linear with the equation $Y = 10.24 + 0.827$ consulted with F_{table} obtained $F_h > F_t$ ($54.57 > 0.355$). The tendency test of Evangelism of science students of SMA Immanuel Medan tends to be moderate (41%) and Discipleship of science students of SMA Immanuel Medan tends to be moderate (38.4%). The results of the product moment correlation test obtained $r_{count} = 1.956$ and $r_{count} > r_{table}$ ($1.956 > 0.308$). This shows that there is a relationship between evangelism and discipleship according to Matthew 28:18-20 science students of SMA Immanuel Medan. To test the significance level of the two variables, a "t" test was carried out, obtained $t_{count} 13.008$ $t_{table} 1.684$ $t_h > t_t$ ($13.008 > 1.684$). So this shows that there is a significant relationship between evangelism and discipleship according to Matthew 28:18-20 science students at Immanuel High School, Medan.

Keywords: Correlation; Evangelism with discipleship; Science students of SMA Immanuel Medan

Introduction

Evangelism is often interpreted as an effort to preach good news to people who do not yet know Jesus Christ with the aim that they can accept Him as their personal Lord and Savior (Karnawati et al., 2021; Linansera et al., 2022; Sinaga et al., 2021; Stevanus, 2020; Wonatorei et al., 2021). The great commission in Matthew 28:18-20 is a command conveyed directly by the Lord Jesus to His disciples before He ascended to heaven. Where in that command Jesus told every

disciple who was still on earth to go, make disciples of all nations, baptize them and teach them to do everything that Jesus had commanded His disciples. In other words, continuing what Jesus did, namely preaching about the kingdom of God or the Gospel of Salvation.

Discipleship for the kingdom of God is the core of the entire discipleship process. Discipleship is done to produce disciples of Christ. Of course, the disciples of Christ produced are not only those who diligently meditate on the Word of God and actively serve God on

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campus, but also those who bear witness to Christ through various fields of expertise as a means to glorify Christ, namely disciples who submit themselves completely by surrendering their minds to Christ and acknowledging Christ as Lord in all areas of life (Romans 10:9-10). For if you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved, for with the heart one believes and is justified, and with the mouth one confesses and is saved. So that everyone who believes goes out to preach the gospel of salvation to those who do not yet know Him (Baskoro, 2021; Milenia et al., 2023; Moimau, 2024; Sugiharto, 2020; Suwito et al., 2021).

Discipleship is a word that is quite familiar to the ears of Christians today. Every believer is called to be a disciple, Christianity without discipleship is Christianity without Christ, meaning that only by becoming a disciple can someone be a witness of Christ in the world and lead others to Christ, thus, being a disciple of Christ means someone who follows Christ or someone who fully believes in Christ and acknowledges Jesus as Lord and Savior. In discipleship there is a process that helps people to grow into spiritual maturity gradually. The ultimate goal of this discipleship is to glorify God and enjoy Him forever or restore the original image of God.

Thus, as a disciple of Christ must carry out his responsibilities as a disciple in the world of campus and anywhere and must know the purpose of discipleship, because the power of God that saves the center of the life of Christ's disciples where they have been transferred from the kingdom of darkness to the kingdom of light. Like the ministry of the apostle Paul focused on the mastery of the kingdom of God, namely turning from darkness to light and from the power of the devil to God, so that through faith, everyone receives forgiveness of sins and gets a share in what is determined for those who are sanctified (Acts 26:18). According to Lo (2018a) that "Discipleship for the kingdom of God emphasizes the life of discipleship that is oriented towards the kingdom of God for all motivations, lives, goals, thoughts, devotion of each disciple of Christ according to the strength of God's power that is actively working in believers". In the Book (1 John 2:6) it says that "Whoever says that he lives in Him must be like Christ" which is a picture of the quality of Christ's disciples, which is in accordance with God's will. This image of a disciple is derived from the understanding of the teachings of the Lord Jesus, who wanted His disciples to live for the kingdom of God, without compromising themselves on the values of the world. Disciples of Christ should live for the kingdom of God, namely subordinating themselves under the authority of the kingdom of God and putting Christ first and putting Christ before everything.

The process of discipleship must be related to and determined based on the purpose of discipleship, so that it can produce true disciples. If the purpose of discipleship is only understood as a disciple of Christ who actively does something, then the process of discipleship will also produce only activist disciples. The purpose of discipleship is not the same as the approach. Discipleship is carried out in various ways, such as small groups and personal relationships with individuals, the approach focuses on how to produce ideal disciples (Angin et al., 2022, 2021; Purba, 2019; Selan, 2025; Yeniretnowati et al., 2021).

Thus, discipleship is very important in the world of campus, especially the Christian religious education department which becomes prospective religious teachers in accordance with the truth of God's Word. Researchers carry out evangelism or obey God's command by preaching the truth, namely the good news about Jesus that He is the one who saves his people from sin. Christian religious education students of the FKIP UDA should set an example to others by preaching the gospel and making disciples by raising the spirit of bringing others to Christ so that they are able to follow the example that Jesus has taught in His Word and starting from themselves so that they can reach and win the world of education, especially the science department. In doing the above, researchers cannot be separated from continuing to diligently pray in obedience to the Word in helping students so that students go to make disciples of others and become disciples according to the teachings of Jesus. So, how beautiful it is to see from the top of the hills the coming of the messenger, who proclaims peace and brings good news, who announces the news of salvation and says to Zion: "Your God is King" (Isaiah 52:7).

Literature Review

Understanding Evangelism

Evangelism is often defined as the preaching of the good news to unbelievers or to students who do not yet know Jesus Christ with the aim of enabling them to accept Him as their personal Lord and Savior. According to Tomatala (2004) and Shipman (2011) states that "Evangelism is a task directly entrusted by Jesus Christ to His disciples, and this mandate is a noble task that they must carry out.

Evangelism in the Old Testament

The Old Testament serves as the theological and philosophical foundation for evangelism and is also a manifestation of evangelism based on God's eternal plan of salvation. Discussing evangelism according to the Old Testament, the first step begins with God. (1) Creation, God's promise of blessing, and God's evangelistic mandate are the source, foundation, and dynamics of

evangelism. In His self-revelation, evangelism is a manifestation of God's self-revelation in the history of human salvation. Genesis 1:1 describes God's self-revelation as the sovereign creator, whose awesome power is the basis for evangelism. Genesis 1:28 is the "evangelism mandate" given by God with the aim of His people filling, dominating, and subduing the earth for God's glory. The primary goal of this mandate is for God's people to enjoy God's shalom. The status of God's people is affirmed by the "promise of blessing" (God's Covenant: Genesis 12:1-3; 17; Deuteronomy 28). Based on this promise of blessing, God gives the evangelistic mandate as part of His plan to grant shalom to His people. (2) Evangelism and God's promise of salvation: Genesis 3:15 and Galatians 3:8 state that God Himself evangelized Abraham. Thus, the message of evangelism in the Old Testament is that through Abraham God will bless all nations. (3) After the fall of man into sin, God gave the earliest promise of salvation in Genesis 3:15 (protevangelium). In its development, all the prophets called sinners to repent to God.

Evangelism in the New Testament

The word "evangelism" in Greek has several words with different meanings, namely: (1) *Euaggelizo*: This word appears 54 times in the New Testament. It means to proclaim the Good News. The emphasis is on the task or work of preaching the gospel (Luke 2:10; Eph. 3:8, 28; 1 Cor. 15:1-4). (2) *Kerusso*: This word appears 61 times in the New Testament. It means to tell; to relate; to preach; to praise openly. Thus, the word "Kerusso" means that the task of evangelism is mandatory and important, and must be carried out. (3) *Didasko*: This word appears 97 times in the New Testament. Didasko means to teach or instruct. This term is used extensively in Jesus' ministry, where he preached through teaching (Matthew 10:7-15; Luke 10:4-12). (4) *Martureo*: This word appears 76 times in the New Testament. It has the meaning of giving testimony; be a witness; prove; say good; to prove is good. In other words, Martureo means to testify based on confidence based on what has been experienced (John 15:26-27; Acts 1:8, 2:32, 10:39, 22:15, 26:6; 1 Cor. 11:26, 15:1-4).

Based on the opinions of the experts above, the researcher concludes from the explanation above that, the basis of evangelism is God's personal promise to free His people from sin. God's people have an important obligation to carry out the task of evangelism by preaching the Good News. This is reaffirmed in the Great Commission of Christ (cf. Matt. 28:19-20; Mark 16:15-18; Luke 24:44-49; John 20:19-20; Acts 1:6-8).

Everything must happen according to His will. For God's people and everyone who believes and accepts Him as Savior, we as executors, evangelism is an obligation that must be carried out by believers, which

must be expressed in the following attitudes: (1) Evangelism is an obligation that must be fulfilled and a burden that must be fully paid off (Romans 1:14-15). (2) Evangelism is a responsibility that must be carried out for the salvation of others (crucial need). An urgent task that must be carried out (1 Corinthians 9:16). For if I preach the gospel, I have no reason to boast. For it is a necessity for me. Woe to me if I do not preach the gospel, so that sinners of all nations may be saved by God through it (1 Corinthians 9:22-27). In the book of Ezekiel it is said firmly that the preaching of the Gospel is very urgent (Ezekiel 33:8-9) "If I say to an evil person, "O evil person, you will surely die! and you do not say anything to warn the evil person to repent of his life, that evil person will die in his iniquity, but I will demand responsibility for his life from you. But if you warn the evil person so that he repents of his life, but he does not want to repent, he will die in his guilt, but you have saved your life. Thus, the Gospel is very urgent and must be preached to all ethnic groups, especially in the campus world. (3) Evangelism is a reconciliatory mission. When carrying out this mission, God's people are accepted and treated as mediators to reconcile humanity with God. God's people are mediators, just as Christ is the mediator, bringing humanity/sinners to peace with God (immediate need). Peace is a primary need and reconciling humans with God is the main motive in the task and message of reconciliation (2 Corinthians 5:18-20) "And all this is from God, who through Christ has reconciled us to Himself and has entrusted us with the ministry of reconciliation. For God was reconciling the world to Himself through Christ, not taking into account their trespasses. He has entrusted the message of reconciliation to us. So we are ambassadors for Christ, as if God advising you through us; in the name of Christ we ask you: be reconciled to God. So, God has reconciled humanity to Himself through Jesus Christ (Romans 5:1-11) and the implementation of this work of God is carried out through the task of evangelism. (4) Evangelism requires the readiness of God's people to carry out their daily tasks. God's people are placed in an emergency situation where readiness to act quickly, decisively and thoroughly must be carried out for the salvation of sinners who will be saved by God. (2 Timothy 4:2-3) says that "Preach the word, be ready in season and out of season, rebuke, rebuke and exhort with all longsuffering and teaching. For the time will come when people will not endure sound doctrine, but will accumulate for themselves teachers according to their own desires, having their ears tickled. Whether we are ready or not, we must preach the gospel to others who are not yet saved.

Based on the Word above, the researcher concludes that the Bible provides a clear testimony about the unique relationship between evangelism and the second

coming of the Lord Jesus. As a real picture of the Pentecost event in the story of the 2nd parable explains the relationship between evangelism and the coming of the Lord Jesus. The Apostles saw the day of Pentecost as the "end of time", where the prophecies of the Prophets were fulfilled. Peter based that the Day of Pentecost was the fulfillment of Joel's prophecy about the "last days" (Joel 2:28-32). Here there is a clear implication that the "power of the Holy Spirit" promised by God to His disciples who would equip them for the ministry of evangelism is seen as a sign that "the last days have come" (Joel 2:28-29); compared to Acts 1:8. Thus, every time the Gospel is preached, there are souls saved from sin. The Lord Jesus explains the relationship between the preaching of the Gospel and the end of the world, it seems as if there is a terminal for the coming of the Lord Jesus, namely that all nations have heard the Gospel.

Implications in the Gospel

The Gospel is "joyful news about the kingdom of God" (God's dominion) where in the task of preaching the Gospel, the target is God's dominion over all nations (Matthew 28:19-20; Mark 16:15). The preaching of the Gospel brings the kingdom of God to the ends of the Earth (The End of the World) and where the kingdom of God reigns, there evil is restrained until the coming of the Lord Jesus (2 Thessalonians 2:1-12).

Preaching the gospel is a priority in God's mission for His people (1 Peter 2:9), and this task is integral to the coming of the last days. Preaching the gospel must be seen as the fulfillment of the last days, and the coming of the Lord Jesus is the culmination of the glory of the last days (Matthew 24:36).

The preaching of the Gospel guarantees that the judge will come, namely Jesus, as the just judge (2 Timothy 1:1-8).

The task of preaching the Gospel is the task of witnessing about Jesus Christ about whom a new poem is written (Revelation 5:9-10). "And they sang a new song, saying, "You are worthy to receive the scroll and to open its seals; for You were slain and with Your blood You purchased for God those from every tribe and language and people and nation. So the Gospel must reach all nations and their presence as priests of God is a testimony for Christ Jesus and a sign of the preaching of the Gospel bringing about the kingdom of God (God's Dominion).

Based on the explanation above, the task of preaching the Gospel is a priority for the work of God's people, and the preaching of the Gospel itself moves in the last days. The Self-Revelation of Jesus Christ in His Second Coming.

Discipleship

Definition of Discipleship

The Great Commission clearly commands all believers to make disciples. Discipleship is the method Jesus used during His life on earth to the twelve apostles. After His resurrection, He commanded His disciples to reach out and make disciples of all peoples of the world. Those who were once disciples changed their roles to become teachers, and those who were discipled would later become teachers and disciple others. This principle was adopted by John Wesley (2014) as his vision for evangelism: "The Church changes the world not by converting people but by making disciples." Discipleship is a process of change to bring others who are far from Christ closer to Him, and ultimately become like Christ. Discipleship is a process that helps people grow gradually toward spiritual maturity. The ultimate goal of this discipleship is to glorify God and enjoy Him forever or restore God's original image. God's image was once very good, but everything changed because of the fall of man into sin (Genesis 3:1-24). What broke God's relationship with man was sin (Romans 6:23; Isaiah 59:2).

According to Lo (2018b) that: "Discipleship is a process of life renewal (renewal) which is seen in changes in ways of thinking, right will and holy behavior." According to Gunawan (2020) that: "Discipleship is a continuous process that can make Christians grow spiritually and even reach spiritual maturity.

Method

Research Population and Sample

The population in this study was a portion of the second-eighth semester students of the Christian Religious Education study program at the Faculty of Teacher Training and Education, UDA Medan, consisting of 39 people. The research sample was the total number of students in the second-eighth semester of the Christian Religious Education study program at the Faculty of Teacher Training and Education, UDA Medan, consisting of 39 people.

Research Procedures

The steps that will be taken in carrying out this research are:

Early stage

- a) Observation to request permission to carry out the permit.
- b) Research on the target location.
- c) Arrange a research schedule.
- d) Preparing the Questionnaire.

Implementation stage

- a) Determining a sample from an existing population.
- b) Giving questionnaires to students and then making hypotheses.
- c) Managing and analyzing data.
- d) Designing research report results.

Final Stage

Drawing conclusions from research

Result and Discussion

Research Result

Description of Research Results

Evangelism Change Data (X)

Based on the data obtained from the research results with 39 respondents, the highest score was 54 and the lowest score was 30 with an arithmetic mean (M) = 42.96 and standard deviation (SD) = 5.6. The distribution of evangelism frequency (X) can be seen in the Table 1.

Table 1. Frequency Distribution of Evangelism (X)

Group	Absolute frequency	Relative frequency	Category
50-54	3	7.6%	Very high
45-49	11	28%	Tall
40-44	15	38%	Currently
35-39	9	23%	Low
30-34	1	2.5%	Very Low
Amount	39	100%	

Based on the table above, it can be concluded that evangelism among science students in class XI of SMA Immanuel Medan tends to be moderate, 15 people (38%).

Discipleship Change Data (Y)

Based on the data obtained from the research results with 39 respondents, the highest score was 57 and the lowest score was 33, with an arithmetic mean (M) = 45.89 and SD = 5.6. The frequency distribution of the Discipleship Change data (Y) can be seen in the table 2.

Based on the table 2, it can be concluded that 13 (33%) of the science students in class XI of Immanuel High School, Medan, tend to be tall.

Table 2. Discipleship (Y)

Group	Absolute frequency	Relative frequency	Category
53-57	2	5.1%	Very high
48-52	13	33%	Tall
43-47	12	31%	Currently
38-42	11	28%	Low
33-37	1	2.5%	Very low
Amount	39	100%	

Tendency Test

Evangelism Tendency

From the table 3 it can be concluded that the tendencyEvangelism for science students of class XI of

Immanuel High School, Medan, categorized as moderate 16 people (41%).

Table 3. Evangelism Tendency Test (X)

Group	Absolute frequency	Relative frequency	Category
>46	15	38%	Very high
40-45	7	17%	Tall
39-35	16	41%	Currently
34-31	1	2.5%	Low
<30	0	0%	Very low
Amount	39	100%	

Discipleship Tendency

From the table 4 it can be concluded that the tendencyDiscipleship of science students in grade XI of Immanuel High School, Medan, categorized as moderate 15 people (38.4%)

Table 4. Discipleship Tendency (Y)

Group	Absolute frequency	Relative frequency	Category
>53	3	7.6%	Very high
47-52	12	30.7%	Tall
41-46	15	38.4%	Currently
32-40	9	23%	Low
<27	0	0%	Very low
Amount	39	100%	

Research Hypothesis Testing

The hypothesis test of Evangelism with Discipleship uses the product moment correlation formula. The results of the correlation analysis obtained a correlation coefficient between changes in Evangelism (X) and Discipleship (Y) obtained at $r_{xy} =$ after consulting with the critical table at a significance level of 5% ($\alpha = 0.05$) with a total of 41 respondents, the value of $r_t = 0.308$ so that $r_h > r_t$ ($1.956 > 0.308$).

To test the significance of the relationship between the two variables, a "t" test was conducted. Based on the results of the t test, the calculated t was 13.008. This value was then consulted as a t table at a significance level of 95% with $dk = 37$. The calculated $t > t$ table ($13.008 > 1.684$) was obtained. Therefore, the hypothesis stating that there is a significant relationship between Evangelism and Discipleship is for science students of class XI of SMA Immanuel Medan actually accepted.

Discussion

The results of this study indicate a significant relationship between evangelism and discipleship according to Matthew 28:18-20 in science students of class XI SMA Immanuel Medan. It is said that there is a significant relationship between evangelism and discipleship in 2 Timothy 3:16-17, Habkuk 2:14 is well implemented towards discipleship in science students of class XI SMA Immanuel Medan, So it can be stated that when evangelism is well realized it will have a good

impact on the discipleship process in science students of class XI SMA Immanuel Medan and will be able to increasingly understand that only through Jesus.

Conclusion

Based on the results of the data analysis research that has been obtained with an orientation towards the research objectives, the author draws the following conclusions: Evangelism among science students in class XI of SMA Immanuel Medan tends to be moderate, 16 people (41%). The tendency of discipleship among science students of class XI of SMA Immanuel Medan is categorized as moderate for 15 people (38.4%). There is a significant relationship between evangelism and discipleship according to Matthew 28:18-20 in the eleventh grade science students of SMA Immanuel Medan. This is obtained by $t_{count} = 13.008$ and $t_{table} = 1.684$, $t_{count} > t_{table}$ ($13,008 > 1,684$). Significant where the calculated value is $> t_{table}$. Thus, the relationship is significant and acceptable.

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