

The Role of The Holy Spirit in Acts 1:8

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Abstract

This research explores the significance of the Holy Spirit in Acts 1:8, emphasizing Luke's theological portrayal of the Spirit as the source of power for the early Christian witness. Through a detailed examination of the Acts narrative and engagement with scholarly perspectives, the study underscores the Holy Spirit's essential role in equipping the disciples for gospel proclamation. The analysis centers on two key theological inquiries: (1) How does Luke define the identity of the Holy Spirit? and (2) What function does the Spirit fulfill within the early Church? Utilizing the historical-grammatical method of interpretation, the study draws on scriptural texts and academic resources. The research aims to contribute to a deeper theological understanding among pastors, church leaders, and congregants regarding the Holy Spirit's role in the mission of the early Church as depicted in the New Testament.

Keywords: *Holy Spirit, Equipping, Witness, Ministry, and Mission.*

Introduction

Acts 1:2–8 presents a foundational affirmation by the author of Luke-Acts that the disciples would receive the Holy Spirit (ἁγίου πνεύματος), who would empower them for their missionary calling. In the Gospel of Luke, the Holy Spirit is introduced as central to the ministry of Jesus, establishing a theological framework that continues into the Acts narrative. The early chapters of Acts recall the statement of John the Baptist—reiterated by Jesus—that baptism with water would be succeeded by baptism with the Holy Spirit. This continuity underscores the ongoing work of divine empowerment, bridging Jesus' earthly ministry with the mission of the early Church.¹

In the second volume of Luke's writings, the Acts of the Apostles, the author offers a detailed account of the Holy Spirit's activity within the life and ministry of the apostles. F. F. Bruce observes that the narrative of Acts focuses significantly on the actions of the disciples, which are accomplished through the empowering presence of the Holy Spirit, thereby underscoring the Spirit's central role in directing and sustaining the mission of the early Church. Luke opens the book by highlighting the collaborative work of God the Father, the Son, and the Holy Spirit, thus laying a theological foundation for the developments that unfold throughout the narrative.²

Thompson contends that the Holy Spirit occupies a central and indispensable role in the ministry of the disciples as portrayed in the book of Acts, Luke's second volume. He highlights that the Spirit's empowerment was crucial for the disciples' effective witness to the gospel during the foundational phase of the early Church, demonstrating the Spirit's active

¹F. F. Bruce "Luke's presentation of the Spirit in Acts." *Criswell Theological Review* 5 (1990): 15.

²Richard P. Thompson, "Where the Spirit of the Lord is": God and the Church in the Book of Acts. *Wesleyan Theological Journal* 36, no. 1 (2001), 60. accessed November 16, 2017. <http://libproxy.aiias.edu:2105/ehost/pdfviewer/pdfviewer?vid=14&sid=1306db44-4dd2-4beb-8a26-794d80f09cfe%40sessionmgr104>.

and transformative involvement in advancing their mission.¹ Jesus informed His disciples that they would receive power to proclaim the gospel, a promise that was fulfilled when the Holy Spirit came upon them, endowing them with various spiritual gifts for the advancement of their mission.

Contemporary studies on the Holy Spirit have primarily centered on two fundamental theological questions: (1) Who or what is the Holy Spirit according to Luke? and (2) What is the function or activity of the Holy Spirit? Both of these two questions are at heart theological.² This study endeavors to explore and elucidate the specific function of the Holy Spirit as articulated in Acts 1:8, with the objective of deepening scholarly engagement with Lukan pneumatology. By undertaking a concentrated exegetical and theological analysis of this key verse within its literary and historical framework, the research aims to enhance the broader academic discourse on the role of the Spirit in Luke-Acts, particularly as it pertains to the empowerment and missional identity of the early Church.

In the context of the Church's mission, Jesus conferred upon His disciples the requisite empowerment for gospel proclamation through the bestowal of the Holy Spirit. This endowment of divine agency signified the essential role of the Spirit as the enabling force behind the disciples' witness, marking the transition from preparatory instruction to active participation in the redemptive mission of God. Craig Keener argues that the prophetic tradition often linked the restoration of God's people with the outpouring of the Holy Spirit, a view that also resonated with certain Jewish expectations concerning the era of divine authority.³ Recognizing the needs of the apostles and early disciples, Jesus bestowed the Holy Spirit upon them to equip them for evangelistic ministry. This divine empowerment was vividly manifested in the early Church's experience at Pentecost, where the outpouring of the Spirit was accompanied by miraculous signs, marking the beginning of a transformative period in the Church's mission.

The Pentecost day is time when the disciple having together. Many theologian discussing about this day. Thomson said that The Pentecost in the second book of Luke became the starting point of growth and ministry of the early Christianity and many scholar had discuss about that day.⁴

Johnson argue, "the presence of God's Holy Spirit in the church-in all sorts of churches that acclaim Jesus as Lord-makes the church different from every merely human organization. On this point, at least, Christians agree, although our views about the marks of the Spirit's presence may differ. The Holy Spirit is very powerful to help the church in the beginning of the church."⁵

The day of Pentecost is the day when the people was surprised because of what the Holy Spirit has done to follower of Jesus. According to Johnson, the dynamic work of the Holy Spirit within the Church constitutes a central theme in the book of Acts. Luke

¹Richard., 63.

²William H. Shepherd, Jr, *The Narrative Function of the Holy Spirit as a Character in Luke-Acts* (Atlanta, Georgia: Scholars Press, 1994), 3.

³Craig S. Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Peabody, Massachusetts: Hendrickson Publishers, 1997), 191.

⁴Thomson, *Spirit of the Lord*, 64.

⁵Dennis E. Johnson, *The Message of Acts in the History of Redemption* (Phillipsbur, NJ: P&R Publishing, 1997), 32.

underscores the significance of the Spirit's coming by frequently referencing the event of Pentecost. The resurrected Jesus, speaking "through the Holy Spirit" (Acts 1:2), assured His disciples that they would soon be empowered by the Spirit (cf. Luke 24:49; Acts 1:5, 8). Throughout Acts, major developments in the expansion of the gospel are interpreted through the lens of Pentecost, particularly as the outpouring of the Spirit is extended beyond the Jewish community to the Samaritans (Acts 8:17) and, notably, to the Gentiles (Acts 10:44–47; 11:15–17; 15:8).¹

The activity of God's people in the early church cannot be separated with the role of the Holy Spirit. The Holy Spirit become power for them to proclaim the word of God. The proclaiming the word of God not only in Jerusalem but until the end of the world. By the power of the Holy Spirit the disciple has capacity to do a miracle in front of the people. Wall argue that the miracle that God has done in the day of Pentecost among the disciple give them power to explain and to read the word not by themselves but by the power of the Holy Spirit."²

Pentecost marked a pivotal moment in the formation of early Christianity, primarily through the transformative agency of the Holy Spirit. As Shepherd observes, the Lukan narrative presents the Holy Spirit not merely as a theological concept but as an active and deliberate agent whose presence permeates the entire narrative framework of Luke-Acts. The Spirit functions across a spectrum of activity—manifesting in both mundane and miraculous contexts—exercising autonomy in some instances while working through human intermediaries in others. Furthermore, the Spirit's engagement in episodes of narrative conflict underscores its strategic role in directing, legitimizing, and sustaining the expansion of the early Christian mission.³

Early Christianity emerged within a context of diverse cultural and ethnic backgrounds. Despite these differences, the Holy Spirit played a crucial role in enabling the Church to transcend cultural boundaries. Keener observes that although the early Church—initially composed of both Jewish and Gentile believers—faced tensions related to these divisions, genuine obedience to the Holy Spirit ultimately led to the crossing of ethnic lines. Scriptural accounts such as Acts 8:29, 10:19–20, and 11:12–18 illustrate how the Spirit directed believers toward inclusive mission. Thus, Luke closely associates the activity of the Holy Spirit with the expansion of the Church's outreach to the Gentiles, integrating this theme with his broader concern for marginalized groups throughout the narrative.⁴

God orchestrated the event of Pentecost with a specific purpose, as it gathered people from various parts of the world in Jerusalem for worship. Keener argues that for Luke, the primary purpose of the Spirit's empowerment is to enable witness (Acts 1:8). The miraculous signs at Pentecost (Acts 2:1–12) symbolize the arrival of God's kingdom, and Peter's message highlights the Church's prophetic role in bearing witness. Jesus' exaltation marks the beginning of the age of salvation, and through the Holy Spirit, His reign is manifested in the Church as divine empowerment for mission.⁵

¹Johnson., 32.

²Wall, *Waiting on the Holy Spirit*, 50.

³William H. Shepherd, Jr., *The Narrative Function of the Holy Spirit as a Character in Luke-Acts* (Atlanta, Georgia: Scholars Press, 1994), 97.

⁴Keener., 194.

⁵Ibid., 201.

The themes of water baptism and Spirit baptism occupy a critical place within the theological and ecclesiological framework of the early Church, serving as key expressions of initiation and empowerment. These phenomena are integrally linked to the active ministry of the Holy Spirit, whose transformative presence catalyzes both the proclamation of the gospel and the response of its hearers. In the Pentecost narrative, the Spirit not only empowers the apostolic witness but also convicts the audience, prompting an existential response to Peter's sermon. When the crowd inquires about the means of salvation, Peter directs them to faith in Jesus of Nazareth—crucified, resurrected, and exalted—thereby situating Christ at the center of soteriological proclamation. The Spirit, working internally within the hearts of the listeners, leads to genuine repentance and mass conversion, culminating in the baptism of approximately three thousand individuals. This event signifies the foundational role of the Holy Spirit in both the internal transformation of individuals and the external expansion of the early Christian community.

The work of the church is significance result in the early era of the church. Robinson and wall said, "All God's people, all baptized Christians, are called to be my witness. This need not mean that one is speaking constantly, and perhaps inappropriately, of Jesus in all settings and at all times."¹

ANALYSIS OF ACT 1:8

This chapter presents an exegetical examination of Acts 1:8, structured into five key sections: the original text, an English translation, literary analysis, a phrase-by-phrase interpretation, and a concluding summary. The primary focus of this analysis is to explore in depth two central expressions: "ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς" ("but you will receive power when the Holy Spirit has come upon you") and "καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως ἑσχάτου τῆς γῆς" ("and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth"). These two phrases, previously introduced in the opening of this study, serve as the exegetical core for understanding the theological and missiological thrust of the verse.

Text and translation

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.NIV

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.ASV

But you shall receive power, after the Holy Spirit has come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.NKJV

¹Anthony B. Robinson, Robert W. Wall, *Called to be Church; the Book of Acts for a New Day* (Grand Rapids: William B. Eerdmans Publishing Company, 2006), 44.

ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ Ἁγίου Πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

My translation:

Acts 1:8, “But you shall receive power at the coming of the Holy Spirit upon you, and you will be witnesses to me in both Jerusalem and in the Judaea and Samaria and unto the end of the Earth.

Literary Analysis

The second volume of Luke’s writings, the Acts of the Apostles, serves as the focus of this section, which offers a comprehensive literary analysis of the selected text. The discussion is organized into several subsections, including the delimitation and placement of the passage, its literary genre, structural composition, the organization of the surrounding chapter, and its immediate narrative context.

Placement/Limit of the passage

This text is placed in the part of prologue of the book. The foundations for the church and its mission (1:1-2:41). Luke begins by rooting the church and its mission in Jesus’ acts and words. It is the risen Jesus who prepares the apostles for the coming of the Spirit (1:4-5) and charges them with their worldwide missionary mandate (1:8).¹ The second narrative of Luke is mentioned about the ascension of Jesus to heaven (1:9-11). Matthias is chosen to replace Judas (1:12-26), the coming of the Spirit on the day Pentecost (2:1-13), and the first missionary sermon (2:14-41).²

Literary Type or Genre

The genre of this passage is history because Luke starts this section by giving the introduction in this passage related with the information that he got about what Jesus did and taught (1:1). Then, he told about the Holy Spirit that Jesus had promise to the disciples for giving them power to witness the world (1:8).

The Literary Structure

The author of Acts makes frequent reference to the Holy Spirit, underscoring its centrality within the narrative. The structural arrangement of the opening section of the book plays a crucial role in uncovering the author’s intended theological emphasis. Within this framework, the Holy Spirit emerges as a key thematic focus. A chiasmic structure identified in Acts 1:1–11 further illustrates the literary organization of the passage, highlighting how its composition reinforces the prominence of the Spirit in Luke’s theological agenda.

A ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὗς ἐξελέξατο ἀνελήμφθη. (1:2)

¹Carson., 182.

²Ibid., 182.

- B ἵς καὶ **παρέστησεν** ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσεράκοντα **ὀπτανόμενος** αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. (1:3)
- C ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν **πνεύματι** βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. (1:5)
- D Οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ **χρόνῳ** τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; (1:6)
- D1 εἶπεν δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶν γινῶναι **χρόνους** ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, (1:7)
- C1 ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἀγίου **πνεύματος** ἐφ' ὑμᾶς καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς. (1:8)
- B1 Καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν **ἐπήρθη** καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν **ὀφθαλμῶν** αὐτῶν. (1:9)
- A1 οἱ καὶ εἶπαν· ἄνδρες Γαλιλαῖοι, τί ἐστήκατε [ἐμ]βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ **ἀναλημφθεὶς** ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. (1:11)

An envelope construction is reveal in verses 2 (A) and 11 (A1) as the purpose clauses. The condition and the contrastive clauses in the apodosis is in verses 3 (B) and 9 (B1). The structure C and C1 is very much similar and these matching conditional sentences construct an envelope structure at the next level of structure, verses 6 (D) and 7 (D1).

There are four main themes that are involved in this structure: (a) ἀνελήμφθη (he was taken up), (b) ὀπτανόμενος (being seen), (c) πνεύματι (Spirit), (d) χρόνῳ (Time). The first one is describing Jesus who was taken up to heaven. Then the second is mentioned that Jesus presented himself alive after his resurrection. And the third one is the promise of Jesus about the Holy Spirit who will give power to the disciples. The last theme is the question that the disciple asking when the time of Jesus to restore his kingdom.

In this passage, Jesus underscores the pivotal role of the Holy Spirit as the source of empowerment for the disciples' missionary task. He explicitly identifies the Spirit as the divine agent who will equip them for their witness, beginning in Jerusalem and extending progressively to Judea, Samaria, and ultimately to the ends of the earth. In His final commission (Acts 1:8), Jesus reiterates that the reception of the Holy Spirit will result in transformative power, enabling the disciples to serve as His witnesses across geographical and cultural boundaries.¹

¹William H. Shepherd, Jr, The Narrative Function of the Holy Spirit as a Character in Luke-Acts (Atlanta, Georgia: Scholars Press, 1994), p. 156.

Verse-by-Verse Analysis

The conclusions drawn in the preceding section serve as a foundation for a more detailed verse-by-verse analysis presented here. This portion of the study focuses on examining the syntactic features and the semantic nuances of key terms within each verse. By closely analyzing the grammatical structure and lexical choices, this section aims to uncover deeper theological and literary insights embedded in the text.

Morphological and Syntactical Analysis

The verse is divided by conjunction καὶ. And in the beginning of the verse is started by conjunction ἀλλὰ. This conjunction is important because it will relates the thought of preceding verse. The verse phrase of the first part have two verb one is λήμψεσθε this verb occurs as future indicative masculine plural from the root λαμβάνω, which means receive, put on, hold of, take.¹ This verb is a predicate of the sentence and the subject is imply in verb or predicate. And the second one is ἐπελθόντος this verb participle aorist active genitive neuter singular from the root ἐπέρχομαι which means come along, appear, come form, overtake, comeon, as coming againts.²

The second phrases of the verse is begin with conjunction καὶ. And in this clause is only one verb. The verb is ἔσεσθε this verb occurs as future indicative middle plural from the root εἰμί which means I am, be.³ In verse Jesus want to tell the disciple that they will be a witness of him and the will have power to proclaim the gospel. And the power is the coming of the Holy Spirit upon them. So they could share the gospel to the entire world.

The End of the Earth

In Acts 1:8 Jesus said that the disciple will get power to proclaim the good news until to uttermost of the earth. And the Holy Spirit is power. The end of the earth has meaning that the gospel will spread not only in Palestine but to the Gentile.⁴ And this phrase is not refer to geography but also ethnic group around the world. Jesus want to emphasize that gospel not only for the Jews people but also all the people in this earth.

This phrase is related with the commission that Jesus told to his disciple. They have to go abroad beyond their culture to be a witness outside Judaism. White argue, “The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the

¹Warren C. Trenchard, *Complete Vocabulary Guide to the Greek New Testament* (Grand Rapid MI: Zondervan, 1998), p. 63.

²Wilbur Gingrich, *Shorter lexicon of the Greek New Testament (GIN)*., p. 72

³Ibid., p. 56.

⁴Thomas S. Moore, “To the End of the Earth: The Geographic and Ethnic Universalism of Acts 1:8 in Light of Isaianic Influence on Luke.” *Journal of the Evangelical Theological Society* 40, no. 3 (1997): 391. Accessed July 6, 2017. <http://libproxy.aiias.edu:2106/ehost/pdfviewer/pdfviewer?vid=11&sid=ce8e6661-aaac-46f4-adb1-4a152ff70087%40sessionmgr4006>.

church, those whom He has called out of darkness into His marvelous light, are to show forth His glory.”¹

The Ascension

The Christianity believe that the rise of Jesus is vital argument for the church because became culminating point the work of Jesus Christ in this world. Jesus came in this earth to save human from the power of sin. After finish his holy work in this earth Jesus back to heave, and prepare the heaven to his people. In Hebrew 7:25 Jesus became our priest in heaven. White state, “Before ascending to heaven, Christ gave His disciples their commission. He told them that they were to be the executors of the will in which He bequeathed to the world the treasures of eternal life. You have been witnesses of my life of sacrifice in behalf of the world, He said to them.”²

The Role of the Holy Spirit in the Early Church

The Study of the role of the Holy Spirit shows the need to develop of evangelization. The Holy Spirit is important part of ministry in the ancient time in the church and also in communicating the gospel to the other people.

The selfless efforts of Christians in the past should serve as both a lesson and an inspiration for believers today. Members of the Church are called to be active in doing good, avoiding worldly ambitions, and following the example of Christ, who devoted His life to serving others. With compassion and empathy, they are to care for those in need and share the message of Christ’s love with sinners. Although this work requires dedication and perseverance, it leads to great spiritual rewards. When carried out with genuine commitment, such ministry leads to transformed lives, as the power behind fulfilling God’s mission is both compelling and effective.³

The disciple of Jesus was trained by Jesus himself. They will face many problem when they want to proclaim the word of God. In this situation Jesus promise them the power of the Holy Spirit. While waiting the promise of Jesus, they were prepare themselves with praying together in one accord. White stated, “These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised.”⁴

The disciples underwent difficult experiences as a result of their initial unbelief in Jesus’ words. These failures, such as their inability to grasp His impending crucifixion and their actions in the Garden of Gethsemane, served as critical lessons in faith and dependence on Christ. Peter, in particular, experienced multiple personal failures before coming to genuine repentance. These events helped the disciples grow in understanding and spiritual maturity. Historically, the Holy Spirit had been present in a limited way, but after Christ’s

¹White., 9.

²White., 27.

³Ibid., 109.

⁴White., 37.

ascension, in response to the disciples' prayers and Christ's intercession, the Spirit was poured out in greater fullness to empower the believers.¹

CONCLUSION

Before His ascension, Jesus reminded His disciples of the true nature of His kingdom, emphasizing that it was not a political or earthly dominion, but a spiritual reign rooted in God's redemptive mission. This clarification was necessary to realign the disciples' expectations, as many still anticipated a temporal restoration of Israel's sovereignty.

In Acts 1:4, Jesus directs the disciples to remain in Jerusalem to await the fulfillment of the Father's promise—the outpouring of the Holy Spirit. A clear theological distinction is articulated in Acts 1:5 between the baptism administered by John with water and the imminent baptism by the Holy Spirit. Jesus assures His followers that this spiritual baptism will confer divine empowerment, enabling them to bear witness to His message “in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

This promise reaches its fulfillment in the Pentecost event, where the disciples, assembled collectively, receive the Holy Spirit. This outpouring results in their being filled with the Spirit, accompanied by the miraculous ability to speak in diverse tongues. This phenomenon facilitates the proclamation of the gospel to a heterogeneous audience gathered in Jerusalem, symbolizing the inauguration of the disciples' public ministry. The empowerment through the Spirit is thus presented as indispensable for effective evangelistic activity.

The miraculous linguistic phenomenon provokes amazement among the crowd and incites opposition from religious authorities attempting to undermine the event's legitimacy. Nevertheless, many attendees, especially those acquainted with the languages spoken, affirm the veracity and supernatural character of the occurrence. Peter's subsequent address to the assembly contextualizes the event within the narrative of salvation history, calling the listeners to faith in Jesus of Nazareth as Lord and Messiah. The conversion and baptism of approximately three thousand individuals signify a pivotal expansion of the nascent Christian community.

In summary, Acts 1:8 encapsulates the centrality of the Holy Spirit in empowering the early Christian movement. The Spirit not only invigorates the disciples with divine power but also enhances their scriptural comprehension and emboldens their public witness. This pneumatological empowerment proves essential for both the internal spiritual formation of the community and its outward mission, especially in transcending ethnic boundaries to include Gentile populations. Consequently, the Holy Spirit emerges as the principal agent of ecclesial unity, missional clarity, and evangelistic efficacy—a dynamic presence anticipated to continue guiding the Church until Christ's anticipated return.

¹White., 37.

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