

Relationship with Christ and being led by The Holy Spirit are key to Carrying out The mission in The Acts of The Apostles

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Abstract

This study examines the relationship with Christ and the empowerment of the Holy Spirit as the foundation for mission in the Acts of the Apostles. The research is motivated by the tendency of many contemporary churches to rely more on pragmatic strategies than on spiritual formation in carrying out God's mission. In addition, a research gap exists because relatively few integrative studies have examined the relationship between Christology and Pneumatology within the missionary framework of the early church. This study aims to analyze how a relationship with Christ serves as the spiritual and theological foundation of mission and how the Holy Spirit leads, empowers, and sustains the church in fulfilling God's mission. The research employs a qualitative method using a library research approach, supported by thematic, narrative, and theological analyses of the Book of Acts. The findings reveal that the success of the early church's mission did not depend on human ability but on an intimate relationship with Christ and complete dependence on the Holy Spirit. The Holy Spirit functioned as the primary agent of mission by empowering evangelism, sustaining the church, and guiding the spiritual growth of believers. This study concludes that a relationship with Christ and the empowering work of the Holy Spirit are inseparable aspects of the work of the Triune God and constitute the primary foundation for a biblical, Spirit-led, and contextually relevant mission in the contemporary church.

INTRODUCTION

Today's Christian mission operates in an era of globalization and secularization that presents significant challenges within increasingly pluralistic societies. Churches have adopted various strategies to remain mission-oriented in this context. However, many churches have experienced stagnation because they rely more heavily on human strategies than on spiritual dependence in carrying out God's mission. In some cases, missionary activities have been associated with practices such as alternative healing that appear to serve evangelistic purposes but are primarily motivated by financial gain. These realities highlight the need for the church to reexamine its missionary practices and to pursue God's mission through biblically grounded, Spirit-led ministry rather than approaches that depend primarily on human wisdom and ability (Heisler 2018; Mohan et al. 2024).

The contemporary church must return to the biblical principles of mission presented in the Book of Acts, which demonstrates that God's mission is accomplished through spiritual dependence rather than human effort alone. A fundamental principle in the Acts of the Apostles is that the church must cultivate an intimate relationship with Christ and live under the guidance of the Holy Spirit. A church characterized by these qualities will be equipped to obey and

faithfully fulfill the Great Commission of Jesus Christ. As Lie argues, the effectiveness of mission does not depend on the sophistication of church programs but on the leadership of the Holy Spirit and the church's abiding relationship with Christ as His witnesses (Lie, 2017).

A significant challenge arises when both ecclesiastical practice and academic scholarship treat the relationship with Christ and the work of the Holy Spirit as separate foundations of mission. Some studies emphasize the Holy Spirit primarily as the source of miraculous power and boldness in ministry, whereas others focus predominantly on the Christ-centered proclamation of the gospel. Such separation overlooks the theological unity of Christology and Pneumatology within God's redemptive work. This limitation represents an important research gap, as relatively few integrative studies have examined the relationship between communion with Christ and the empowering work of the Holy Spirit as the foundation for mission in the Acts of the Apostles. Consequently, the theological relationship between abiding in Christ and the Spirit's leadership in the missionary life of the early church has not yet been comprehensively explored.

This study is timely because many contemporary churches experience challenges related to missionary identity and effectiveness. Amid increasing pragmatism, individualism, and rapid access to information, the church needs to recover the apostolic model of mission presented in the Acts of the Apostles. Without a proper understanding of the necessity of an intimate relationship with Christ and complete dependence on the leadership of the Holy Spirit, the church's mission risks becoming merely a human enterprise that lacks its spiritual and supernatural character. Accordingly, this study seeks to contribute to missiological scholarship by presenting Christology and Pneumatology as complementary theological foundations for mission in the Acts of the Apostles.

The novelty of this research lies in its integrative approach, demonstrating that a relationship with Christ and the empowering work of the Holy Spirit are not separate concepts but complementary dimensions of faithful mission. This study offers a theological synthesis showing that a Christ-centered and Spirit-led mission represents the normative pattern established by the early church. Unlike previous studies that have examined Christology and Pneumatology independently within missionary contexts, this research integrates both themes into a unified missiological framework with theological depth and practical relevance for the contemporary church.

This study aims to analyze how a relationship with Christ served as the spiritual and theological foundation of mission and how the Holy Spirit led, directed, and empowered the early church in fulfilling God's mission. It also seeks to identify the theological implications of these findings for cultivating a biblically grounded missionary spirituality in the contemporary church. To achieve these objectives, this study employs library research supported by narrative and theological analyses of the Book of Acts. The analysis demonstrates that a relationship with Christ and the empowering work of the Holy Spirit are inseparable foundations of effective mission. By integrating these two themes into a unified missiological framework, this study contributes to the development of mission theology while providing a theological basis for strengthening the church's witness to Christ in pluralistic societies and offering a critical reflection on contemporary missionary practices that have become increasingly pragmatic and less centered on Christ and the Holy Spirit.

METHOD

This study employed a qualitative method using a library research approach. The Acts of the Apostles served as the primary data source, while biblical commentaries, theological journals, and missiological literature were used as secondary sources. Data were collected by identifying relevant passages from the Acts of the Apostles and reviewing literature related to the research topic.

The data were analyzed in three stages. First, a thematic analysis was conducted to examine the themes of Christology and Pneumatology in relation to mission in the Acts of the Apostles. Second, a narrative analysis was performed to interpret the historical development of the church's mission throughout the book. Third, the findings were synthesized to identify theological implications for the contemporary church. This analytical framework provided a biblical and systematic understanding of the relationship between Christ, the Holy Spirit, and the mission of the early church.

RESULTS AND DISCUSSION

Disciples Relate to Christ through Obedience and Dependence on the Power of the Holy Ghost

The disciples of Jesus Christ who were the chosen apostles (Acts 1:2) were commanded by the Lord Jesus to remain in Jerusalem awaiting the fulfillment of the Father's promise to baptize them with the Holy Spirit (Acts 1:5). The Lord Jesus promised that the disciples would receive power when the Holy Spirit came upon them, so that they would be able and successful to be witnesses of Christ in Jerusalem and throughout all Judea and Samaria to the ends of the earth (Acts 1:8). The success of being a witness of Christ, preaching the gospel to others, is clearly the work of the Holy Spirit who descended upon the chosen apostles. This is the key to the success of the first spiritual dimension in the preaching of the Gospel.

The Lord Jesus promised the disciples to be baptized with the Holy Spirit (Greek: βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, which means baptized in the Holy Spirit, Acts 1:5 BYZ). The word βαπτισθήσεσθε is the future passive form of βαπτίζω, which lexically means "to dip," "immerse," or "to plunge into something until it is covered by it." This phrase means that the disciples will be included and overwhelmed by the full power, presence, and work of the Holy Ghost. The Bible Dictionary of Ancient Greek (BDAG) also points out that the use of βαπτίζω in relation to the Holy Spirit (KJV 1:5; 11:16) refers to a spiritual experience similar to divine "initiation," i.e. Christ bringing believers into the era and power of the Holy Spirit to equip them to be His witnesses (Bauer & Danker, 2015a). According to Sumiwi, it was the Lord Jesus Himself who baptized the disciples in the outpouring of the Holy Spirit (Mark 1:8) and a person who was baptized with the Holy Spirit meant that the person entered the group of believers as the body of Christ (1 Cor. 12:12-13) and the person was in the possession of the Holy Spirit to control his life to follow the will of the Holy Spirit (Sumiwi, 2018).

The Holy Ghost who came to the disciples empowered them to preach the gospel. The word "power" in Acts 1:8 (Greek: δύναμιν, the singular feminine accusative noun of the word dunamis) lexically means "power," "ability," or "power that enables a person to function effectively." The power of the Holy Spirit here refers to the divine ability God gives disciples to carry out their duties as witnesses of Christ with courage, effectiveness, and spiritual power. (Bauer & Danker, 2015b).

The meaning of the word witness (martyrs) in Acts 1:8 refers to someone who not only experienced and knew firsthand the historical facts about Jesus, but also understood the meaning of salvation behind them. After being equipped by the Holy Spirit, their experience turned into an evangelistic confession of faith to the whole world. They are witnesses in this context is a complete combination of reporting historical facts while declaring the divine truth of those facts (Kittel & Bromiley, 2015).

According to John Calvin, Jesus diverted the disciples' attention from curiosity about the time of the restoration of the Kingdom of God to the promise and task they had to carry out, which was to wait for the outpouring of the Holy Spirit and to carry out the call to be witnesses of Christ. The power of the Holy Spirit was given because Jesus knew the weaknesses and inability of the disciples to be witnesses of Christ by using their own strength. Through this verse, too, the disciples learned that the Kingdom of Christ is not earthly related to politics, office, and so on, but is a spiritual kingdom that is established and disseminated through the preaching of the Gospel throughout the world. There are sufferings that the disciples must face in the preaching of the gospel so it is very important that the Holy Spirit gives them the strength to be able to endure that suffering (Calvin, 2004a).

Wibisono also stated the same thing with the above findings, namely that the disciples obeyed the command of the Lord Jesus to wait for the fulfillment of the Father's promise before carrying out their ministry mission. The power of service does not come from human ability, but from the Holy Spirit who descends upon them. This attitude of the disciples showed an attitude of dependence and obedience to the will of Christ, who wanted to make the disciples witnesses of Christ through the power of the Holy Spirit, which was the main driving force in the ministry of the disciples and the growth of the early church. All of the church's mission work takes place under the guidance of the Holy Spirit. This allows the gospel to spread to the ends of the earth (Wibisono, 2021).

Daniel Sutoyo emphasized that the disciples, after being filled with the Holy Spirit, experience real changes in their lives spiritually and mentally so that they have the courage to testify about Christ (Sutoyo, 2026). Kurniawan et al stated that the obedience of the disciples resulted in the birth of the early church full of power, there was a massive conversion. Miracles and signs of wonder join the preaching of the gospel as an affirmation of the power of Allah (Kurniawan & Oko, 2021).

Christians today need to have a relationship with Christ and dependence on the power of the Holy Spirit because it is an absolute thing. Jesus Christ said in John 15:4 that Christians are related to Christ through abiding in Christ. The Christ who lives in Christ will surely bear fruit, and one of the fruits is a life of mission for Christ. The apostle Paul often used the phrase "in Jesus Christ" to describe that Christians who live in Christ will receive forgiveness of sins, hope in the future, and other spiritual blessings. This shows that Christians who abide in Christ will receive all the spiritual blessings of God the Father in Heaven.

But Christians cannot abide in Christ alone, because the condition of abiding in Christ can only be done by the Holy Spirit. It is the Holy Spirit who regenerates Christians into a new creation (2 Cor. 5:17). It is the Holy Spirit who continually renews Christians (Tit. 3:5), seals the salvation of Christians (Eph. 1:13; 4:30) and it is also the Holy Spirit who encourages believers to go and preach the gospel (Acts 13:2).

Relating to Christ through abiding in Christ and relying on the power of the Holy Spirit in carrying out God's mission will make the Christian have the power of evangelism (Erwin et al., 2023), have wisdom when preaching the gospel (T, 2017), the courage to witness (Diana & Silitonga, 2021), to endure in suffering and the ministry of the gospel message (Rouw, 2019).

In view of the above, it is clear that a missionary Christian must have a close personal relationship with Christ and be willing to be led and controlled by the Holy Spirit in the preaching of the gospel. Service without dependence on the Holy Spirit will turn into human activity that loses spiritual power and does not glorify Christ (Salurante et al., 2021).

Disciples Relate to the Glorified Christ through Holy Spirit-Moved Preaching of the Gospel

The disciples were commanded by Christ to preach the good news of God saving sinners through Christ's sacrifice. This challenge was particularly difficult because the disciples lived among the Jews who were very extreme in their customs. The disciples may have been discouraged and indifferent to this challenge, but they continued to preach the gospel because of the promptings of the Holy Ghost.

The preaching of the Gospel aims to glorify the Lord Jesus Christ who has sacrificed for mankind. Acts 2:33 confirms that Christ's exaltation at God's right hand shows the miraculous work of God's power, which is the glorification of Christ who died and was humiliated by man. After Christ was glorified at the right hand of the throne of God the Father in Heaven, Christ poured out the Holy Spirit upon His people. The outpouring of the Holy Spirit after Christ's glorification marks the fullness of His work of death and resurrection, as well as showing that although Christ is no longer physically present, He remains present and works among believers through His Holy Spirit (Calvin, 2004b).

The relationship between the Holy Spirit and Jesus Christ is a relationship that glorifies the Lord Jesus Christ. This is in accordance with the promise of the Lord Jesus Himself in John 16:14 which states that the purpose of the coming of the Holy Spirit is to glorify Christ. One of the ways the Holy Spirit glorifies Jesus Christ is to move believers to preach the Gospel and become witnesses of Christ (Manafe, 2022). This is a living, mutually supportive relationship with the power of the Most High God. This Great relationship is also what moves the disciples to go and preach the Gospel. The Holy Spirit in Acts 13:2-4 told the Antioch church in Syria to send, pray, support Paul and Barnabas, as leaders in that church, to go and preach the gospel in Asia Minor. It is the Holy Spirit who is actively speaking, working to direct them to go to the places that the Holy Spirit wants. This also shows the Holy Spirit as the second person of the Triune God as the initiator, movers, direction giver and at the same time the power of the proclamation of the Gospel.

John Piper stated that the preaching of the Gospel that is moved by the power of the Holy Spirit, the preaching of the Gospel that is centered on Christ, the preaching of the Gospel that is done seriously, will result in the preaching of the Gospel that glorifies Christ (Piper, 2015). According to Ramsey, the glory of Christ will be fully visible at the time of Christ's second coming on earth. He will also welcome and bring believers into His glory (Ramsey, 1949/2009).

Heisler stated that it is very important for a Christian to be mastered, led and moved by the Holy Spirit to preach the gospel. Jesus Christ, who is the Son of God, who sent the Holy

Spirit, is led and controlled by the Holy Spirit in preaching the gospel to the poor (Luke 4:18), especially believers who have many weaknesses and limitations, must need to be controlled and moved by the Holy Spirit in carrying out the preaching of the Gospel (Heisler, 2017/2018).

The Disciples Relate to Christ as the Head of the Church Who Is Grown by the Holy Spirit as the Keeper of the Church

The mission is sure to produce new converts who are united by the Holy Spirit into a part of the body of Christ. It is the Holy Spirit who works so actively to prepare the evangelists, to send them out, to convert sinners who hear the Gospel, to renew them, to unite them into the body of Christ, to become members of the church who are expected to experience spiritual growth. So it can be said that the Holy Spirit is the Custodian of the Church.

The newly baptized Christians in Acts are not left alone. The Apostles were active in guiding them and the early church was persevering in the apostles' teaching (Acts 2:42). They experienced the growth of the quality of the true Christian faith so that they were liked by all and many were willing to join the new group of believers. The Bible clearly records that God is at work behind all of this (Acts 2:47). This clearly shows that the Holy Spirit is the keeper of the church so that the growth of quality and quantity occurred in the early church.

Matthew Henry states that the early church lived in fidelity to the apostles' teaching and fellowship is evidence of the work of the Holy Spirit that unites and nourishes the church. The person of the Holy Spirit nurtures them growing in love, social care and righteousness. The membership of the congregation is increasing and this makes them more and more edified in Christ (Henry, 2004). Likewise, John Calvin stated that the church must be faithful to the teachings of the apostles because the doctrine of the apostles is the basis of the life of the church which comes from Christ as the Head of the Church. The faithful church of doing the word of God will continue to live in holiness and become witnesses of Christ having an impact on the world, so many people respect the gospel and the Holy Spirit who will continue to add saved people to the church. Calvin emphasized that the growth of the church and the success of the mission are not primarily the result of human effort, but the work of God himself through the power of the Holy Spirit that makes the preaching of the gospel effective for the salvation of His chosen people (Henry, 2004).

Current research also agrees that the body of Christ in relation to Christ the Head of the Church will create a dynamic of church growth. Yulianus stated that the Holy Spirit plays an important role in nurturing and developing the faith of the disciples, bringing them closer to Christ (Juanda Yulianus, 2025). Suhartono stated that the Holy Spirit nurtures the growth of the congregation into a healthy church in terms of increasing the number of congregations, evangelistic missions and the pioneering of churches, spiritual growth and the active involvement of the church in the ministry. A church like this reflects the character of Christ in their lives (Suhartono, 2024).

The Holy Ghost nourishes the life of the church through the appointment of leaders in the church. The Apostle Paul stated in Acts 20:28 that it was the Holy Spirit who ordained church overseers to shepherd God's congregation obtained through the sacrifice of the blood of His own Son. How great is the faith who affirm that God will not allow His people to be abandoned because His people were obtained by the sacrifice of the Son of God on the cross. The Holy Spirit ensures that this must happen so that the Holy Spirit through the intercession

of church leaders shepherds and nurtures God's own people. This is the relationship of the work of the Triune God in the life of mankind, His church and His missionary work.

Lumaya argues that the Bible provides the leadership characteristics that God wants His church to grow. Some of these characteristics are having a life led by the Holy Spirit, having an example of life and being responsible in discipleship (Lumaya, 2021). The Holy Spirit strongly demands the church to make discipleship because discipleship is the most important part of the Great Commission of the Lord Jesus Christ in Matthew 28:18-20. Kim stated that new converts can become true Christians who live in God's word and are willing to be led by the Holy Spirit every day if the person experiences discipleship held in the church. The discipleship that is held must rely on the guidance of the Holy Spirit, as well as train new converts to be obedient and faithful in faith in the Lord Jesus Christ (Kim et al., 2023). This shows how important it is for the discipleship of church leaders who are ordained by the Holy Spirit so that God's people can be well preserved. The Triune God wants this and works it out in a qualified church leader according to the Bible.

The results of this study strengthen the concept of mission theology in the Acts of the Apostles that the success of the church's mission does not depend on the ability of human resources, organizational strategy, financial strength, and so on. The key to the success of the mission is the Triune God himself. A believer who wants to act on God's mission with the aim of pleasing God, then he must have a living relationship with Jesus Christ and full dependence on the Holy Spirit. The findings of this study confirm the evangelical Reformed theological thinking that places the work of the Holy Spirit at the forefront of evangelism, church growth and the care of God's people. This research also strengthens the theory of *missio Dei* that mission is essentially from the Triune God and is carried out through the power of the Holy Spirit in order to glorify Christ.

This research also renews the theological understanding of the relationship between Christology, Pneumatology and Ecclesiology in the context of mission. The relationship with Christ is not only understood as the forgiveness of sins, the giver of blessings and the entrance to heaven, but also as the ontological and operational basis of the church's mission. The Holy Spirit is not just an additional power for ministry, nor is it used as a spiritual pride because it can speak in tongues, but a Divine Person who unites believers with Christ, moves the church to mission, and nurtures the growth of the church as the body of Christ. This research provides a theological synthesis that the mission of the church is an expression of the dynamic relationship between the glorified Christ and the Holy Spirit at work in the church.

This study expands the theory of missionary spirituality by showing that obedience, dependence, courage to witness, perseverance in suffering and growth of the church are the fruits of a relationship with Christ that is worked by the Holy Spirit. These findings reject a pragmatic paradigm in ministry that emphasizes human capabilities, service techniques, or managerial approaches without a deep spiritual life. This research confirms that a ministry that loses its dependence on the Holy Spirit will lose the dimension of divine power and orientation to glorify Christ.

This research also reinforces the thinking of theologians such as John Calvin, John Piper and Matthew Henry regarding the centrality of the Holy Spirit in the mission and growth of the church. This research, which integrates lexical, grammatical, historical, and theological

studies of the text of Acts, shows that the relationship with Christ and the mastery of the Holy Spirit is a normative pattern of the early church that remains relevant to the church today.

The results of this study provide practical implications for the church and Christian ministry today that mission success is inseparable from an intimate spiritual life with Christ and dependence on the Holy Spirit. The church needs to build a Christ-centered, Holy Spirit-led paradigm of ministry, not solely relying on the organizational capabilities, technology or growth methods of today's modern church. This is important so that the ministry remains spiritually powerful and glorifies Christ.

This research is also a practical basis for the spiritual formation of the church and the discipleship of the church. The Church needs to help believers to abide in Christ through prayer, doing the word of God, fellowship and obedience to the guidance of the Holy Spirit. Discipleship focuses not only on the transfer of theological knowledge, but also on the formation of a spirituality that results in the courage of witness, faithfulness in suffering and an active missionary life.

This research emphasizes the importance of leaders who are chosen and equipped with the Holy Spirit. The Church needs to prepare leaders who have Christlike character, a good prayer life, sensitivity to the guidance of the Holy Spirit and commitment to the Great Commission. Leadership that relies solely on administrative abilities without spiritual maturity has the potential to result in a church that is organizationally active but spiritually weak.

Ministers of the gospel need to realize that the courage to testify, the wisdom in preaching the gospel, and the perseverance in the face of rejection come from the work of the Holy Spirit. The church today needs to build a culture of prayer, a spirit of dependence on the Holy Spirit and the missionary mission directed by the Holy Spirit as the early church did.

This research is also relevant for theological education and theological colleges so that the formation of theological students emphasizes not only academic and intellectual aspects, but also Christ-centered and Holy Spirit-led spirituality. Such a theological education will produce servants of God who are not only academically competent, but also have a spiritual life and a biblical missionary spirit.

This study shows that the biblical theological qualitative approach with exegesis, lexical, grammatical, historical and theological analysis methods is very effective in exploring the meaning of the text of the Acts of the Apostles in depth and according to the author's intention. The integration of Greek studies and theological reflection also strengthens the validity of interpretations of such important concepts as "being baptized in the Holy Spirit," "power," and "witness."

This study also shows the advantages of using an intertextual approach between the Acts of the Apostles and the writings of John, the letters of Paul, and the views of Reformed theologians. This approach helps to build a more comprehensive theological synthesis of the Holy Spirit's work in the relationship of believers to Christ and the implementation of the church's mission.

This research has methodological limitations because it focuses more on the approach of literature study and analysis of biblical texts without involving empirical field research on current church practices. As a result, this study has not directly measured how the relationship with Christ and dependence on the Holy Spirit is applied in contemporary church life. This

research uses more of the perspective of Reformed theology so there may be limitations in dialogue with other theology, such as Pentecostal or evangelical.

This study also shows that the simultaneous use of classical and contemporary sources helps to produce a balanced analysis between historical theological foundations and contemporary contextual relevance. A multidisciplinary approach that combines exegesis, systematic theology, mission theology, and contemporary church studies can be an effective methodological model for subsequent theological research.

Further research is expected to develop the study of the relationship with Christ and the work of the Holy Spirit in the context of the contemporary church through empirical approaches, such as the study of phenomenology, ethnography of the church, or surveys of the spirituality of the church and the servant of God. This kind of research will help to see the extent to which the principles in the Acts of the Apostles apply to the life of the church today.

Subsequent research may also examine the comparative views of Reformed, Pentecostal, and Charismatic theology regarding the baptism of the Holy Spirit, the fullness of the Holy Spirit, and its relationship to the mission of the church. This comparative study is important to enrich the theological dialogue and to find common ground and fundamental differences in the understanding of the work of the Holy Spirit.

Further research can focus on the relationship between Holy Spirit-led church leadership and church growth in the digital age and metamodernism. This research is important considering that the challenges of the church today are increasingly complex due to cultural changes, technological developments, and declining spirituality of the younger generation.

Future research may also examine the relationship between prayer life, discipleship, and the effectiveness of church mission based on the early church model in Acts. The focus of research can be directed to how Christ-centered, Holy Spirit-led discipleship shapes witness courage, doctrinal faithfulness, and healthy church growth.

Further research can expand the study of the dimension of the work of the Triune God in the mission of the church, especially the relationship between God the Father as the messenger, Christ as the center of the Gospel, and the Holy Spirit as the driving force of the mission. This trinitarian approach has the potential to enrich the development of mission theology that is more complete, biblical, and relevant to the global church today.

CONCLUSION

Based on the findings of this study of the Acts of the Apostles, it can be concluded that a relationship with Christ and the empowering work of the Holy Spirit are inseparable foundations of the church's mission. The study found that the success of the early church's mission was determined not primarily by human ability, organizational strategy, financial resources, or rhetorical skill, but by the disciples' lives of obedience to Christ and complete dependence on the Holy Spirit. A relationship with Christ served as the spiritual and theological foundation of mission, while the Holy Spirit functioned as the divine Person who empowered, guided, directed, and sustained its execution. Thus, this study demonstrates that the mission portrayed in the Acts of the Apostles is both Christ-centered and Spirit-led.

This study also found that a relationship with Christ in the Acts of the Apostles is understood not merely as an experience of personal salvation but as a life of abiding in Christ that produces obedience, boldness in witness, perseverance in suffering, and commitment to

fulfilling the Great Commission. Such a relationship is made possible through the work of the Holy Spirit, who renews believers, unites them with Christ, and empowers them to be Christ's witnesses to the ends of the earth. The Holy Spirit is not merely the source of supernatural power but the primary agent of God's mission, glorifying Christ through the proclamation of the gospel, the conversion of believers, the growth of the church, and the preservation of God's people.

The study further found that the early church flourished because it lived under the guidance of the Holy Spirit while remaining centered on Christ as the Head of the Church. The Holy Spirit nurtured the church through the teaching of Scripture, fellowship, discipleship, the appointment of spiritual leaders, and the commissioning of evangelists. Church growth in the Acts of the Apostles was reflected not only in numerical increase but also in spiritual maturity, holiness of life, unity among believers, and boldness in witness. These findings demonstrate that the mission and growth of the church are the work of the Triune God, accomplished through the living relationship between Christ, the Holy Spirit, and the church.

The study also concludes that many challenges facing the contemporary church's mission are associated with an increasing reliance on pragmatic ministry approaches that emphasize human methods while neglecting the spiritual dimension. When the church loses its intimate relationship with Christ and no longer depends on the guidance of the Holy Spirit, its mission risks becoming merely an organizational activity lacking spiritual vitality. Therefore, the contemporary church should recover the apostolic model of mission presented in the Acts of the Apostles by cultivating a Christ-centered spirituality, remaining devoted to prayer, obeying God's Word, and living under the guidance of the Holy Spirit in every aspect of its mission.

Finally, this study offers an integrative theological perspective by demonstrating that a relationship with Christ and the empowering work of the Holy Spirit are not independent concepts but complementary dimensions of the Triune God's work in the church's mission. Christ is both the center and the goal of mission, while the Holy Spirit empowers and directs its fulfillment. A church that abides in Christ and lives under the guidance of the Holy Spirit will be spiritually empowered, faithful in witness, steadfast in suffering, healthy in its growth, and effective in carrying out God's mission in the world.

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