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# **The Manifestation of the Presence of the Holy Spirit and Its Extraordinary Effects Reflected in the Book of Acts 2, 1-13**

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## **Abstract**

The study titled: *The manifestation of the presence of the Holy Spirit and its extraordinary effects reflected in the book of Acts 2, 1-13* aims to address one of the central events of the Luken narrative in the book of Acts of the Holy Apostles, namely the event of the Descent of the Holy Spirit, the way in which it manifests itself as well as its extraordinary effects. Following this event, the promises of the sending of the Paraclet are fulfilled on the one hand, but also of the Old Testament prophecies, so that in the end all of this is confirmed by Saint John the Baptist who testifies about the Messiah before the people of Israel that: "He will baptize you with the Holy Spirit and with fire" (Matthew 3,11; Mark 1,8 and Luke 3,16).

Prior to the exegetical analysis of the biblical text regarding the manifestation of the Holy Spirit, I presented the context in which this event occurred, Jerusalem as the place of this revelation, this because the Holy Apostles received a command from the Savior not to depart from the holy city. We will then describe the phenomena that accompany the Descent of the Holy Spirit, both those of an auditory nature and those of a visual nature, so that finally I will address the working power of the Holy Spirit and its extraordinary effects.

The research that I will undertake will have as its foundation an exegetical approach to the scriptural text from Acts 2, 1-13, seeking to identify and accurately analyze the specific nuances of the Luken narrative in a logical and methodological coherence.

## **Keywords**

Acts, Holy Spirit, event, descent, revelation, effects, manifestation.

## I. Introduction

The account of events described in the book of the Acts of the Holy Apostles covers a fairly extensive period, approximately thirty years. Although we would be tempted to believe that in its contents we will find the deeds of all the apostles described, this book does not narrate the deeds of all the apostles, but only of some of them, expressing special affinities towards the Holy Apostles Peter and John, in the first five chapters, and towards the Holy Apostle Paul in most of its contents. At the same time, the book also refers to the activity of some of the disciples and collaborators of the Holy Apostles, such as: Saint Archdeacon Stephen, Philip, Barnabas, Timothy and others<sup>1</sup>.

Therefore, the title of the book Acts of the Holy Apostles (Πράξεις Αποστόλων)<sup>2</sup> must be perceived in its depth, both in terms of the content, in the sense that it only exposes some biographical aspects of some of the Holy Apostles, as well as of their most important collaborators.

Regarding the literary and narrative structure of the description of the events, biblical exegetes are in total agreement that the author's intention was to offer readers a key to reading the stories that is as faithful as possible but at the same time as perceptible.

The research directions of the present study focus on one of the central events of the Lucanian narrative in the book of the Acts of the Holy Apostles, namely the manifestation of the presence and descent of the Holy Spirit at Pentecost and its extraordinary effects.

The research methods on which I will base this study are based on the opinions of the Holy Fathers and Church Writers, respectively primary and secondary sources, based on a deep exegetical research and a linguistic, contextual and patristic analysis of the biblical texts relating to the subject, seeking to integrate various theological and historical perspectives in the arguments that I will make.

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<sup>1</sup> Nicolae I. NICOLAESCU, Grigorie MARCU și Sofron VLAD, *Studiul Noului Testament – Manual pentru Institutele Teologice – Ediția a doua*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, (IBMO), 1977, p. 6.

<sup>2</sup> Gerhard FRIEDRICH, Geoffrey W. BROMILEY, D. LITT, *Theological Dictionary of the New Testament*, volume VI, Wm. Eerdmans Publishing Company, Grand Rapids, Michigan, 1999, p. 644.

## II. The Lukan account of the event of the Descent of the Holy Spirit

Right from the isagogical part of the second chapter, Saint Luke seeks to emphasize through an extensive account the actual event of the Descent of the Holy Spirit.

Given the major importance of this salvific and fundamental event for the founding of the Church, the author of the book describes it with great care, framing it in time and locating it precisely, with the clear intention that it remain imprinted in the minds of the recipients and later readers.

Moreover, through this event the promises of the sending of the Paraclete (παράκλητος, ου, ό – the Mediator, the Comforter, the Spirit)<sup>3</sup> are fulfilled, as well as the prophecy made by Saint John the Baptist: “He will baptize you with the Holy Spirit and with fire”(Matt 3, 11; Mk 1, 8 and Lk 3, 16).

Through the outpouring of the Holy Spirit, a new stage opens towards the missionary future of the Church, because the Holy Apostles, inspired by the Holy Spirit, made the saving work fruitful while also ensuring the propagation of evangelical teachings.

From the introductory scriptural account of this major event we note that it was the day of Pentecost<sup>4</sup>, the Greek name for the Hebrew feast of Weeks (Acts 2, 1)<sup>5</sup>: “And when the day of Pentecost had fully come, they

<sup>3</sup> The noun παράκλητος, ου, ό, is presented in the New Testament in several situations. In relation to the Son it is Mediator (1 John 2, 1), and in relation to the Holy Spirit it is Comforter (John 14, 16; 14, 26; 15, 26; 16, 7). The term itself designates a person whom you call for help. (See, IPS Bartolomeu Valeriu ANANIA, *Noul Testament, versiunea revizuită, redactată și comentată*, Editura IBMBO, București, 1993, 428, note 7 with explanation at 1 Ioan 2, 1).

<sup>4</sup> The Feast of Pentecost was celebrated fifty days after Easter and was linked to the end of the harvest in the Holy Land, initially having more of an agrarian character (Num 28, 26). Later, this significance was also added to the celebration of the discovery of the Law on Mount Sinai. We learn from the books of the Pentateuch (Lev 23,15-21) that fifty days after the exodus from Egyptian slavery, God reveals the Law to Moses on Mount Horeb, after he had previously spent forty days in fasting and prayer. (See, Viorel-Cristian POPA, *Arheologie Biblică - curs pentru uz intern*, Editura Universității din Oradea, Oradea, 2011, p. 96; George A. BUTTRICK, W. RUSSEL, B.P. SCHERER, J. KNOX, S. TERRIEN, *The Interpreter's Bible*, vol 1, Abigdon Press, Nashville, 1971, p. 731).

<sup>5</sup> George A. BUTTRICK, W. RUSSEL, B.P. SCHERER, J. KNOX, S. TERRIEN, *The Interpreter's Bible*, vol 9, Abigdon Press, Nashville, 1958, p. 37.

were all together in one place - Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντη κοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό”(Acts 2, 1). From the previous biblical passages, we note the completion of the apostolic college by the election of Matthias, which is why Luke noted the gathering of all the apostles together.

Although they had received confirmation of the sending of the Spirit, in other words the promise of the Father, the divine action cannot be anticipated by the human being, as it occurs unexpectedly: “And suddenly there came from heaven a sound like a rushing mighty wind, and it filled the whole house. where they were sitting. And there appeared to them tongues as of fire, divided, and it sat upon each of them - Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι; καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ’ ἓνα ἕκαστον αὐτῶν (Acts 2, 2-3).

Analyzing the two ways of manifestation of the Holy Spirit, we note the following aspects:

- a. **“sound - ἦχος”** and **“rushing of wind - πνοῆς”**, both terms contain the idea of movement and correspond semantically to the word spirit - πνεῦμα<sup>6</sup>. It was not, however, a proper wind, but resembled the wind by the nature of the sound produced.
- b. **“Tongues as of fire - γλῶσσαι ὡσεὶ πυρός”**, a semantic construction through which Saint Luke suggests the idea of light provided by fire and not heat (the formulation “tongues of fire” is not used)<sup>7</sup>. Therefore, after the auditory sensations produced by the roar, the visible phenomenon of the Descent of the Holy Spirit follows<sup>8</sup>. The tongues that the disciples actually saw were not actually material flames, but only imitated the appearance of

<sup>6</sup> Maurice CARREZ, Francois MOREL, *Dicționar grec-român al Noului Testament*, transl. Gheorghe Badea, Societatea Biblică Interconfesională din România, București, 1999, p. 233.

<sup>7</sup> *Noul Testament, Faptele Apostolilor*; ediție bilingvă, introduction, translation, commentary and patristic notes by Cristian Bădiliță, Editura Vreimea, București, 2017, p. 191.

<sup>8</sup> Viorel Cristian POPA, “Profeția lui Ioil (3, 1-2) și evenimentul cincizecimii (F. Ap. 2, 17-21)”, in: *Orizonturi Teologice*, 2004/3-4, p. 99.

fire, in order to show, on the one hand, that God is a consuming fire, and on the other hand, to show the need for purification.

In the edition of the Holy Scriptures, adapted from the Septuagint, Metropolitan Bartholomew explains the scriptural passage regarding the descent of the Holy Spirit in the form of tongues as follows: the tongues as of fire are in fact nothing more than “the visible sign of speaking in foreign languages”<sup>9</sup>.

One could even make a connection between these two ways of manifestation of the Holy Spirit and some of the five human senses (hearing, feeling and sight) by saying that to the auditory phenomenon: “a roaring like a rushing wind - ἤχος ὡσερ φερομένης πνοῆς” (Acts 2, 2), another one is added, of a visual nature: “tongues as of fire - γλῶσσαι ὡσεὶ πῦρ, which appeared to them as divided, and sat on each of them (Acts 2, 3)”<sup>10</sup>.

This image of the Spirit in the form of “tongues as of fire” is explained by Saint Theophylact of Bulgaria as follows:

“The breath became like a basin of water, and the fire became a sign of the sufficiency and the speed of the gift. And the fire did not fill the house, for it would have frightened them, but what is even more wonderful, it divided and sat on each one of them”<sup>11</sup>.

Now on the day of Pentecost, the Church comes into being in a visible form through the descent of the Holy Spirit upon creation, thus fulfilling the promise of the Savior Jesus Christ<sup>12</sup>.

<sup>9</sup> *Biblia sau Sfânta Scriptură, version improved according to the Septuagint*, edited, annotated and printed by Î.P.S. Bartolomeu Valeriu Anania, Editura Renașterea, Cluj-Napoca, 2009, p. 1586.

<sup>10</sup> Pr. prof. univ. dr. Stelian TOFANĂ, “Harisma «vorbirii în limbi», prezentă încă în Biserică? O perspectivă paulină”, in: *Studia Universitatis Babeș-Bolyai. Theologica Orthodoxa*, 2011/1, p. 17;

<sup>11</sup> SF. TEOFILACT AL BULGARIEI, *Din tâlcuirile Sfântului Ioan Gură de Aur și ale altor Părinți la Faptele Sfinților Apostoli*, Editura Sophia și Cartea Ortodoxă, București, 2007, p. 32.

<sup>12</sup> Dumitru MEGHEȘAN, *Dogmă și spiritualitate*, Editura Astra Museum, Sibiu, 2018, p. 11.

Alexander Schmemmann compares this Pentecost event to the eschaton:

“The Spirit descends on the last and great day of Pentecost. He is the Giver and the Revealer of final things. He comes at the end because he reveals the ultimate things and is the fulfillment, always being the end, the eschaton. The end, in the Christian faith, is the Kingdom of God, the fulfillment and perfection of all things in God, and the ultimate revelation of the grace of our Lord Jesus Christ, of the love of God the Father, and of the communion of the Holy Spirit. The end is thus always the beginning of all things newly made”<sup>13</sup>.

According to some exegetes, there is even an antithesis of the event of Pentecost with the Old Testament event of the Tower of Babel, when God mixed the languages of the people who wanted to build a tower to Him, scattering them all over the face of the earth, and the event of Pentecost comes to gather everyone together in the Church of Christ, where the same language is spoken, that of love<sup>14</sup>.

Analyzing further the Luken scriptural account, we notice that the participants in this event are mentioned by the adverb “all – πάντες”, an adverb through which Saint Luke seeks to highlight the theophanic event in the previous verse, namely “the appearance of tongues as of fire”. This theophanic manifestation finds its finality in the assertion: “And they were all filled with the Holy Spirit - Καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου...”(Acts 2, 4a). The use of the verb ἐπλήσθησαν wants to suggest that Saint Luke perceives the Holy Spirit in accordance with the Old Testament accounts, more precisely as a mode of God’s presence. This is a characteristic Luken thought. The choice of the biblical expression: “And they were all filled with the Holy Spirit - Καὶ ἐπλήσθησαν πάντες

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<sup>13</sup> Alexander SCHMEMMANN, *Preasfânta Fecioară Maria*, Editura Basilica, București, 2014, p. 96.

<sup>14</sup> *Viu este Dumnezeu, Catehism ortodox*, Editura Reîntregirea, Alba Iulia, 2016, pp. 228-229.

πνεύματος ἁγίου” is also made to confirm the idea of “eschatological fullness”<sup>15</sup>.

In the context of the description of the events in verse 4, a question that arouses interest is: to whom does the adverb “all – πάντες” refer? Could it be the 120 people who participated in the election of Matthias (Acts 1, 15), or does it refer only to the Apostles? (Acts 1, 14). This last interpretation seems to be the most plausible and also has theological justification, especially if we take into account the statement that Jesus had promised the Spirit only to “the Eleven” (cf. Lk 24, 49; Acts 1, 5-8)<sup>16</sup>.

Another important aspect of this scriptural narrative related in the second chapter is contained in verse 4b, a paragraph that highlights the immediate and extraordinary effects of the Holy Spirit: “..and they began to speak in other tongues, as the Spirit gave them utterance - καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς”(Acts 2: 4b).

We therefore perceive in the author’s description the immediate effect or result of the Descent of the Holy Spirit: “their speaking in other tongues - λαλεῖν ἐτέραις γλώσσαις”, what some exegetes call *glossolalia* (γλωσσολαλία) or *heteroglossia* (ἐτέραις γλώσσαις) - *speaking in tongues*, the second term being present even in the Greek translation of the Lukan text<sup>17</sup>, and other exegetes call it *xenolalia*, that is, speaking in foreign tongues<sup>18</sup>.

In the author’s understanding of the Acts of the Holy Apostles, “speaking in tongues” is presented as an extraordinary effect, a visible gift of the Spirit that is seen as having a normal, human and temporary linguistic character. They spoke: “as the Spirit gave them utterance - καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς”. What we must note is that this

<sup>15</sup> Gérard ROSSÉ, *Faptele Apostolilor – Comentariu exegetic și teologic*, Editura Sapienția, Iași, 2016, p. 119.

<sup>16</sup> Constantin PREDA, “Credința și viața Bisericii primare. O analiză a Faptelor Apostolilor” (Teză de doctorat), in: *Studii Teologice*, 2002/1-2, p. 87.

<sup>17</sup> *The Greek New Testament – Third Edition*, Edited by Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger and Allen Wikgren, United Bible Societies: London, 1975, p. 419.

<sup>18</sup> *Noul Testament, Faptele Apostolilor; ...*, p. 192.

gift of speaking in different tongues is not the fruit of a Spirit<sup>19</sup>, understood as an impersonal power, but as a Person<sup>20</sup>.

This gift manifested itself within the Church until the fulfillment of the purpose for which it was given, ceasing somewhere around the end of the second century, according to the testimonies of the Holy Fathers<sup>21</sup>.

Thus, the manifestation of the charism of glossolalia from the moment of Pentecost is the authentic one, and what will happen later will be truthful only if they are analyzed through the prism of this first event. For the Holy Apostles, the Descent of the Holy Spirit represents not only the moment when they receive certain special gifts that they were deprived of until then, but also the moment when they begin their missionary activity of preaching the Gospel of Christ.

The Holy Fathers affirm that *glossolalia* - γλωσσολαλία had a threefold purpose:

1. preaching the Gospel to all nations;
2. announcing the unity of the Church;
3. a sign for unbelievers<sup>22</sup>.

Therefore, glossolalia is a charisma of the Holy Spirit that was present in the early Church to entrust those from among the Gentiles with the truths preached by the Holy Apostles. The Holy Apostles, being part of the Church of Christ now established in a visible way, and incorporated into His Body<sup>23</sup>, were the first to receive this charism and with it other gifts.

Noteworthy from this scriptural passage is the phrase “and they began to speak in other tongues - καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις” (Acts 2, 4), by which we must understand the foreign languages that were unknown to them until then, but which were spoken by some of those present at that

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<sup>19</sup> Jacques DUPONT, *Études sur les Actes des Apôtres*, Les Editions du Cerf, Paris, 1987, p. 493.

<sup>20</sup> Constantin PREDĂ, “Credința și viața Bisericii primare. O analiză a Faptelor Apostolilor”, p. 89.

<sup>21</sup> Ioan SAUCA, “Glosolalia în Biserica primară și interpretările ei de-a lungul vremii”, in: *Mitropolia Ardealului*, 1982/1-2, p. 462.

<sup>22</sup> I. SAUCA, “Glosolalia în Biserica primară și interpretările ei de-a lungul vremii”, pp. 447-454.

<sup>23</sup> Emanuel BANU, “Lucrarea Sfântului Duh în opera Sfântului Simeon Noul Teolog”, in: *Studii Teologice*, 1980/1-2, 1980, p. 86.

time in Jerusalem. This gift represents the major significance of the Descent of the Holy Spirit that restores the unity of the language of humanity and prefigures the universal dimension of salvation.

This phrase must be placed in connection with the story of the events that will follow. From this moment on, the author's concern is focused on presenting the general framework that the holy city of Jerusalem depicted on the occasion of the feast of Pentecost: "And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven - Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν"(Acts 2, 5).

The description of the identity of those present is made with great care by Saint Luke, he wishes to specify that he does not refer to the pilgrims who arrived in Jerusalem by chance, but refers to the Jews and proselytes from the diaspora. The expression: "devout men - ἄνδρες εὐλαβεῖς" highlights this aspect.

In what follows, the author highlights the amazement that gripped those present when each heard the others speaking in their own language (Acts 2, 6). The question addressed to each other: "Behold, are not all these who speak Galileans - Οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι" (Acts 2, 7b) notes the surprise and deep emotion of the fact that each of those present heard themselves speaking to them in the language they knew, that language of the people among whom they lived<sup>24</sup>.

The fact that among those present there were not only Jews but also proselytes, who, in their vast majority, did not speak Aramaic, not being Jews, and in order to understand the Christian message, the need for glossolalia was absolutely necessary<sup>25</sup>.

Through verses 9-11, Saint Luke gives us the list of the seventeen names of peoples or provinces whose representatives were there at that time: "Parthians and Medes and Elamites and the residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our

<sup>24</sup> Viorel Cristian POPA, "Profeția lui Ioil (3, 1-2) și evenimentul cincizecimii (F. Ap. 2, 17-21)", p. 101.

<sup>25</sup> Sabin VERZAN, "Faptele Apostolilor (capitolele 1 și 2)", in: *Ortodoxia*, 1994/1, p. 49.

own languages about the wonderful works of God! - Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καπαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ!” (Acts 2, 9-11)<sup>26</sup>.

The order in which the nations present are listed may be linguistic rather than geographical, Judea probably meaning the provinces of Palestine and Syria, in both provinces the Aramaic language was spoken<sup>27</sup>.

This sequence of nations encompasses the entire geographical area where the Gospel message was to reach, its purpose being a theological one, God wanting the barrier of different languages to be removed through the charism of glossolalia, which is shared by the Holy Spirit with Christian missionaries<sup>28</sup>. This is nothing more than another way chosen by God to manifest himself in the world and to emphasize the fact that the good news of the salvation of the human race announced at Pentecost has in mind all people, thus highlighting even more forcefully the universality of salvation<sup>29</sup>. Saint Luke highlights this aspect very well, through the assertion that everyone was to learn “about the wonderful works of God”.

It was somewhat natural that such events would produce amazement: “And they were all amazed and in doubt, saying one to another, What will this be? - ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί θελές τοῦτο εἶναι” (Acts 2, 12), and at the same time denigrating comments against the Holy Apostles. The admiration, the emotion, the strong impression generated by the effect of the descent of the Holy Spirit

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<sup>26</sup> According to a Western study, the list of nations present at this event is probably based on an astrological catalog, in which each nation had a corresponding sign of the zodiac. One such catalog that is preserved belongs to Paul of Alexandria in the year 378 AD. This catalog is almost identical to the list listed by Saint Luke. See, Matthew BLACK, H.H. ROWLEY, Artur S. PEAKE, Thomas NELSON, *Peake's Commentary on the Bible*, London, New York, 1962, p. 888.

<sup>27</sup> George A. BUTTRICK, W. RUSSEL, B.P. SCHERER, J. KNOX, S. TERRIEN, *The Interpreter's Bible*, vol 9, pp. 40-41.

<sup>28</sup> Sabin VERZAN, “Faptele Apostolilor (capitolele 1 și 2)”, pp. 49-51.

<sup>29</sup> Grigore MAZILESCU, “Dimensiunea pnevmatologică a ființei umane, în lumina Vechiului și Noului Testament”, in: *Studii Teologice*, 2002/3-4, pp. 41-42.

on those present mark its profound significance in the face of the miracle of glossolalia.

In the opinion of those who defamed the Christian faith and implicitly the Holy Apostles, the mixture or mixture of words is due to the fact that they are full of must: “And others mocking them said, They are full of must - ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί θέλει τοῦτο εἶναι” (Acts 2, 13). These ironies addressed to those present at the event of the descent of the Holy Spirit will receive an authoritative response from the Holy Apostle Peter in the speech presented in verses 14-41 of the chapter to which we are referring.

The epilogue of this scriptural account highlights the interest of the listeners, which reaches its maximum level with the question “What will this be - τί θελεῖ τοῦτο εἶναι?” (Acts 2, 12)”.

This was the most appropriate moment for the missionary sermon of the Holy Apostle Peter to bear fruit in their hearts. Their souls were like that field on which the seed falling will bear fruit a hundredfold, but until then their mind showed itself to think erroneously about the charisma, not understanding the event at its true value.

Therefore, a conclusion that emerges from the accounts made in the present study highlights the fact that the power of the Spirit given to the Apostles within the major event of Pentecost represented a sacred event that comes to sanctify the fact that they will become preachers of the Word of God and servants of the Gospel.

The presence, work, and extraordinary effects of the Holy Spirit will be outlined during the period of the early Church. He (the Holy Spirit) does not end His activity at Pentecost, but continues to pour out His gifts upon all Creation until the end of the world.

### III. Conclusions

1. The presence and work of the Holy Spirit has always been manifested in the history of humanity. This is highlighted by most of the events described in Holy Scripture, but we must understand that these are only a visible and known part of the activity of the Holy Spirit;

2. After the Ascension of the Savior to Heaven, the Holy Spirit comes to fulfill the activity of the Son. He comes into the world and descends upon the Holy Apostles at Pentecost, giving them numerous charisms that will help them in their mission of preaching the Gospel to all nations;
3. Glossolalia manifested itself within the Church until the purpose for which it was given was fulfilled;
4. Glossolalia is a charism of the Holy Spirit that was present in the early Church to entrust those among other nations with the truths preached by the Holy Apostles.
5. The immediate and extraordinary effects of the Holy Spirit are visible among the Holy Apostles, they began to speak in other languages, as the Spirit gave them the ability to speak;
6. Through the outpouring of the Holy Spirit, a new stage is also opened towards the missionary future of the Church, this because the Holy Apostles inspired by the Holy Spirit made the saving work fruitful while also ensuring the propagation of the evangelical teachings.