Acts 2: Spirit-Empowered Leadership

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Acts 2:1-47 provides a snapshot of the Early Church on the Day of Pentecost; a day that ushers in the promised baptism in the Spirit, also known as the great outpouring of the Holy Spirit upon the disciples according to the promise of power for mission (Acts 1:8). This paper utilizes intertexture analysis in socio-rhetorical genre in order to present Luke's perspective in the Acts of the Apostles as it relates to divine empowerment of leaders. The elements of intertexture analysis include oral-scribal intertexture, historical intertexture, social intertexture, and cultural intertexture. This paper examines how these elements are applied in Acts 2 to formulate a model of Spirit-empowered leadership. Contemporary social and cultural theories of leadership are presented in order to integrate a contemporary leadership understanding with the Spirit-empowered leadership found in Acts 2.

The biblical account of the Early Church is filled with historic details and new beginnings. An intertexture analysis of Acts 2 helps to understand the intricate connections between the two. Socio-rhetorical genre is the platform on which this intertexture is explored. This paper begins by providing a brief overview of the first two chapters of Acts in order to set the stage for a proper analysis. The intertexture components provide a holistic perspective of how various groups were involved in understanding and interpreting portions of the Hebrew Scriptures as they relate to the time of the Early Church. These intertexture elements include the following: (a) oral-scribal intertexture which is made up of recitation, recontextualization, and reconfiguration; (b) historical intertexture which has instances where the historical outlook appears earlier in the text or another text; (c) social intertexture which occurs when the discourse refers to information that is generally available to people in that particular social era; and (d) cultural intertexture which refers to the logic of a particular culture (Robbins, 1996).

This paper also takes a look at specific intertexture interactions germane to the Acts 2 account. This includes showing the interconnectedness of Acts 2 in relation to Joel 2:28-32, Psalms 16:8-11, and Psalms 110:1. This interconnectedness of the Old and New Testament is designed to aid in the understanding of the vital part prophecy played in the Early Church and how this fulfillment of prophesy relates to leadership empowerment. Furthermore, the paper includes principles of leadership empowerment and examples of how they are formulated from

this intertexture analysis. This paper then proceeds to highlight relative contemporary social and cultural dynamics of leadership that are designed to assist leaders in an endeavor to lead through Spirit-empowerment leadership.

Introduction to the Acts of the Apostles

The Acts of the Apostles is a historical book within the New Testament and traces the development of the Early Church after the Ascension of Jesus. Standing between the Gospels and the Epistles, the Book of Acts is a bridge between the life of Jesus and the ministry of the apostle Paul. As such, it offers invaluable information about the development of the Early Church. The Book of Acts is also the account of the work of the Holy Spirit in and through the Church.

Brief Overview on Pentecost

Pentecost means "fiftieth" because this feast was held 50 days after the Feast of Firstfruits (Lev. 23:15-22). The calendar of Jewish feasts in Lev. 23 is an outline of the work of Jesus Christ. Passover pictures His death as the Lamb of God (John 1:29; 1 Cor. 5:7), and the Feast of Firstfruits pictures His resurrection from the dead (1 Cor. 15:20-23). Fifty days after Firstfruits is the Feast of Pentecost, which pictures the formation of the church. At Pentecost the Jews celebrated the giving of the Law, but Christians celebrate it because of the giving of the Holy Spirit to the Church (Victor, 1989).

Intertexture Analysis of Acts 2

While analysis of the intertexture of a text requires an exploration of other texts, Robbins (1996) observed that the object of the analysis is, nevertheless, to interpret aspects internal to the text under construction. In this case an exploration of Acts 2 is in order. According to Robbins, socio-rhetorical criticism includes analysis and intertexture interpretation that covers a broad spectrum and includes the following: (a) oral-scribal intertexture, (b) historical intertexture, (c) social intertexture, and (d) cultural intertexture, and that intertexture concern the relation of data in the text to various kinds of phenomena outside the text (p. 96). These four components of intertexture analysis can also be viewed as boundaries which interpreters establish or accept implicit and explicit canons of literature within which they work.

Oral-Scribal Intertexture

One of the most recognizable forms of intertexture occurs when wording from other written or oral texts appears in the text under investigation (in this case Acts/Joel). Robbins (1996) asserted that analysis of oral-scribal intertexture explores the following spectrum in a text:

1. *Recitation* is the process in which a person formally restates a tradition from the past in either verbatim wording, slightly modified wording, or significantly newly formulated wording (Robins) which can be used in the following ways:
   a. The text uses another text in recitation of speech or narrative or both, either from oral or written tradition.

b. Recitation may also occur with omission of some of the words.
c. To recite with different words.
d. To recite an episode using some of the narrative words in biblical text plus a saying from the biblical text.
e. To recite a narrative in substantial one's own words.
f. To summarize a span of text that includes various episodes. (Robbins, pp. 103-106)

2. *Recontextualization* presents wording from biblical texts without mentioning that the words "stand written" anywhere else.
3. *Reconfiguration* refers to the restructuring of an antecedent tradition.

Acts 2 contains three instances of scribal intertexture and begins with the following introductory statements:

Table 1: Scribal Intertexture Markers in Acts 2:14-35

Reference	From	Marker
Acts 2:14-21	Joel 2:28-32	"But this is what was spoken by the prophet Joel…"
Acts 2:25-28	Psalm 16:8-11	"For David says concerning Him…"
Acts 2:34-35	Psalm 110:1	"For David did not ascend into the heavens, but he says himself…"

The first instance as stated in Table 1 is Acts 2:14-21 where Peter begins to preach the best or at least the most responsive message preached in the New Testament. Peter stands up with the 11 and addresses the men of Judea and those in Jerusalem in order to defend those experiencing the great outpouring of the Holy Spirit (v. 15) and to enlighten them by referencing "what was spoken by the prophet Joel" (v. 16). The following verses (vs. 16-21) provide an instance of recitation, especially note Acts 2:17 and Joel 2:28, the former being a recitation of the latter with the exception of a variation in word order and word choices. Notice that verse 16 introduces this recitation of five verses from the prophetic book of Joel in the Old Testament:

v. 16 but this is what was spoken by the prophet Joel:

v. 17 And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; 18 yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. 19 And I will show wonders in the heaven above and signs on the earth beneath, blood, and fire, and vapor of smoke; 20 the sun shall be turned into darkness and the moon into blood, before the day of the Lord comes, the great and manifest day. 21 And it shall be that whoever calls on the name of the Lord shall be saved.

Verse 17 is an interesting verse, and according to Horton (1997), Peter, under the inspiration of the Spirit, specified what the word "afterward" in Joel 2:28 means. The outpouring is "in the last days." Thus, the last days had actually begun with the ascension of Jesus. Horton also added that the way Peter looked at Joel's prophecy shows he expected a continuation fulfillment of the prophecy to the end of the "last days" which means also that Joel's outpouring is available to the end of this age. As long as God keeps calling people to salvation, He wants to

pour out His Spirit upon them (Acts 2:39). Stronstad (1984) asserted that Peter substitutes, "in the last days," for the original, "then afterward," in order to indicate that he understands the outpouring of the Holy Spirit to be the eschatological gift of the Spirit.

The addition, "God declares," is important here in order to emphasize that this outpouring is happening right now and that because God's hand is involved in it then those in the Early Church and even those of us today are clearly empowered by God Himself to continue the work that was started by the Apostles. There were those within the crowd here that were wondering what was going on. Peter had to assure them that what was going on right now was something that was being done by the Spirit of God.

Verse 18 is a recitation of Joel 2:29; however, in Acts there seems to be specificity here, or maybe Peter is dealing with unbelief of some kind and needs to explicitly spell out that "yea" this is going to happen, and even menservants and maidservants "shall prophesy." Luke is also making the point that this outpouring was not going to be just for men, but was going to be for women as well. It is hard to make the comparison from Acts 2:18 and 1 Corinthians 11:6 without both passages taken out of context. However, during this culture, women were but second class citizens and were not treated with the same regard and respect as men. The Jewish culture was a male dominated culture and according to the passage in 1 Corinthians women were not allowed to even pray with their heads uncovered. This is amazing because here God has no respect per person and this great outpouring is for both men and women.

A brief comparison of Acts 2:19-21 and the passage in Joel demonstrates a distinction in the original in Joel and the rephrasing in Acts. There is only one word used in Joel (portents) for the heavens and the earth; however, there are two words used in Acts (portents and signs) indicating a distinction between what is going on in the heavens and what is going on the earth. According to Barnes (1997), the word in the Hebrew, *mowptiym*, means properly "prodigies; wonderful occurrences; miracles performed by God or his messengers," (Ex. 4:21; 7:3, 9; 11:9; Deut. 4:34, etc.). It is the common word to denote a miracle in the Old Testament. Here it means, however, a portentous appearance, a prodigy, a remarkable occurrence.

It is commonly joined in the New Testament with the word "signs" and "signs and wonders" (Matt. 24:24; Mark 13:22; John 4:48). In these places it does not of necessity mean miracles, but unusual and remarkable appearances. Here it is used to mean great and striking changes in the sky, the sun, the moon, etc. The Hebrew is, "I will give signs in the heaven and upon the earth." Peter has quoted it according to the sense, and not according to the letter (Barnes, 1997). A close examination of verses 21-22 indicates that "the Lord" here is our Lord and Savior Jesus Christ and there are many connections throughout Acts 2 that refer to this as Jesus of Nazareth (v. 22 & v. 38). The Lord Jesus Christ first began to preach the Gospel in Mount Zion, in the temple, and throughout Jerusalem. There he formed his congregation, and from there he sent out his apostles and evangelists to every part of the globe: "Go ye into all the world, and preach the Gospel to every creature." In Acts there is urgency to come to God, and Peter is preaching a message of repentance for the last days. This is an end-time revival and there is urgency in Peter's massage.

The second instance is Acts 2:25-28 where Peter uses recitation in order to make the connection between this passage and Psalm 16:8-11. According to Birmingham (1980, as cited in Herrick, 2000), he provided extensive detail regarding the overall meaning of Psalm 16 and asserted that the overall message can be summarized as follows: David is confident that *YHWH* will preserve him from an untimely death and instead grant him a rich full life because he has chosen *YHWH* as his portion and he knows that *YHWH* will not permit his "loyal one" to be

overcome with calamity and death. Therefore, the following verses provide the second example of recitation within Acts 2:

> v. 25 For David says concerning him,
>
>> I saw the Lord always before me, for he is at my right hand that I may not be shaken; 26 therefore my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope. 27 For thou wilt not abandon my soul to Hades, nor let thy Holy One see corruption. 28 Thou hast made known to me the ways of life; thou wilt make me full of gladness with thy presence.

This is a Psalm of David, but it is important to notice that David is speaking ahead and is referring to Christ and His resurrection. This is a message of hope where Christ is speaking to God the Father and is in anticipation of the resurrection; not being discouraged about going to *Sheol* (Hebrew-Old Testament) or *Hades* (Greek-New Testament) which is referred to as the grave, the holding place for the dead. Peter is truly encouraged by this because in the context of Acts 2 it is important for Peter to mention the death, burial, and resurrection of Christ whom he is presenting to those who will call upon the name of the Lord. Here, the faithful one is referring to Christ, and Peter uses the rest of Acts 2 to accommodate this truth. Christ has been faithful or the faithful one and has now ascended into the heavens, but has left the Holy Spirit to empower His people so that they may receive the "promise" which is not just for them but is also for their "children and for all who are far off—for all whom the Lord our God will call."

In explaining how Peter interprets Psalm 16, Herrick (2000) posited that the best way to understand Peter's use of the psalm is typological-prophetic. Underlying the work of God in David's life is a similar work of God in the life of Christ—only to a greater degree. Herrick continued by asserting that it was only in light of the resurrection that the psalm was said to speak of a resurrection. Most interestingly, he mentions that Peter did not hesitate to employ Jewish hermeneutic methods (*midrash/pesher*) such as were consistent with his audience's understanding. This technique may explain why Acts appears to reconfigure the meaning of Psalm 16 by recontextualizing it.

The third instance is Acts 2:34-35 where Peter now introduces Psalm 110:1 into the equation. This messianic (having to do with Christ) passage includes the same "right hand" and exaltation link as Psalm 16 as fore-mentioned. According to Keener (1997), Peter points out that just as the Lord would be at the Messiah's right hand (Ps 16:8 in Acts 2:25), the Messiah would also figuratively be at God's (Ps 110:1 in Acts 2:34). The one who would later return to subdue his enemies (Acts 2:35) would first be enthroned with God and called David's "Lord." It is in this regard that the following verses provide the third example of recitation in Acts 2:

> v. 34 For David did not ascend into the heavens; but he himself says,
>
>> 'The Lord said to my Lord, Sit at my right hand, 35 till I make thy enemies a stool for thy feet.'

"*Yahweh* said unto '*Adonaay*,'" or "my Lord," (i.e., the Lord of David), not in his merely personal capacity, but as representative of Israel, literal and spiritual. It is because he addresses Him as Israel's and the Church's Lord, that Christ in the three Gospels quotes it. "David calls Him Lord," not 'His Lord.' The Hebrew [*n'um*] for "said" is always used of a divine revelation-'*oracularly spake*'; '*spake* by inspiration' (Jamieson, Fausset, & Brown, 1997). The word *Yahweh* is the incommunicable name of God. It is never given to a created being. The other word translated "Lord" – '*Adonaay*,' means one who has rule or authority; one of high rank; one who has dominion; one who is the owner or possessor. This quote, "The Lord said to my Lord," is also mentioned in Matthew 22:44. In the context, it appears that God is speaking to the Messiah.

It is in this regard that Luke places David as the author who is writing this text concerning *Yahweh* (God of Israel) and *Adonaay* (One in great authority-or in this case Christ).

Verse 36 could indicate that "both Lord and Christ" refers to Christ alone or that it refers to God making Jesus, and they are both being mentioned here as "Lord and Christ." The question of the reconfiguration of the meaning is or is not significant only as it relates to the fact that God has sent Jesus to die on the cross and raised Him from the dead. Now, Christ sits at His right hand, and Peter urges the people to repent and be baptized in the name of Jesus Christ. One can argue the same argument about *Yahweh* and *Adonaay* being mentioned here. It is clear that although the Holy Spirit is doing the empowering in Acts 2, the empowerment is for witness in order to draw people to the saving power of Jesus Christ.

Interestingly, there is no mention of where the recontextualization comes from. It is, however, very clear that these words come directly from Peter's recitation (v. 17) of Joel 2:28. What is interesting is that Acts 2:33 is now written in the past tense because Christ has been exalted to the right hand of God and now the Spirit has been poured (past), but they are witnessing it with their eyes and ears now (present). In other words, that which was supposed to be poured out or provided for all flesh, is now available for those "who calls on the name of the Lord" (v. 21).

Historical Intertexture

Historical intertexture "texturalizes" past experience into a particular event or a particular period of time and differs from social intertexture by its focus on a particular event or period of time rather than social practices that occur regularly as events in one's life (Robbins, 1996, p. 118). It shows the instances where this historical intertexture appears earlier in the text. The reader must go to evidence available outside the chapter to explore that intertexture. For instance, in Acts 2:15, 16 provide such an example:

> v. 15. These men are not drunk, as you suppose. 16. No, this is what was spoken by the prophet Joel… 22. Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves did.

Historical intertexture in Acts 2 is illustrated in the following three instances:

1. Acts 2:14, 15

Here, we find Peter answering particular questions. He asserts that these men are not drunk, as you supposed. Peter is answering the questions that were asked by the crowd in verses 12, 13:

> v. 12. And all were amazed and perplexed, saying to one another, "What does this mean?"
> v. 13. But others mocking said, "They are filled with new wine."

2. Acts 2:16

In verse 16, Peter prepares to quote Joel 2:28-32 and makes it clear to this crowd that "this" is what was spoken by the prophet Joel. "This" more than likely refers to verses 6, 12, and 13:

v. 6. And at *this sound* the multitude came together, and they were bewildered, because each one heard them speaking in his own language.

v. 12. "what does *this* mean?"

v. 13. "they are filled with new wine." The crown speculates and attempts to answer to the best of their knowledge. Hence in verse 16 Peter answers with *"No..."*

3. Acts 2:39

In this passage, Peter is making a reference back to both verse 17 and Joel in order to make the point clear. He asserts that "The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."

v. 17. In the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy…

Social Intertexture

Social intertexture occurs when the discourse refers to information that is generally available to people in the Mediterranean world. The presupposition is that the discourse evokes images of "social reality" that every member of Mediterranean society could describe in a series of sentences (Robbins, 1996, p. 127). Acts 2 contains a number of social intertexture instances that should be noted here in order to present certain images that would have more than likely meant something special to those in Acts:

Table 2: Social Intertexture Analysis in Acts 2

Reference	Analysis
2:2	"a sound came from heaven like the rush of a mighty wind…"
2:3	"Tongues of fire."
2:5	Jews, devout men.
2:7	Reference to Galileans.
2:14	Reference to Men of Judah.
2:19	"wonders in the heaven above and signs on the earth beneath blood, and fire, and vapor of smoke;
2:20	the sun shall be turned into darkness and the moon into blood,
2:22	Reference to Men of Israel.
2:31	Reference to Hades.
2:34	Reference to heavens.
2:36	Reference to house of Israel.

Cultural Intertexture

Cultural intertexture concerns symbolic words that particular communities of discourse nurture with special nuances and emphasis. Robbins (1996) asserted that the special challenge with analysis of the cultural intertexture of New Testament texts lies in the interaction among Jewish and Greco-Roman topics, codes, and generic conceptions in New Testament discourse. Cultural intertexture refers to the logic of a particular culture. This may be an extensive culture

essentially co-extensive with the boundaries of an empire, or it may be what Clifford Geertz describes as a "local" culture (Robbins, p. 129). Two cultures are important and shed light on how certain images would have been viewed through specific cultural lenses:

Jewish Culture. Jewish people associated the outpouring of the Spirit especially with the end of the age (1:6), and several signs God gave on the day of Pentecost indicate that in some sense, although the kingdom is not yet consummated (1:6-7), its powers had been initiated by the Messiah's first coming (2:17, 2:1). Pentecost was celebrated as a feast of covenant renewal in the Dead Sea Scrolls; some later texts celebrate the giving of the law on Mount Sinai. (Some commentators have suggested that Luke intends a parallel between Moses' giving the law and Jesus' giving the Spirit, but the law-Pentecost connection may be later than Luke, and little in Acts 2 suggests that Luke makes the connection, even if some Jewish Christians before him might have. More significant is the crowd drawn by the feast (Keener, 1993).

Jewish people from throughout the Roman and Parthian worlds would gather for the three main feasts (Tabernacles, Passover, and Pentecost). Because Pentecost was only 50 days after Passover, some who had spent much to make a rare pilgrimage to Jerusalem stayed between the two feasts. Pentecost was probably the least popular of the three pilgrimage festivals, but Josephus attests that it was nevertheless crowded (2:6-8). The Jews from *Parthia* would know Aramaic; those from the Roman Empire, Greek. But many of them would also be familiar with local languages spoken in outlying areas of their cities (Keener, 1993).

In Greco-Roman society. In Greco-Roman society, public speakers would normally stand to speak. Peter answers the questions (2:12-13) in reverse order. People usually got drunk at night (1 Thess 5:7), at banquets, not at 9 a.m.; people might have a hangover in the morning, but they would hardly act drunk (Keener, 1993).

Final Thoughts on Empowerment in Acts 2

The outpouring of the Spirit upon the disciples on the day of Pentecost fulfills the promise of power for mission (Acts 1:8). This later promise of power differs from the earlier promise (Luke 24:49) in that it is more specific. This power is not some impersonal force but is, in fact, a manifestation of the Spirit. The promise also reveals the purpose of the gift of the Spirit: It is for witness. The particular content of this witness is to be the disciples' attestation to the resurrection of Jesus (Acts 1:22); the gift of the Spirit is thus an equipping of the disciples for service. The Pentecostal event in Acts 2 is the fulfillment of Joel's promise. In the Old Testament, Isaiah, Ezekiel, Joel, and other prophets describe the gift of the Spirit in graphic terminology. Isaiah and Ezekiel emphasize the inward renewal which the gift of the Spirit will bring to the people on both an individual and national level. Joel, on the other hand, promises the restoration of charismatic and prophetic activity in the new age. It is of tremendous significance for the interpretation of the gift of the Spirit on the day of Pentecost that Peter does not petition to Isaiah and Ezekiel.

Peter's use of Joel's and Luke's parallel between the anointing of Jesus and Spirit baptism of the disciples make it clear that Pentecost stands in continuity with the charismatic activity of the Spirit in the Old Testament times and ministry of Jesus. According to Stronstad (1984), Peter's application of Joel's prophecy includes three factors that characterize the gift of the Spirit: (a) the gift of the Spirit is eschatological (Acts 2:17); (b) the gift of the Spirit is

prophetic (Peter explicitly identifies the tongues-speaking as a manifestation of inspired prophecy, Acts 2:17); and (c) the gift of the Spirit is universal. At this point, Peter emphasizes that it is universal in status, not geographical or chronological: it is for the young as well as the old; for female as well as male; for slaves and for free (Acts 2:17-18). The prophetic gift of the Spirit is to be no longer restricted to specially called and endowed charismatic leaders as it was in the Old Testament times.

Stronstad (1984) asserted that the outpouring of the Spirit upon the disciples on the day of Pentecost fulfills the promise of power for mission (Acts 1:8), and this power is not some impersonal force but is, in fact, the gift of the Spirit: It is for witness (Acts 1:22). Luke describes the gift of the Spirit by a variety of terminology; for example, filled, anointed, clothed, baptized, and empowered by the Spirit. The term empowered describes the actual equipping by the Spirit for that ministry (Stronstad, 1984).

Empowerment from a Contemporary Perspective

Taking a look at how to integrate a contemporary understanding with the Scripture is just as important as understanding empowerment from a biblical perspective. According to Stewart et al., (1999), the leader who empowers his/her followers is a living model of desirable behavior and becomes a resource for the team when it needs help. Figure 1 indicates that the leader is distinguished in the form of (a) overpowering leadership, (b) power building leadership, (c) powerless leadership, and (d) empowered leadership.

Figure 1 is presented in order to show a pictorial image of how empowered leadership ties into what Stewart and Manz (1995) call the "leader typology of leadership's effect on teams." The empowered leader is one who helps coordinate the team's efforts with the efforts of other teams and individuals in the organization which can be particularly beneficial, especially when the leader is an advocate who protects the interests and autonomy of the team. According to Conger and Kanungo (1988), empowerment is a process of enhancing feelings of self-efficacy among organizational members through identification of conditions that foster powerlessness and through their removal by both formal organizational practices and informal techniques of providing efficacy information. Howard (as cited in Hickman, 1998) asserted that empowerment forms the backbone of many approaches to organizational change and is a motivating factor where leaders empower followers by inspiring them directly or facilitating their performance in a way that motivates them to do more.
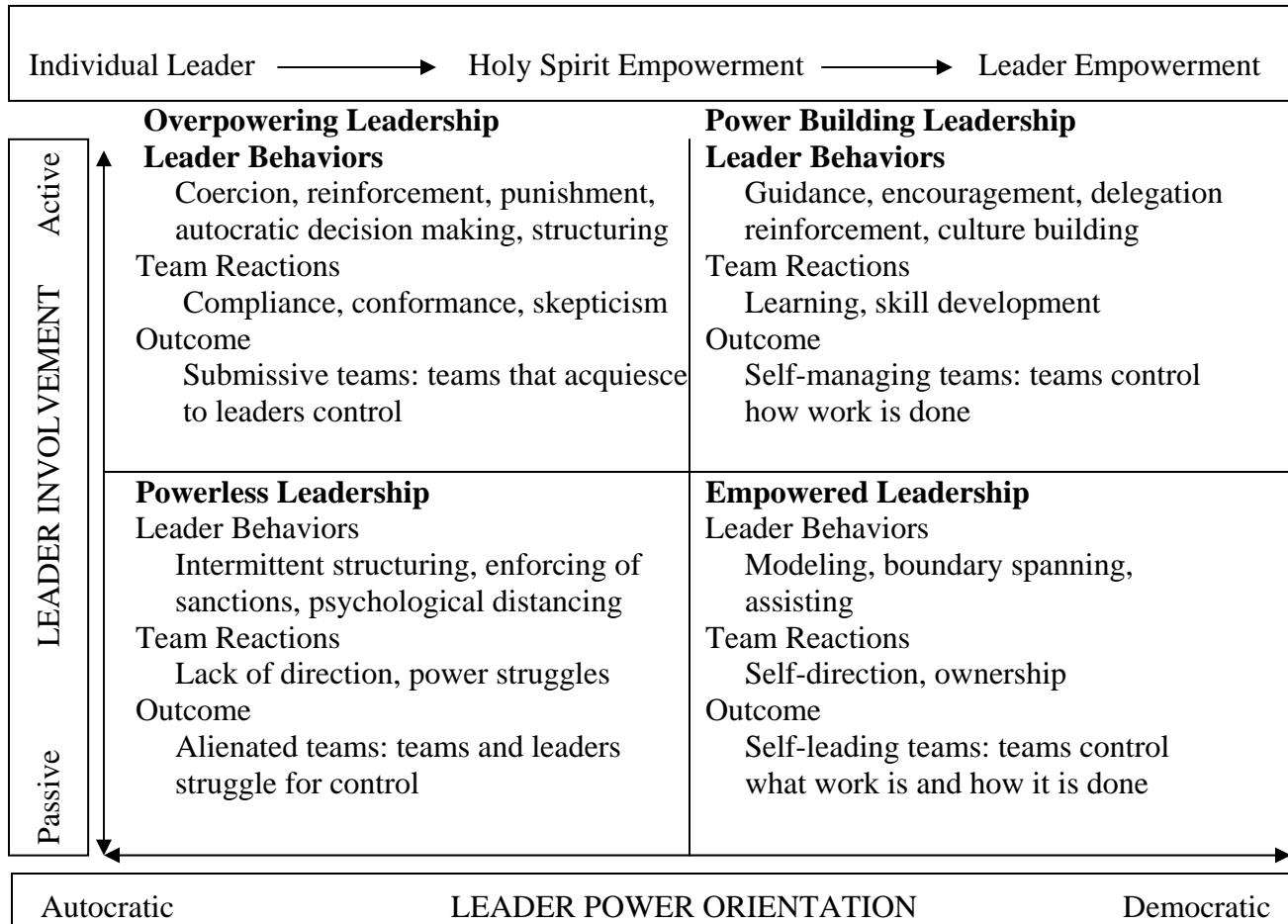
Individual Leader ⟶ Holy Spirit Empowerment ⟶ Leader Empowerment

	Overpowering Leadership	**Power Building Leadership**
Active	**Leader Behaviors**	**Leader Behaviors**
	Coercion, reinforcement, punishment, autocratic decision making, structuring	Guidance, encouragement, delegation reinforcement, culture building
	Team Reactions	Team Reactions
	Compliance, conformance, skepticism	Learning, skill development
	Outcome	Outcome
	Submissive teams: teams that acquiesce to leaders control	Self-managing teams: teams control how work is done
	Powerless Leadership	**Empowered Leadership**
	Leader Behaviors	Leader Behaviors
	Intermittent structuring, enforcing of sanctions, psychological distancing	Modeling, boundary spanning, assisting
	Team Reactions	Team Reactions
	Lack of direction, power struggles	Self-direction, ownership
	Outcome	Outcome
Passive	Alienated teams: teams and leaders struggle for control	Self-leading teams: teams control what work is and how it is done

LEADER INVOLVEMENT

Autocratic   LEADER POWER ORIENTATION   Democratic

Figure 1. Typology of leadership's effect on organization. From G. L. Stewart and C. C. Manz, "Leadership for self-managing Work Teams: A Typology and Integrative Model," 1995, *Human Relations, 48,* 747-770.

Spiritual Leadership Theory

Fry and Matherly (2000) asserted that spiritual leadership theory (SLT) pertains to positive leadership development and is designed to create an intrinsically motivated learning organization where leaders develop themselves and those around them (empowerment) and ultimately foster higher levels of organizational commitment and productivity. This theory incorporates vision, hope/faith, and altruistic love, along with components of workplace spirituality, and spiritual survival/wellbeing. Much of Fry and Matherly's SLT has to do with optimizing performance excellence and human well-being. In fact, there are three themes that emerge: That which is required for workplace spirituality is an inner life that nourishes and is nourished by calling or transcendence of self within the context of a community based on the values of altruistic love.

There has to be a balance here when integrating this theory with divine empowerment, because in Fry and Matherly's article there is definitely a component of universal values that are

necessary for positive forms of leadership and leadership development. This could insinuate that there is no distinction between spiritual leadership in Jesus or in Krishna. As long as one is aware of this truth, then this theory is very fitting as an integration tool in organizational leadership.

Transformational and Transactional Leadership Theory

Two leading authors of transformational and transactional theories have different views regarding the two. In fact, Bass (1985) posited that a leader can either be transformational, transactional, or neither/both. On the other hand, Burns (1978) argued that leaders must either be transformational or transactional. More recently, Schein's (1992) views supported Bass (1985) and Fiedler (1967) by asserting that today's leaders must exhibit a balance between transformational (relationship-oriented) and transactional (task-oriented) leadership. Both of these leadership theories are in line with the theme of empowerment, even divine empowerment. It is obvious that in Acts 2, Peter is the strategic disciple that through Spirit empowerment preaches a prophetic message that drew three thousand to the Church on that day (Acts 2:41).

It appears that Peter displays a good balance between transformational and transactional leadership in that there are times when he makes it clear that there is necessity for a transaction, and it is based on something that must be done on behalf of the follower (Acts 2:38). This is where he urges the people to repent and be baptized, and they would receive the gift of the Holy Spirit. Based on the response (3,000 converts), it is obvious that Peter gained the trust, admiration, loyalty, and respect of these people, and they were motivated to make a commitment as a result of the relational nature of his message (Yukl, 2006). Peter displays a good blend of inspirational motivation, intellectual stimulation, individualized consideration, and idealized influence. He demonstrated loyalty especially to Christ and the Church. It is important at this point to remember the transaction between Jesus and Peter in John 21 where Jesus questions Peter about taking "care of my sheep" (v. 16). As a result of this transaction in John 21, Peter is now empowered by the Spirit and stepping up to the challenge of feeding Christ's sheep.

Charismatic Leadership Theory

Conger and Kanungo (1987) proposed a theory of charismatic leadership based on the assumption that charisma is an attributional phenomenon. Subsequently, a refined version of the theory was presented by Conger (1989) and by Conger and Kanungo (1998). According to the theory, follower attribution of charismatic qualities to a leader is jointly determined by the leader's behavior, expertise, and aspects of the situation. According to Yukl (2006), charisma is more likely to be attributed to leaders who act in unconventional ways to achieve the vision and make sacrifices, take personal risks, and incur high costs to achieve the vision they espouse. In this regard, Peter, a charismatic leader, was able to empower and motivate the people on the day of Pentecost. He displays strong contagious confidence and has inspired about 3,000 people to receive Christ. Peter is empowered by the Spirit to spread the Gospel because he knows that his strong charismatic message is going to usher in the first Church.

Modeling Leadership: Acts 2:42-47

At the end of Chapter 2, the Early Church comes together in order to fellowship with one another. I am fascinated with their devotion to the Apostles' teaching and to their fellowship with

one another. Apparently, this coming together in order to break bread and pray (v. 42) is a result of the great outpouring of the Spirit of God on the Church. This Spirit empowerment resulted in many wonders and miraculous signs being done by the apostles (v. 44). This Spirit empowerment in Acts brought about a sense of community among the believers, and they had everything in common and gave to those who were in need (vs. 44-45). The thing that sticks out most is that as they were praising God, and they were also enjoying the favor of the people, "And the Lord added to their number daily those who were being saved" (v. 47). It is important to understand that this was not something that they were doing on their own, but this empowerment was being done by the Lord through the Holy Spirit.

As Christian leaders today become more familiar with the contemporary models of leadership theory, it is necessary to also integrate these leadership theories through a biblical worldview. This biblical worldview will only come through a thorough examination of passages like Acts 2. As one attempts to build and lead organizations today, one can greatly benefit from using this model of Acts 2:42-47 as a model for successfully allowing the Holy Spirit to empower him/her through divine empowerment.

Synthesis

The connection has clearly been made between several Old Testament (OT) passages and the book of Acts. The correlation has been shown as to how Peter used parts of the OT text in order to clarify the phenomenal outpouring of the Holy Sprit in Acts. Each of the three OT passages makes reference to empowerment, either the Lord, God, or Messiah. This is an important leadership concept because as Christian leaders we do not just walk in our own confidence in order to empower other leaders and other followers through influence. However, it is through the power and the leading of the Holy Spirit that we are truly going to make a difference. I conclude this section with what I consider to be an exemplary view on leaders being led by the Holy Spirit and allowing Him to empower their lives for the sake of the ministry. According to Lawrence (1954), there are various reasons why we all need the overflowing empowerment of the Holy Spirit: (a) for our own sake, (b) for the sake of the Church, (c) for the worlds sake, (d) for effective witnessing, (e) to equip for service, (f) for overflowing life, and (g) for similar experience.

This historical perspective within the text is vital to the understanding of how God uses the Holy Spirit to empower his leaders for service. There are obviously things in Acts 2 that cause the crowd much discomfort. They hear "these men, Galilean men" speaking in their own language (the crowd) and this is amazing to them. They cannot quite understand what is going on so the next best thing for them is to speculate as to "what does this mean?" It is interesting that Peter steps up to the challenge by, according to Stronstad (1984), seizing the opportunity created by the curiosity of the thronging pilgrims and building his interpretation on the *pesher* principle. Peter addressed the crowd beginning with the words, "This is that which was spoken by the prophet Joel" (Acts 2:16).

Peter is connecting with them on a personal level to propose to them that it is in the days that they are living that this great outpouring is taking place. In fact, as he quotes Joel, he mentions that no one will be left out of this outpouring (Acts 2:17, 18). There is no question that he is intentional in mentioning the women and servants because this would more than likely have come as a surprise to many that he was speaking to, especially since women had restrictions during this period (1 Cor. 11:5-7). This is powerful and shows that this is not a work that people

are doing themselves, but this is something greater; people are being empowered from a source that Peter is now attempting to present to these people.

The Jewish and Greco-Roman community had certain customs and traditions and because of their knowledge of the law Luke uses certain language that would have had a certain connotation to them. Peter, on the other hand, referred to the Old Testament because this shed light on some things that could have possibly been taken out of context in their society. Also, Peter wanted to bring home the point that the Acts 2 phenomenon happened to fulfill the eschatological outpouring of the Spirit of God to empower the people of God to spread the good news of the Gospel. Peter is attempting to bring home the point of divine empowerment. Although the culture in Acts is very different than our contemporary culture today, the concept of empowerment is a necessary component if believers are to be effective in their witness and empowering others in the work of the Lord.

Conclusion

Within the specific context of divine leadership empowerment, it is necessary to integrate the prophetic words from Joel 2:28-32, the two passages from Psalms 16:8-11 and Psalms 110:1, and the *Christological* (Christ-Centered) and *Pneumatological* (Spirit-Centered) approach. The fusion of these key intertexture analyses, based on socio-rhetorical genre, serves to present Luke's perspective of the Acts of the Apostles as it relates to divine empowerment of leaders. The combination of Luke's perspective, specific scriptural passages, and select contemporary leadership theories within this paper provides a unique viewpoint of the connection between divine empowerment and leadership effectiveness.

It is important for future research on divine empowerment to dig deeper into the book of Acts to trace how this initial outpouring of the Spirit in Acts 2 greatly enhanced the ministry and witness of the Early Church. This leadership empowerment would greatly benefit from a more thorough investigation of how divine leadership empowerment and the various contemporary leadership theories are comprised to impact the relationship between leaders and followers. There is definitely room for development in this area. However, as researchers continue to search for more comprehensive methods, this integrated model of divine empowerment and leadership in contemporary society serves as a model for those within leadership circles.

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The author, John P. Smith, II, is an Army chaplain who serves with the Joint Readiness Training Center, Fort Polk, Louisiana. Chaplain Smith has served in the army chaplaincy for 14 years and clearly understands the dynamics of Spirit-empowered leadership within organizations, especially the church. He spends time each month assisting ministry teams from various locations understand how to be more effective in working together as a team. He does this through his motto, "Coach, Teach, Mentor." Chaplain Smith is also currently a doctoral student in Regent University's School of Global Leadership & Entrepreneurship.
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