The Divine Empowerment of Shared Leadership

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In the first century A.D., a sudden shift within the Jewish community in the geographical area of Palestine occurred that would ultimately spread to the gentile peoples and nations and continues throughout the contemporary world. Drawing from intertextual analysis, comprised of (a) historical, (b) social, and (c) cultural intertextures, this article explores the effectiveness of the Holy Spirit, initially working through the original 12 Apostles, and how this third Person of the Godhead reached the Diaspora during the Feast of Weeks, known as Pentecost. The exploration of the expanding role of women is also discussed and the effectiveness of how the construct of interwoven cultures brought forth the intended result of thousands being added to the newly formed church from its initial day of operation. The elements of charismatic, transformational and servant leadership theories, as described by contemporary scholars, provide a construct that explain the success of the Holy Spirit's work through the first generation of believers enabling both men and women to become shared leaders in the New Testament Church.

Shortly after the crucifixion, resurrection, and ascension of Jesus Christ, the followers of Jesus were left behind and heeded their Lord's command to wait in Jerusalem for what was to come. Through a study of the Lukan approach of cataloguing the events to a practically unknown colleague or friend, Theophilus, this article explores an intertexture analysis of Acts 2. The described events will draw comparisons to modern leadership theories and the biblical and cultural inclusion of women in greater roles of leadership in the New Testament Church.

Method

Robbins (1996) defines the socio-rhetorical analysis of a text to involve, "The integrated strategies that would move coherently though inner literacy and rhetorical features of the [chosen text] into a social and cultural interpretation of its discourse in the context of the [world it originates]" (p. 3). In short, the taking of an original text and interpreting what was intended for the original, targeted, audience. Within the overall process of socio-rhetorical analysis are several elements, including inner texture, social and cultural texture, and ideological texture. This article specifically addresses the

process of intertexture analysis and Acts 2 will be used to create a construct of this process.

Intertexture Analysis

The process of intertexture analysis consists of four areas that assist the reader in understanding the interpretational ability to view the story between the author and the text. Such an approach perpetuates the convergence between sociology and anthropology composed of lexemes of both phrases and the individual words (Given, 1999). The four areas are (a) oral-scribal intertexture; (b) historical intertexture; (c) social intertexture; and (d) cultural intertexture.

Oral-Scribal Intertexture

Recitation. When a spoken or written narrative is used, either identical or different from the original version, recitation is initiated (Robbins, 1996). However, this does not necessarily mean that the oral or written tradition being employed will be exactly word for word, according to Robbins (1996). Omission of words, use of different words, using one's own words, or a combination of each are all examples of recitation; but the original meaning remains intact (Robbins, 1996). There are three demonstrations of recitation in Acts 2 (see Table 1).

Acts 2:16-21. In this passage, the words recounted by Peter are a reminder to the multitude in Jerusalem that the day spoken by the prophet Joel nearly 400 years prior (Joel 2:28-32), has arrived. The Apostle Peter recites the text nearly word for word. However, an additional, extra, passage, proclaimed through the Petrine discourse, includes women in the realm of divine empowerment and leadership in the newly formed church. More of this is discussed in the cultural intertexture portion of this work.

Acts 2:25-28. Peter recounts Psalm 16:8-11 as validation that the original Old Testament passage has nothing to do with David who is, and remains, buried (verse 29). Rather, the passage prophesies about Jesus as the One raised from the dead and now lives as the resurrected Christ. As a result, Peter's discourse presents the added conveyance to the multitude that it was the present generation which also killed Jesus, the One sent to bring hope to a shaken and sin-filled world.

Acts 2:34, 35. Peter recites a second passage from the hand of David, Psalms 110:1, to further solidify the construct of Jesus as the One ascended and not David, himself. David was never intended to sit at the right hand of God. The passage is clear it is Jesus whom the right hand of God was reserved for. Not only have the people killed Jesus the man, but they crucified the One now known as Lord and The Christ all of Israel eagerly awaits.

Table 1

Scribal Intertexture Markers in Acts 2

New Testament	Old Testament	Marker in Acts 2
Acts 2:16-21	Joel 2:28-32	"But this is what was uttered through the prophet Joel:"(2:16).
Acts 2:25-28	Psalm 16:8-11	"For David says concerning Him," (2:25).
Acts 2:34, 35	Psalm 110:1	"For David did not ascend..." (2:34).

Recontextualization. When addressing the subject of recontextualization, Robbins (1996) defines the process as the recitation of passages without making mention of them when repeated, regardless if they are oral or written. Based upon the Petrine discourse throughout Acts 2, the only recontextualization spoken by the Apostle is verses 32 and 33. However, even in this instance the text is a mere recitation of how Joel 2:28-33 relates to Jesus as the resurrected Christ.

Reconfiguration. When antecedent tradition is restructured, the process of reconfiguration has taken place (Robbins, 1996). When David penned Psalm 110, the text describes a figure that would only be representative of the anticipated Messiah. Descriptive phrases describing the figure as holding a mighty scepter in verse 2, to a priest forever of the order of Melchezidek in verse 4, Psalm 110 succinctly describes the Messiah as One who sits at the right hand of the Lord and not a mere human being. Regarding the English, double-descriptor of the word Lord, both Psalm 110:1 and Acts 2:34 mirror the phrase, "the Lord said to my Lord" (English Standard Version).

However, in Psalm 110:1 the Hebrew term Yahweh is employed to describe the first Lord in this passage as One Who instructs Adonai, the second Lord in the text, to sit at His right hand. The reflective use of the translated word "Lord," indicates Jesus being instructed by God to sit at His right hand, thus reconfiguring the antecedent tradition as the prophecy being fulfilled and the Messiah revealed in the person of Jesus Christ. This would later explain the wrath and indignation exhibited by the Sanhedrin against the first martyr, Stephen, when proclaiming Jesus, as the Son of Man, positionally located, standing, to the right of God (Acts 7:56). But there is a second facet to the Greek descriptor Kyrios used for this same phrase in the Petrine discourse in Acts 2:34. Part of the reconfiguration process includes the use of the same Greek term, as opposed to two, separate, Hebrew terms, to coincide with the words of Jesus when declaring, "I and the Father are one" (John 10:30) (see Table 2).

Table 2

Oral-Scribal Analysis of Acts 2

New Testament	Old Testament	Approach	Statement in Acts 2
2:17-21	Joel 2:28-32	Recitation	"But this is what was uttered through the prophet Joel:"(2:16).
2:25-28	Psalms 16:8-11	Recitation	"For David says concerning Him," (2:25).
2:29-31	Psalm 16:8-11	Reconfiguration	"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption" (2:29-31).
2:34, 35	Psalm 110:1	Reconfiguration	For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool"(2:34, 35).
2:32, 33	Psalm 16:8-11 Joel 2:28-32	Recontextualization	"This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing" (2:32, 33).
2:34, 35	Psalm 110:1	Recitation	"The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool"(2:34, 35).

Historical Intertexture

When discussing the aspect of historical intertexture, Robbins (1996) describes this part of the process as reflection upon a past experience and textualizing it into a particular event or period. The focus is not to consider the social or cultural aspect, but how the text, in this case Acts 2, fits into a particular place or time. Another purpose is to allow for historical criticism to meet socio-rhetorical criticism on a level field (Robbins, 1996).

In Acts 2:1 Pentecost has come and what is described as the Feast of Weeks in Leviticus 25, has now grown into a new realm with the arrival of the Holy Spirit as He is poured out upon all believers, beginning in the in the upper room. In Acts 2:9-12, the largest gathering of a separate group of Jews, created during the era of the Assyrian and Babylonian captivities, known as the Diaspora, represent the seed of Abraham residing outside the borders of Palestine (Millar, 2011). Here, at Pentecost, they are seen coming together as one people during the initial outpouring of the Holy Spirit upon all who believe as God uses the Apostle Peter to speak to each people group in their own tongue. Philo also writes of the people groups mentioned in Acts 2:9-12 as the Diaspora in the Embassy to Gaius, (281-284). Ultimately, in Acts 2:5, the Diaspora is described as "Devout Jews."

Additionally, when addressing the historical intertexture of Pentecost, striking parallels between Moses and the disciples are evident (VanderKam, 2002). The first of two prominent examples is the healing of the broken circle, temporarily consisting of only 11 apostles, immediately after the death of Judas, with the appointment of Matthias (Acts 1:12-26), as a form of representation of the completeness of the 12 tribes in accordance with Exodus 24:4. The second example, in the form of cloven tongues of fire (Acts 2:3), are indicative of the visible signs similar to the Hebrew term, appropriately translated as "voices," in Exodus 19:16 prior to Moses receiving the Ten Commandments. But the outpouring of the Spirit upon all flesh is a clear indication of the beginning of a new spiritual age, that is, the Church or Messianic Age (Dockery, 1990).

In Acts 2:29-36 Peter reminds the gathered Diaspora that David spoke prophetically of a different king Who would die and resurrect, thus explaining the fulfillment of Psalm 16:8-11 and Psalm 110:1. The significance of Peter connecting this prophecy to the Diaspora explains how even David, the shepherd boy turned king, retained the logical construct to identify the key event ultimately revealing the Christ. Additionally, this is the initial prophecy that executed a divine plan to surface a long chain of prophetic utterances, through subsequent generations of specific-called prophets, echoing a similar message in addition to revealing unique attributes of the Messiah, to the Diaspora in other nations, in order to make this Messiah unmistakable to the generation that would witness His presence on the Earth. What's more, Acts 2:33 reveals the

Messiah as one of the members of the Trinity as Peter declares in verse 36 that it was Jesus Christ whom the people crucified not far from where they stood (see Table 3).

Table 3

Historical Intertexture Analysis in Acts 2

New Testament	Old Testament	Reference	Meaning
2:1	Leviticus 25:15-20	Pentecost	Feast of Weeks
2:9-12	2 Kings 17:6	Parthians, Medes Elamites, residents from the world	The Diaspora coming together
2:17	Joel 2:28	Outpouring of the Spirit	The prophet Joel foretold
2:29-36	Psalm 16:8-11 Psalm 110:1	Resurrection & Ascension	Foretold by David

Social Intertexture

The study of social intertexture involves the investigating of concepts and wording of texts that reflect practices and settings from which the account derives (Robins, 1996). DeSilva (2004) notes that Greco-Roman culture penetrates the text reflecting on cultures outside of Jewish circles as well as orthodox ones and cannot afford to be overlooked. The noted cultural identifiers in Acts 2 are noted in Table 4 and are recognized both by the speaker, in this instance Peter, and the audience, the Diaspora, in the numerous references, exchanges, and dialogues throughout Acts 2.

Cultural Intertexture

Culture is defined as the norms, values, roles, traditions, and symbols that make a group of people unique from others (Daft, 2008). Cultural intertexture addresses the symbolic meanings and norms reflected within a particular text (Robbins, 1996). Because Acts 2 addresses a myriad of secondary cultures, such as Roman and Greek, wrapped within the primary culture of Jewish practice and thought, the differing levels are also addressed. Reference, according to Robbins (1996) occurs when a word or text refers to a tradition that is well known within a culture while echo evokes a tradition. The overall purpose of cultural intertexture, in addition to the identification of the diverse cultures themselves, is to help the reader understand that the Holy Bible is never limited to being confronted by only one set of values or norms with any one particular culture (Robbins, 1006). Rather, cultural intertexture allows the Bible to

boldly be placed against any culture and time while maintaining textual credibility, integrity and time in existence (see Table 5).

Table 4

Social Intertexture Analysis in Acts 2

Reference	Analysis
2:02	a mighty rushing wind
2:03	tongues of fire
2:05	Jews, devout men
2:07	Are not all these who are speaking Galileans?
2:14	Peter, the eleven, Men of Judea
2:19	signs and billows of smoke
2:20	the day of the Lord, great and magnificent day
2:22	men of Israel
2:23	the definite plan, foreknowledge of God
2:31	Hades
2:34	heavens
2:35	your footstool
2:36	the house of Israel
2:42	fellowship, breaking of bread, prayers

Jewish culture. When addressing Jewish culture, DeSilva (2004) reminds the reader that most of the Jewish people lived outside the borders of Palestine as opposed to those remaining near the temple in Jerusalem. In fact, the areas most populated by Jews were in Babylon and Egypt (DeSilva, 2004). However, despite the geographical separation of the Diaspora, most Jews remained committed to the observance of the Law of Moses and the tradition of the Hebrew fathers (DeSilva, 2004). This is evidential in Acts 2:9-12 as the Feast of Weeks was observed by the Diaspora.

Greco-Roman culture. Greco-Roman culture was built primarily upon the great philosophers. Because philosophy was centered upon the everyday lives of the gentile population, several schools of thought dictated the daily practice of life (DeSilva, 2004). Platonism endorsed the belief that what is seen is merely a shadow of the unseen

reality, while Stoics and Epicureans taught self-reliance with a marginalization of dependence upon the gods or others (DeSilva, 2004). This would parallel Old Testament thought, which used the temple, Mosaic teachings, and covenants made by God with the Jews, as a mere shadow of the Messiah and promised Kingdom to come. It is Platonic philosophy that would be able to comprehend the Old Testament premises for the Messiah, while simultaneously flying in the face of Stoicism and Epicurean thought through the denying of oneself (Matthew 16:24), casting all cares upon God (1 Peter 5:7), and following the command for Christian believers to live by faith (Romans 1:17).

Women and Jewish-Gentile culture. Acts 2 presents a landmark for women in the new era. Prior to the ministry of Jesus men primarily experienced the outpouring of the Holy Spirit with few exceptions (Exodus 15:20; Judges 4:4-7; Isaiah 8:3). However in Acts 1:14 women, including Mary, the mother of Jesus, are present in the upper room awaiting the Holy Spirit as commanded by Jesus (Acts 1:4). This indicates that the women also received the outpouring of the Holy Spirit, thus creating an environment of equality with the twelve apostles (Acts 2:4, 18).

Table 5

Cultural Intertexture Analysis of Acts 2

Verse	Culture	Meaning	Reference
2:01	Jewish	Pentecost	In one place and together
2:05	Jewish	Pentecost	Jews remain in Jerusalem
2:13	Roman/Gentile	Celebration	Drinking wine
2:46	Jewish	Worship	Meeting at the temple

Leadership Empowerment in Acts 2

When considering the divine empowerment of leaders and all correlations to Acts 2, God is seen as the primary, charismatic leader. Because the Holy Spirit is sent by Jesus in accordance with Acts 1:4-5, the divine empowerment of the 120 followers in the upper room reveals God, through the Holy Spirit, sharing His power with the followers of Jesus Christ, creating a revolutionary change from a charismatic form of leadership to a transformational one, perpetuated by servant leadership principles. Additionally, God not only shares His power with men, but also with women.

Transformational Leadership Theory

Women are seen as an appropriate fit to leadership, contrary to former traditional norms during the Old Testament era, particularly when transformational or democratic leadership is the case (Jogulu & Wood, 2006). Throughout the New Testament women are seen as pivotal in the spread of God's Kingdom, starting with the mother of Jesus and the other women in the upper room. Because of the gender and cultural diversities represented in Jerusalem at Pentecost, the complexities involved, while difficult to overcome, are broken down as the Holy Spirit enabled the Petrine discourse to be understood by each in their own language and for the Galileans to find commonality with the remaining Diaspora (Dionne et al., 2004).

The results of transformational leadership cut through the represented Diaspora cultures as over 3,000 people were added to the number of believers. Finally, transformational leadership contains a synergistic force (Beverly et al., 2002) as all the elements involved, (a) the promise of the Holy Sprit, (b) the believers in one accord, (c) all committed to the Apostles teaching, and (d) breaking bread with one another, ultimately traces the origin of such a synergy through transformational leadership, from the most unlikely of followers back to the very throne room of God. While scripture perpetuates a clear distinction regarding male leadership, a scriptural balance demonstrates the need of the New Testament Church for female leadership and the appointing of women, particularly by the Apostle Paul, to leadership roles in accordance with the Petrine Discourse.

Servant Leadership Theory

When addressing the role of the women and their inclusion in leadership in the New Testament Church, a clear representation of the servant leadership theory can also be seen and personified by the actions and responses of the women. Drawing from Patterson's (2003) research concerning Servant Leadership Theory, the premise of which first surfaced as a catalyst of Greenleaf (1977), the elements contained therein are the very elevation points which the women, by the Holy Spirit, learn to become leaders themselves throughout the New Testament, beginning with Mary, the mother of Jesus, who offered herself as the vessel through whom the Son of God would enter the world (Luke 1:26-38).

The Apostle Paul subsequently affirms Phoebe a diákonon, a Greek masculine noun (Liddell & Scott, 1896), immediately after applying the same title to Christ (Rom 15:8). Additionally, Paul instructs the leaders at the church in Rome to provide whatever Phoebe is in need of to continue the specialized task of assisting the numerous churches she was assigned, particularly to her home church in Cenchrea (Rom 16:1). Priscilla (Prisca) hosted a home-based church, along with husband Aquila, and neither are given precedence apart from Priscilla's name consistently preceding Aquila's throughout the

New Testament (1 Cor 16:19; Rom 16:3-5). Lydia of Phillipi likewise hosted a home-church and cultural expectations appointed the homeowner as the institutional or church leader (Cohick, 2009).

The models examined indicate a further posture of shared leadership between both genders permitting women to assume an active leadership role before gathered believers (1 Cor 11:5). The struck balance is seen as Paul does restrict women from taking license, under the umbrella of the Greco-Roman culture, to distract and even interrupt worship activities in the Christian church in like manner as was permitted in the temple of Apollos through open, expressive, inquiries of the Apollonian priests (DeSilva, 2004; 1 Cor 14:34; 1 Tim 2:12). Regardless of the role of men or women, the Petrine discourse would simplify and derision through placing both genders in the appropriate role of self-humility for the sake of the spread of the gospel which would provide a variance of gender roles from culture to culture.

Further examples of women personifying Servant Leadership Theory, through various actions and counter-cultured antecedents in direct acts of service toward Jesus include the washing of feet (Luke 7:36-50), anointing the entire body (John 12:1-8), serving water (John 4), preparing sustenance (Luke 10:38-42), and remaining faithful even at great peril (John19:25) to the point of caring for the crucified and entombed body of Jesus (Mark 16:1). It is through agapao love, exemplified by Jesus, honoring the followers of the Kingdom of God throughout His ministry, that the women learned to return the same. This resulted in greater humility and altruism, that is, showing concern or care for the other (Patterson, 2003), which further enabled the women to see the greater vision and placing their trust in Jesus. In short, throughout the gospels, not a single woman who followed Jesus during His earthly ministry ever abandoned or betrayed Him. As a result, empowerment and service followed during the days of Pentecost in Acts 2 (see Figure 1).
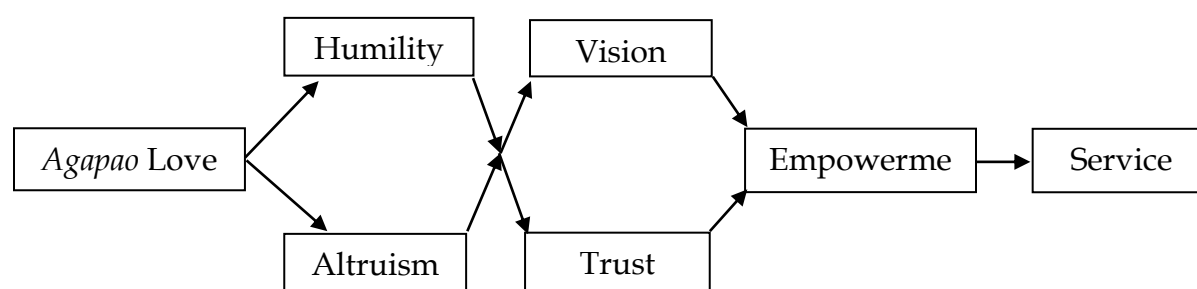

Figure 1. The model of servant leader constructs. Reveals the steps of servant leadership beginning with *Agapao* love and finishing with effective service to others. Adapted from "Servant Leadership Theory," by K. Patterson, 2003, Regent University, Virginia Beach, VA

Conclusion

The divine empowerment of the first leaders of the church of Jesus Christ signified a sudden shift in the Jewish community that would ultimately include the gentiles and eventually the entire world. Through this article's exploration of intertextual analysis, the effectiveness of the Holy Spirit, working through the original 12 Apostles, initially reached out to the Diaspora during the Feast of Weeks, known as Pentecost. As the expanding role of women brought greater effectiveness through the newly diversified church, created an interconnectedness between the Jews in Jerusalem and the Diaspora, new followers were added daily. Through the recognized elements of transformational leadership and servant leadership theory, as described by contemporary scholars, the Holy Spirit's work is easily seen bringing divine empowerment to the New Testament church.

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