

## Abstract

The application of Socio-rhetorical interpretation intertexture analysis (Robbins, 1996) to Acts 2 reveals rich lessons on divinely empowered leadership that can encourage, refine, and guide contemporary Christian leaders. The intertexture analysis of Acts 2 is not intended to simply reveal exegesis understandings from Scripture, but rather to disclose expositional lessons to guide Christian leaders as they navigate through the pressures of an increasingly secular society. Basing leadership lessons on Scriptural revelation, particularly the record of divinely empowered leaders such as Peter, offer direction for the Christian leader to fulfill their calling not only as leaders, but as uniquely different leaders that offer witness to the power of the Holy Spirit, the grace of the Father, and the promise of Jesus Christ.

*Keywords:* Christian leadership, servant leadership, Acts 2, leadership, Socio-rhetorical, intertexture, Biblical leadership, Scriptural leadership, charismatic leadership.

## Divine Empowerment: A Foundation for Leadership

Contemporary leaders are often driven by ambition guided by worldly wisdom and fulfilled through narcissistic power, but Christian leaders, divinely empowered by the Spirit are called to a different, Biblical leadership (Bekker, 2012). Scripture is bursting with lessons that present leadership differently, compassionate, servant-like, and especially Spirit guided, but harvesting proper insight from God's Word requires solid exegesis (Bekker, 2006). The purpose of this paper is to seek an understanding of how Spiritual empowerment fueled early church leaders and through that insight, to discern how such true God-breathed power can direct contemporary leadership approaches. There are perhaps few grander examples of the impact of Spiritual empowered leadership than in Acts 2, and to uncover a deep understanding of the lessons of Luke's narrative, socio-rhetorical analysis, specifically the intertexture methodology is applied. The socio-rhetorical approach explores texts from a variety of perspectives resulting in a "textured tapestry" (Robbins, 1996, p. 2). The intertexture of Acts 2, how the scripture connects with elements outside the text itself, is analyzed with a focus on oral-scribal, historical, cultural, and social analyses intertexture analysis (Robbins, 1996). Through the intertexture layer, a deeper understanding of how the divinely empowered leadership enabled and directed Peter is revealed so those lessons can be brought to contemporary leadership discussions.

### **The Context of Acts 2**

The Book of Acts is a history of the early church and the "spread of the Gospel from Jerusalem to Rome" (DeSilva, 2004, p. 348). Authored by Luke, Acts is a continuation of the Gospel intended to legitimize Christianity and its spread to the gentile community (DeSilva, 2004; Keener, 2009). The overall theme of Acts can be seen in Acts 1:8 when Jesus spoke his final instructions before the Ascension, "But you will receive power when the Holy Spirit has

come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (English Standard Version) identifying both the source of power in the coming of the Holy Spirit and the call to witness to the Gospel across the world (Keener, 2009). The promised Holy Spirit would empower the apostles to not only speak boldly as seen through the speeches that make up almost 30% of Acts (DeSilva, 2004, p. 351), but the Spirit would be manifested in healing, casting of spirits, and prophesy (Keener, 2009). The speeches in Acts were not “stenographic reports” (Longenecker, 1981, p. 230) but intended to present accurate content and theology.

In the face of the Jewish community’s belief that strict adherence to the Law was critical to preventing judgment such as the exile, Jesus and the early disciples threatened the Jewish community with wrath by their rejection of the traditions (DeSilva, 2004). The conflict and fear resulted in a variety of fractured groups within the Jewish community and often Christians were viewed like those who worshipped idols (DeSilva, 2004). Within the tension, Luke chose the specific events and characters to include in Acts as he narrates how, with God’s guidance, the church grew and encompassed gentiles in the promise of Christ (DeSilva, 2004). Acts was also apologetic as it sought to demonstrate to Roman officials and other readers that Christianity was the legitimate heir of the Judaism (Longenecker, 1981, p. 218). Pousi (2006) further argues that Luke presented an early Christology while deductively making the case for Christ. Perhaps Keener summarizes the narrative flow best describing Acts as progressing “from heritage to mission” (Keener, 2009, p. 52).

Acts 2 is Peter’s evangelistic crusade (DeSilva, 2004), and sets the stage for the Book of Acts and the mission of the church into the future (Menziez, 2008). The pivotal chapter Acts 2 also establishes the legitimacy and anointing of the early apostles through the charismatic

manifestation of tongues and the mass conversion of the 3000, while also connecting the prophesied Messiah with Jesus, all of which is foundational for the rest of the Acts narrative (Longenecker, 1981; DeSilva, 2004). So the message of Acts 2 is that the Word and the Spirit divinely empowered the apostles in the early church and can likewise empower leaders today, which compels the Christian leadership scholar to study this pericope for practical lessons on the divine empowerment of leaders.

### **Intertexture Analysis**

Intertexture is concerned with the connection between the text and the outside world including other texts, social elements, historical events, customs or other Biblical or non-Biblical materials (Robbins, 1996, p. 40). By exploring the external environment and how it is referenced in the text, intertexture creates one of many layers of tapestry which deepen the interpretation and understanding of the text under study (Robbins, 1996). By placing the text in context historically, culturally and socially, a more robust exegesis is possible allowing the scholar to draw meaning from the Scripture, its interaction with the world, and its traditions (Robbins, 1996). In exploring the intertexture of Acts 2, oral-scribal, cultural, social and historical perspectives will each be considered to add richness to the text and reveal understanding (Robbins, 1996, p. 68). All of the analysis is intended to develop understanding with particular attention to exposing leadership lessons that can be effectively applied in contemporary settings.

The use of outside text in the narrative is considered through exploring the oral-scribal intertexture (Robbins, 1996). There are a number of ways within the oral-scribal layer in which text can use external language and Robbins (1996) specifically identifies “recitation, recontextualization, reconfiguration, narrative amplification, and thematic elaboration” (Robbins, 1996, p. 40).

## **Recitation**

The retransmission of either oral or written language into the text is recitation, and it can involve repeating the exact words, omitting or adding words, using different words, or even reciting a narrative in the writers own words (Robbins, 1996). In Acts 2 we see Luke use a variety of recitation mostly of which is changed from the original retransmitted text.

The filling of the apostles with the Holy Spirit and its manifestation through the speaking of other tongues followed by the audience's confusion and mocking in Acts 2:1-13, created the backdrop for Peter's evangelistic message. In particular, the mockers' claims of drunkenness offered Peter an opening to apply Old Testament references to clarify what the Jerusalem Jews were observing (Trull, 2004). In Acts 2:14-41 Peter employs recitation of Joel 2:28-32, Psalm 16:8-11, and Psalm 110:1 to explain the Pentecost phenomena and announce a new era of prophecy and empowerment by the Spirit initiated by the resurrection of Christ (Juel, 1981; Herrick, 2000). The aforepromised coming of the Spirit is prophetic (Herrick, 2000), confirms the messianic fulfillment, and provides the empowerment needed for the apostle's work in spreading the Gospel (Treier, 1997; Juel, 1981).

Longenecker (1981) labels the Peter reference to Joel in verses 16-21 as a peshet for the fulfillment of the prophecy through the Pentecostal events, that is, the pouring of the Spirit was an indication that the Joel prophecies, the time of salvation, had arrived (Juel, 1981). In verse 16, Peter explicitly claims that the manifestation of the Spirit that the crowd observed was the fulfillment of the Joel prophecies (Keener, 2009; Treier, 1997). Juel (1981) further observes that many contemporary interpretations of and commentaries on Peter's speech do not address the considerable differences in the recitation of Joel 2 and Psalm 16 and their implications. In the following intertextual analysis, the recitations changes and implications will be explored.

Table 1 compares Peter's speech in Acts 2:17-21 with Joel 2:28-32 side-by-side allowing an examination of the many subtle changes in Peter's recitation of Joel.

Table 1.

*Comparison of Acts 2:17-21 and Joel 2:28-32*

Acts 2:17-21	Joel 2:28-32
<sup>17</sup> And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams;	<sup>28</sup> And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.
<sup>18</sup> even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.	<sup>29</sup> Even on the male and female servants in those days I will pour out my Spirit.
<sup>19</sup> And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke;	<sup>30</sup> And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.
<sup>20</sup> the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.	<sup>31</sup> The sun shall be turned to darkness and the moon to blood, before the great and awesome day of the LORD comes.
<sup>21</sup> And it shall come to pass that everyone who calls upon the name of the Lord shall be saved,	<sup>32</sup> And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

*Note.* English Standard Version (ESV) Translation

The first verse under examination, Acts 2:17, contains three variations in the recitation. Unlike Joel, Acts 2:17 replaces afterward with the phrase "in the last days" to emphasize that the fulfillment of the prophecy of Joel 2 and the last days or Messianic age have begun as demonstrated by the gift of the Spirit manifestation through the apostles speaking in tongues (Treier, 1997; Keener, 2009; Longenecker, 1981). The second variation in Acts 2:17 is the addition of the phrase "God declares" which Longenecker (1981) suggests is reflective both of

the “solemnity and importance” of the Joel prophecy fulfillment, and to clarify that to Peter what Joel wrote is what God declares. Finally, Peter reverses the old men’s dreams and young men’s visions phrases, which according to Menzies (2008) is a change intended to highlight the important role of visions rather than dreams in the New Testament church.

The most significant variation in Acts 2:18 compared to Joel 2:29 is the addition of “and they shall prophesy” to further emphasize that the prophesying that had ceased in Israel was being restored (Longenecker, 1981; Keener, 2009; Menzies, 2008). The change of “the male servants and female servants” to “my male...” is suggested by Keener (2009) to accentuate the fact that it is God who is declaring the prophecy, and by referring to “my” servants, God is reminding that the prophets in the new age like in the Old Testament are His servants.

Expanding on Joel’s prophesy of wonders, Acts 2:19 adds “signs on the earth below” linking the signs and wonders of Jesus with the disciple’s miracles in early church (Menzies, 2008). The disciples miracles are described as “signs and wonders” nine times through the Book of Acts (Menzies, 2008, p. 216). Treier (1997) also notes that the signs and wonders would instill a fear of judgment in the Jewish listeners and prepare them for the coming call to repentance.

In Acts 2:20-21, LORD (YHWH) from Joel becomes Lord to now refer to the risen Jesus and to preparing the listeners for Peter’s upcoming argument from Psalm 16 and 110 that Jesus is the Messiah (Trull, 2004, p. 434). Peter ends his recitation of Joel with the phrase “everyone who calls upon the name of the Lord shall be saved” leaving off Joel 2:32b, a truncation that is consistent with his evangelistic purpose.

Having argued that the signs of Pentecost were confirmation of the fulfillment of Joel’s prophecy, Peter proceeds to apply deductive reasoning and apologetic arguments through the recitation of Psalm 16:8-11 and Psalm 110:1 to contend that the Psalms were prophetic and that

the prophecy was fulfilled in the resurrected Jesus (Juel, 1981). Tables 2 and 3 compare the recitation of Psalm 16 and Psalm 110 respectively to Peter's Acts 2 discourse.

Table 2.

*Comparison of Acts 2:25-28 and Psalm 16:8-11*

Acts 2:25-28	Psalm 16:8-11
<sup>25</sup> 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.	<sup>8</sup> I have set the LORD always before me; because he is at my right hand, I shall not be shaken.
<sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.	<sup>9</sup> Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.
<sup>27</sup> For you will not abandon my soul to Hades, or let your Holy One see corruption.	<sup>10</sup> For you will not abandon my soul to Sheol, or let your holy one see corruption.
<sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence."	<sup>11</sup> You make know to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

*Note.* English Standard Version (ESV) Translation

Table 3.

*Comparison of Acts 2:34-35 and Psalm 110:1*

Acts 2:34-35	Psalm 110:1
<sup>34</sup> For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at my right hand,	<sup>1</sup> The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."
<sup>35</sup> until I make your enemies your footstool."	

*Note.* English Standard Version (ESV) Translation

Note that Peter did not just recite the two Psalms but offered commentary to argue for the Psalms prophetic nature (Trull, 2004). Since David died and was buried he must have foreseen and spoken of the resurrected Christ (Trull, 2004). Peter also suggested that God's covenant with David is realized in the resurrection of Jesus in support of the Davidic-Messianic connection (O'Toole, 1983). In Peter's pesher interpretation of Psalm 110 and Psalm 16, the apostle linked



the two Psalms through the shared phrase “at my right hand” and also referenced the phrase in Acts 2:33 to connect their application of the Psalms to the resurrected Christ (Trull, 2004; Tenney, 1981). Jesus also interpreted Psalm 110 as messianic in the Synoptic Gospels (Tenney, 1981).

The Acts 2, Psalm 16 connection is complex enough that Trull (2004) lists seven classes of interpretation held by scholars, and while evaluating the various views is beyond the scope of this study, a few more interesting observations are presented. Some scholars argue that David and the Messiah were linked covenantally so both are being referred to in Psalm 16 (Trull, 2004). Others propose that David was truly prophetically speaking only of Christ, while some scholars suggest that Psalm 16 is TYPICOLOGICAL-Prophetic where the fulfillment of a prophecy is not recognized until it occurs (Trull, 2004; Herrick, 2000). Herrick argues that whereby God worked in David’s life to prevent death as David claims in Psalm 16, the Father also worked later in the life of Jesus through resurrection indicating a reflective fulfillment of Psalm 16 (Herrick, 2000, p. 15). Kaiser (1980) reminds that many scholars are unsure how much the authors of Scripture understood the immediate and future meanings of their writings, but it is clear that Peter presents the prophetic nature of the Psalms in a manner that suggests it is understood by the Jewish audience.

Peter’s argument surrounding the Psalms was grounded in a few key elements; David died so the Psalm could not be speaking of him, Psalms were understood by the early church to be prophetic, David understood his descendent would sit on the throne to fulfill his covenant with God, David was a prophet and foresaw the resurrection of Jesus, the miracles, signs, and wonders attested to Jesus’ messianic status (Trull, 2004) and as Psalm 110:1 depicts, Jesus was

exalted after his suffering and death (DeSilva, 2004). In Acts 2:36, Peter concludes his deduction argument with the declaration that God made Jesus both Lord and Christ (Herrick, 2000).

So by the recitation of Joel and the Psalms, Peter under the power of the Holy Spirit on Pentecost presented a compelling deductive argument that Jesus was the fulfillment of the earlier prophecies and signs, wonders, and manifestations among the apostles were evidence of the truth.

### **Recontextualization**

In recontextualization, wording from Biblical texts are presented without actually acknowledging that the words exists elsewhere (Robbins, 1996, p. 48). In Acts 2:33, Peter speaks of the pouring of the Holy Spirit "...the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing" referencing Joel 2:28 where it is written, "And it shall come to pass afterward that I will pour out my Spirit on all flesh". Of course the reference to the pouring out of the Holy Spirit is likewise recited in Acts 2:17.

In a similar recontextualization in verse 38 of Acts 2, Peter encourages those convicted by his speech to "repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" which is a reflection of the ministry of John the Baptist in Luke 3:3 where John proclaimed a "baptism of repentance for the forgiveness of sins" and later referred to one mightier who would "baptize with the Holy Spirit and with fire" (Luke 3:16). Also in Acts 2:38, the promise of the Holy Spirit refers to Joel 2:28 promise of the pouring out of the Spirit.

### **Reconfiguration**

Early in Acts 2, during the descent of the Holy Spirit on the apostles, there is a mighty wind and tongues of fire, both of which reconfigure earlier events. Robbins (1996) describes

reconfiguration as “recounting a situation in a manner that makes the previous event ‘new’...” (p. 50). In fact, the new reconfigured event overshadows the previous event (Robbins, 1996). So in the case of the wind and fire at Pentecost, each recounts prior Scriptural events. The wind reminds readers of the breath of God over the dry bones in Ezekiel 37:9-14 where God restored the house of Israel, raising them from their graves, and explaining “And I will put my Spirit within you, and you shall live...” (Ezekiel 37:14). Therefore the reconfiguration in Acts 2:2 of Ezekiel whereby the Holy Spirit descending on the apostles with a rush of wind and new life, overshadows the Old Testament narrative (Longenecker, 1981). The reference in Acts 2:3 to the tongues of fire is a reconfiguration of numerous texts where God is represented by fire including Exodus 3:2-5 where God appears in the burning bush and Exodus 13:21 where the LORD went before the nation Israel “...by night in a pillar of fire to give them light”. John the Baptist in Luke 3:16 also prophesies that there would come the Messiah who would baptize with fire and the Holy Spirit which is reconfigured in Acts 2:2-4.

Overall, the use of Joel 2, Psalm 16, and Psalm 110 by Peter in his Spirit empowered discourse reconfigures the prophecies of David and Joel as prophecies of Jesus to both illustrate the Messianic fulfillment and to explain the prior texts in terms of the new era of the Spirit. In each of the recitations, the new event reconfigures the Old Testament in such a way to overshadow the original and relegate Joel and Psalms to a “foreshadowing” of the fulfillment through Christ (Robbins, 1996, p. 50; Herrick, 2000)

### **Cultural Intertextual**

Cultural intertextual, unlike the oral-scribal references to external texts, point to cultural elements such as references, allusions, or echoes (Robbins, 1996). Generally only individuals within the culture or who have interactions with the culture would have knowledge of the

cultural features that are in relationship (Robbins, 1996). Four cultural intertextual references are identified within Acts 2. In Acts 2:9-11 the native countries represented within Peter's audience are listed and the collection echoes the "end of the earth" reference in Acts 1:8 where the apostles are commissioned to witness upon receipt of the Holy Spirit (Keener, 2009). Keener (2009) also suggests that the list, all speaking different languages yet understanding the apostles, echoes the nations of the Tower of Babel in Genesis 11:1-9 when different tongues confused and dispersed the people "over the face of the earth". Acts 2 signifies the re-gathering of the people into the church of course.

The day of Pentecost (Acts 2:1) refers to the Jewish festival that celebrates the gathering of the first fruits of the wheat harvest, and in Acts 2:41, 47 as new believers join the young church, the gathering of the first fruits of the church echo that long established festival (Longenecker, 1981). Similarly, while Pentecost celebrates the giving of the Law, the Torah on Mount Sinai to the Jewish nation, the Pentecost events described in Acts 2 echo the original Pentecost representing to Christians the giving of the Spirit and the transition from the Law to grace through Jesus Christ (Longenecker, 1981; DeSilva, 2004). Finally, the reference to the house of Israel would be understood as referring to all of the Jewish people, a cultural reference likely known only within the Jewish culture or others who interacted with them (Longenecker, 1981).

### **Social Intertextual**

Social roles, institutions, codes and relationships represent local knowledge that while similar to cultural knowledge, is more visible and discernible by others (Robbins, 1996). Discovering textual references to social knowledge is the purpose of the social intertexture layer of analysis (Robbins, 1996). In Acts 2:7, the crowd is amazed as the apostles speak to each in

their own tongue but they are particularly surprised since all of the disciples are Galileans, a group not well thought of and whose social role would typically represent a lack of education (Longenecker, 1981). An additional social intertexture reference is contained in the social codes of the Jews which would have restricted them from being drunk or even consuming alcohol at 9 a.m., so when Peter noted in Acts 2:15 “For these people are not drunk, as you would suppose, since it is only the third hour of the day”, the crowd would have understand that the third hour, 9 a.m. is not a time that would allow for the apostles to be drunk within the Jewish social code (Longenecker, 1981).

### **Historical Intertextual**

The final layer of intertexture analysis is the historical intertexture which refers not to the overly broad and vague sense of historical that includes “social, cultural and ideological phenomena” (Robbins, 1996, p. 63), but rather specifically to historical events (Robbins, 1996). Acts is a historical narrative written by Luke to provide the history of the early church from when Jesus was taken to heaven until Paul’s first Roman imprisonment (Longenecker, 1981). Some particular historical intertexture references include the list of both ancient and then current kingdoms in verses 9-10 of Acts 2 which are consistent with extra-Biblical records (Longenecker, 1981, p. 273) as well as the historically supported reference to Jews from every nation dwelling in Jerusalem after returning from the Diaspora (Longenecker, 1981). The crucifixion of Jesus of Nazareth by the Jews and Romans and his resurrection by the power of God refer to historical events as well (Longenecker, 1981). Finally, the historical events surrounding the establishment of Pentecost commemorating the receiving of the Torah and establishment of Pentecost as one of three major Jewish festivals while culturally-based are historical events as well (Longenecker, 1981).

### **Divinely Empowered Leadership**

Christians with interests in leadership from either a scholarly or practitioner perspective are called to search beyond the contemporary theory development and secular research and inquire of Scripture as “one of the most important avenues for exploring leadership” (Bekker, 2006, p. 4). The deeper insight into Luke’s Book of Acts revealed through intertextual inquiry offers an opportunity to consider Peter’s Spirit empowered leadership and implications for leadership in a contemporary setting. Peter is filled with the Holy Spirit with outward manifestations of rushing wind, tongues of fire, and speaking in other tongues (Acts 2:2-4) which amaze the Jewish men and offer the opportunity for Peter to address them. In that address Peter exhibits characteristics that would seem unlikely for a poor, uneducated fisherman from Galilee and in studying those behaviors and traits, divine empowerment and glimpses into what such power can offer leaders is displayed. Many of the resulting characteristics are described in modern leadership theories as charismatic inspiration, transformational intellectual stimulation and idealized influence, transactional leadership contingent reward, and spiritual leadership. The leadership behaviors in Peter’s discourse and the results in Acts 2:38-47 are among those characteristics identified as most critical to successful leadership as incorporated by leadership scholars into contemporary theory (Yukl, 2010; Greenleaf, 2010; House & Aditya, 1997; Bass & Riggio, 2010; Burns, 2010).

### **Charismatic Leadership**

Charismatic leadership is arguably the most obvious contemporary leadership theory depicted in Acts 2. That is not surprising since Charisma is Greek meaning “divinely inspired gift” (Yukl, 2010, p. 261). Max Weber observed that the effect of charisma is unexplained, almost supernatural and of divine origin (Piovanelli, 2005). In referring to Conger, Piovanelli

(2005) observed that the charismatic leader addresses higher callings such as fundamental changes in society and Peter leading the Jewish crowd to shift from a focus on the Law to faith in Jesus as the Messiah illustrates just such a charismatic dynamic. Charismatic leaders become role models for followers' beliefs and values, and generally articulate moral and ideological goals (Fry, 2003), characteristics that are depicted in the deductive messianic message Peter presents in Acts 2 while directing the Jewish men to adopt new ideals and values based on Christ. As 3000 were added to the Christian fellowship (Acts 2:41) and more day by day (v. 47) followers began to join together in a highly committed manner. Clearly Peter captured the crowd's trust, loyalty, and commitment which are characteristic charismatic leadership outcomes (House & Aditya, 1997). The impact of Peter's speech, divinely empowered by the Spirit of God, represents the uniquely impactful phenomena of charismatic leadership that recent theorists beginning with Weber have attempted to explain (Fry, 2003). Acts 2:43 contains perhaps one of the most colorful descriptions of the charismatic effect as "awe came upon every soul, and many wonders and signs were being done through the apostles."

### **Transformational/Transactional Leadership**

The transformational leadership principles of inspirational motivation, intellectual stimulation, and idealized influence (Bass & Riggio, 2010) are revealed in Acts 2 as Peter is empowered by the Spirit. Yukl (2010) describes intellectual stimulation as when the leader "increases follower awareness of problems and influences followers to view problems from a new perspective" (p. 276) which is the primary purpose of Peter's discourse in Acts 2. By the time Peter concludes the argument, the crowd views their faith so differently that they are "cut to the heart" (Acts 2:37) and seeking direction.

As discussed in the cultural intertexture analysis earlier in this paper, Peter's discourse used symbols and echoes from well-known Old Testament texts including Joel 2:28-32, Psalm 16:8-11, and Psalm 110:1 to capture the Jews focus, and with Peters methodical deductive logic, lead the crowd to adapt a new, exciting, and appealing vision which is characteristics of the inspirational motivation element of transformational leadership (Bass & Riggio, 2010; Yukl, 2010). As Peter stands before the Jewish crowd exhorting them to change their interpretation of Joel and the Psalms with a message that is delivered thoughtfully, convincingly, with passion, clarity and courage, the principles of transformational leadership idealized influence (Bass & Riggio, 2010) are on full display, modeling the leadership calling for the other apostles as the New Testament Church is launched. There are also elements of contingent reward, a transactional leadership behavior (Yukl, 2010) in the solution offered by Peter to the crowd in Acts 2:38 whereby the Jews are exhorted to repent, be baptized, and therefore receive forgiveness, the gift of the Holy Spirit and from Psalm 16 in Acts 2:21, salvation.

### **Spiritual Leadership**

Murray (2011) suggests that many contemporary leadership practices are misguided as they focus on power, management, and administration rather than personal fulfillment, goals and a greater purpose (p. 9). Leadership can be best transformed by the gifts of wisdom offered through spiritual empowerment. Leadership without Spiritual empowerment of both leaders and followers results in a compartmentalization of life that compromises wholeness through a separation of Spirituality and day-to-day efforts (Murray & Evers, 2011). The transforming power of Peter's Spiritually empowered leadership resulted in the highly integrated community life described in Acts 2:42-47 where life, work, and faith join together in the followers' daily activities. Fry (2003) in writing of spiritual leadership argues that unlike other leadership



theories, spiritual leadership addresses the needs of leaders and followers such that not only are their spiritual essentials satisfied but they become more productive and committed (p. 694). In defining spiritual leadership, Fry lists 20 qualities that are familiar to any Biblical scholar as works of the Holy Spirit including forgiveness, kindness, compassion, patience, humility, perseverance, and hope (p. 695). Acts 2 illustrates both the application and result of spiritual leadership, not as is defined in contemporary universalist terms, but spiritual leadership empowered by the Holy Spirit yielding not simply performance improvements but “wonders and signs” (Acts 2:43) in the lives of leaders and followers alike.

### **Conclusion**

Applying the lessons revealed in the intertexture analysis of Acts 2 to contemporary leadership theories is useful, but the fundamental Christian leadership principles are arguably essential beyond any current understood theoretical limits. Menzies (2008) suggests that Peter’s message in Acts 2 was intended not just for the early church, but for contemporary Christians as well. The Peter message should encourage leaders to consider the Word and be open to the working of the Spirit if they are to be enlightened leaders (Menzies, 2008). Keener (2009) suggests that the lessons of Acts 2 reveal the importance of Spiritual empowerment in inspiring and enabling the leader for fulfilling the true purpose and mission of their leadership calling. Hoppe (2005) further explains that the unnatural separation of work and spirituality results in just making a living rather than making a difference (p.86) and only by empowerment by the Spirit can the leader truly connect to the heart and be whole and authentic (pp.90-91).

The gift of the Spirit seen at Pentecost can divinely empower contemporary leaders, providing strength to witness powerfully as Peter modeled, and enabling them to fulfill the call to be a light to the nations (Menzies, 2008, p. 208). Lessons in Christian leadership are not only

revealed in the intertexture analysis of Peter's discourse of Acts 2:14-40, but in the resulting practices in Acts 2:42-47 where leaders are reminded to mature through association, prayer, study of the Word, fellowship, gratitude, service to those in need, and "praising God and having favor with all people" all empowered by the Holy Spirit (DeSilva, 2004, p. 386). Such leadership offers not just the positive outcomes promoted by contemporary leadership theories, but opportunities for eternal outcomes "in Jerusalem and all Judea and Samaria, and to the end of the earth" (Acts 1:8) when the empowering Holy Spirit has come upon the Christian leader.

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