

Divine Empowerment: Interpretation through the Exegesis of Acts 2

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Abstract

This paper explores the divine empowerment of Christian leaders in early and contemporary Christianity by utilizing an intertextual analysis of Acts 2. Through this scholarly transaction, an investigation will determine how Luke used the Old Testament concept of Divine empowerment of leaders to proclaim legitimate leadership. The specific outcome of this paper will demonstrate (a) a familiarity with text of Acts 2, (b) a competence in intertextual analysis, and (c) an awareness of the principles of leadership empowerment in the early church and contemporary living. This effort will contribute to further exploration into the application of biblical text to leadership issues in organizations.

Glancing into the darkness of night, individuals can behold the wonders of life. Stars guard the universe. Each star is special and holds an important position in the heavens. Like humans, stars come to life, serve their purpose, and later die. Some stars live a meaningless existence with the same daily routine. On the contrary, a Super Nova is a special star and carries a peculiar behavior. This star begins as a cosmic cloud, loaded with cosmic particles. It continues to mature and grow in size, acting as enormous nuclear furnaces. Unlike other stars that quietly fade into oblivion, a Super Nova has a different pathway. In its last days, a Super Nova gains an enormous amount of energy that liberates it. The Super Nova experiences a sudden burst of radiant energy that generates enormous luminosity beyond its original state. The universe recognizes when a Super Nova has completed its mission.

During these turbulent times of the 21st century, organizations are yearning for leaders who will provide a special illumination to their followers. Increasingly, America has witnessed the tearing away of the moral fabric of its institutions. Postmodern culture continues to heavily influence youth culture in ways that youths find themselves challenging authority and absolutes. This pessimistic and cynical behavior has also placed a dark cloud over the divine calling of contemporary leaders. On the contrary, Christians have been warned for ages of impending danger on society. In 2 Timothy 3:1-5, Paul clearly explains the darkening of the times:

...in the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy...holding the form of religion but denying the power of it. Avoid such people.

Fortunately, leaders can provide followers with the same liberating feelings found in the explosion of a Super Nova when leaders are divinely empowered. Every progressive organization should seek to empower their leaders as well as their followers. Biblical truths can fill this spiritual gap by renewing and invigorating organizational spirits. Therefore, the focus of this study will be to explore the divine empowerment of Christian leaders in early and contemporary Christianity by applying an intertexture analysis of Acts 2.

Background

The Acts of the Apostles. Acts provides an eyewitness account of the early beginnings of the church. The purpose of this book is to give an accurate account of the birth and growth of the Christian church (Life Application Study Bible, 1991). Written by Luke as a continual to his Gospel, Acts serves as an accurate historical record of the church. Religious scholars debate, however, whether the Western text type or the Alexandrian one clearly interprets what Luke wrote (Witherington, 1998). Acts is the connecting link between Christ's life and the life of the church, between the Gospel and Letters. The book of Acts continues the story Luke began in his Gospel, covering the 30 years after Jesus was taken up into heaven. Many writers link both Luke and Acts together because it is generally believed that these books have a common author (Witherington, 1998). The characteristics of these books imply that the author was following ancient Greek historiographical conventions because both books are symmetrical in nature (Witherington, 1998). In the opening of Acts, the writer greets Theophilus, which means in Greek, "friend of God." The Gospel of Luke also addresses Theophilus. Some critics argue about the authenticity of Acts. In many cases, the information contained in Acts cannot be checked with other historical information. Schultz (2002) argued that this historical incompleteness is thus a mechanism of the Holy Spirit. As matter of fact, during the nineteenth century, a

dominating view was that Luke provided a very biased picture of the apostolic times (Keck & Leander, 1996). Much is known about the writer Luke. Luke has been exclusively viewed as a historian (Keck & Leander, 1996). However, much of the biblical information about Luke comes from the Apostle Paul (Schultz, 2002). It is postulated that Luke wrote after the fall of Jerusalem and his written work produced between A.D. 75 and 90 (Keck & Leander, 1996). There is also no similar historical record about the last third of the first century when the church moved beyond eyewitness testimony (Witherington, 1998). With all of these negative points to consider, Christians have the Acts of the Apostles to provide a story of the establishment and growth of the Christian church. Although the detailed accounts are not listed for the apostles, Luke manages to mention the Holy Spirit 57 times in the book (Schultz, 2002). Therefore, the Holy Spirit is a critical part of the puzzle for the early church.

The Psalms. The Book of Psalms provides an avenue for poetic literature and wisdom for daily living. The objective of these writings is to address mankind's need of salvation in all realms of his life. In Psalms, Chapter 16, the date of publication cannot be determined, but David is considered to be the author. On the contrary, Herrick (2005) argued that the authorship and date cannot be determined from the Old Testament context. The term Miktam means "to cover" and therefore "A miktam of David" could mean David's psalm of atonement or prayer. Therefore, the summary of this psalm focuses on the joys and benefits of a life lived in companionship with God (Life Application Study Bible, 1991).

Joel. The Book of Joel gets its name from the prophetic writer Joel, which is a combination of two names for God--Yahweh and Elohim. It means "Yahweh is God." It must be considered that most noted Old Testament translated into Greek was the Septuagint (also known as the LXX); most scholars agree that there are differences in style and qualities within the LXX

(The Greek Septuagint, n.d.) Little is known about this prophet other than being the son of Pethuel (Joel 1:1) and being from Judah (Malick, 2005). Joel is listed with the Minor Prophets in the Hebrew Canon, right after the Books of Ezekiel and Hosea. It is assumed that the time of Joel's preaching was in the late pre-exilic timeframe, about 609-586 B.C. (Malick, 2005). The purpose of this book was to warn Judah of God's impending judgment due to their sins and to provide an avenue for repentance. Joel found himself in a place where his people had taken God for granted. They had become self absorbed, and Joel spoke to this issue by stating this lifestyle would eventually gain God's judgment (Life Application Study Bible, 1991). In Chapter 2, Joel prophesies the terrible desolation of Judah. Joel also provides a serious call to the people to repent and return to God in hopes of Him displaying mercy. Joel further predicts the establishment of the Messiah's kingdom in the world by the pouring out of the Spirit in latter days (Henry, 1712).

Method

In evaluating the sacred text of Acts 2, socio-rhetorical criticism, a method that can assist in understanding scriptures, was utilized. Some biblical scholars object to using exegesis techniques for the book of Acts for the following reasons: (a) socio-scientific studies are almost non-existent, (b) historical criticism is the dominant method for scientific investigation of the Bible, and (c) the nature of Acts is a problem by itself (Estrada, 2004). In spite of these limitations, socio-rhetorical provides a greater scholarly depth. Socio-rhetorical criticism integrates the methods people use language with the manners they live in the culture (Robbins, 1996). It exhibits five different angles to explore multiple textures within the texts: (a) inner texture, (b) intertexture, (c) social and culture texture, (d) ideological texture, and (e) sacred

texture (Robbins, 1996). For this study, intertexture analyses will be fully utilized. Intertexture focuses on the interaction of the language in the text with outside material, historical events, texts, customs, values, roles, institutions, and systems (Robbins, 1996). The analysis will employ the following techniques: Oral-Scribal and Historical Intertextures.

Analysis and Findings of Study

Intertexture Analysis

Historical Intertexture. The Acts of the Apostles provides a historical perspective of the early church. Hawkins (1999) maintained that the book of Acts was never intended to be a historical account of the early church; however, Luke was attempting to synthesize the Pauline (thesis) school of Christianity with the Petrine devotees. Hawkins further advocated scrutinizing the historicity of Acts in the light of archaeology. This analysis would be conducted in a thematic and chronological fashion, according to the chapters in Acts (Hawkins, 1999). For this paper, the first two chapters of the Acts of the Apostles were analyzed, as seen in Figure 1. On initial review, the name Theophilus was a normal Greek name used by both Jews and Gentiles (1a); Luke refers to Theophilus in his Gospel (Witherington, 1998). Therefore, the Gentile name can be verified against other similar Gentiles names but the particular person Theophilus cannot be identified with confidence. The day of Pentecost was a Jewish custom because it was the celebration of the Feast of Weeks and occurred on the fifth day of Passover (3a). This festival can be confirmed by Philo's writings (Witherington, 1998). There is physical evidence to support that the Mount of Olive existed (2a), and it can be physically visited. It continues to be an important feature in Jerusalem's landscape (The Mount of Olive, n.d.). Unfortunately, the investigation could not locate any documentation outside of Christian literature to support the following propositions: (a) the meetings between Jesus and his disciples after his crucifixion

(Acts 1:3-4); (b) the purchasing of land “Akeldama” by Judas (Acts 1:19); and (c) the nominating of two men for discipleship: Joseph and Matthias (Acts 1:23). Therefore, from a historical perspective, the Acts 1 and 2 becomes a difficult passage to validate using historical intertexture.

Figure 1. Historical Intertexture of Acts 1-2

<p>PEOPLE, PLACES, EVENTS, AND CUSTOMS</p> <p>A. Positive evidence outside of Christian sources</p> <ol style="list-style-type: none">1. Theophilus was a Gentile (Acts 1:1).2. The existence of the Mount of Olives (Acts 1:12).3. The day of Pentecost as an important meeting time in Jewish tradition (2:1) <p>B. No evidence outside of Christian sources</p> <ol style="list-style-type: none">1. The meetings between Jesus and his disciples after his crucifixion (Acts 1:3-4).2. The purchasing of land “Akeldama” by Judas (Acts 1:19).3. The nominating of two men for discipleship: Joseph and Matthias (Acts 1:23).

Oral-Scribal Intertexture. Oral scribal intertexture analyzes was used to gain a greater insight of Acts 2 applying biblical texts outside of this chapter. In analyzing Acts 2, the investigation reviews the recitation of this text. Recitation involves the transmission of speech or narrative, from either oral or written tradition, in the exact words in which the individual has received the speech or narrative or in different words (Robbins, 1996). Acts 2:16 introduces a

recitation of five verses from the prophet Joel in the Old Testament. When comparing these two scriptures, it can be clearly seen that Acts 2:17 is not taken directly from Joel (see Table 1).

There is a distinction in the opening verses. Luke changes the text from “then after” in Joel 2 to “in the last days” in Acts 2. Joel uses a Greek word *eschatos* for “in the last days,” and this term only relates to a partial fulfillment of prophesy through the arrival of Jesus Christ; however, Peter’s texts relates to the last resurrection and final judgment (Scofield, 1917). In making this modification, Luke places more importance on the day of Pentecost by representing as an end-time event (Witherington, 1998). Clearly, the Old Testament prophecies as seen in Joel were being fulfilled in Jesus as the Messiah, and this was occurring during the times of the Apostles (Life Application Study Bible, 1991). This revelation of the Holy Spirit to empower Christians was also foretold to be more inclusive. Joel discusses this scripture “pour out my Spirit upon all flesh.”

Both men and women would each be given the opportunity to participate in the early church. Acts 2:18 differs from the comparable verse of Joel 2:29 by adding the phrase “and they shall prophesy, and this emphasized by “your sons and your daughters shall prophesy.” This revelation opens the door to all sorts of people, Jews and Gentiles, male and female, and people of all nations. Although the Spirit was poured down on the apostles, grace was given to many nations (The New John Gill Exposition, n.d.). The Holy Spirit equips men and women of varying backgrounds with the abilities of prophecy, vision, and dreams so that they have an opportunity to spread the Gospel. In summary, the Holy Spirit was provided to empower all of humanity to lead in the crusades of the Gospel, and the apostles were seen as change agents.

Table 1. Comparison of Acts 2:16-21 and Joel 2:28-32

ACTS 2:16-21	JOEL 2:28-32	VARIATION ANALYSIS
<p>16 but this is what was spoken by the prophet Joel: 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.'</p>	<p>28 "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. 29 Even upon the menservants and maidservants in those days, I will pour out my spirit. 30 "And I will give portents in the heavens and on the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the LORD comes. 32 And it shall come to pass that all who call upon the name of the LORD shall be delivered; 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.</p>	<ul style="list-style-type: none"> • Lukan modification of the original Joel text from “then afterward” to “in the last days” • Luke adds “God says” in Acts 2:17 • Luke makes the addition of “my” to the text in verse 18 of Acts which changes “servants” into “my servants” therefore making it the servants of God, not merely lower status individuals. • Acts 2:18 differs from the comparable verse of Joel 2:29 by adding the phrase “and they shall prophesy. • The original Lukan phrase was “and they will prophesy” which is omitted in Western text (Witherington, 1998). This may indicate antifeminist attitudes by Western scholars.

In analyzing Acts 2:25-28, the investigation uses the recitation process again because these verses introduce a recitation from Psalms 16 and Psalm 110. Unlike the previous recitation, this text is taken exactly from the Old Testament. Initially, a reader would gather from Psalm 16 that the author feels confident that God will preserve his life, even until death (Herrick, 2005). David uses a term *hwac* in Psalm 16:10; this term relates to a place where people journey after death. David believes that God will save him, even from the decaying grasp of death. One critical change in the text is from *bzut* to *ejgkatalaivyei*. This creates a translation problem in English because the preposition *ej* can mean “in,” the passage may be interpreted as “you will not leave my soul in Hades.” This is the interpretation of the King James Version of the Bible (Herrick, 2005). This provides an ongoing debate among scholars. On the contrary, Peter clearly argues that this scripture is not about David but the Messiah. Peter defends his point by showing that David is dead and buried. By demonstrating this fact, Peter shows that Jesus never lost his focus on God, even until death (Witherington, 1998). Likewise, God would not abandon his Son to the land of the dead or allow Him to see corruption (Witherington, 1998). Peter further develops his argument of Jesus significance to mankind’s salvation by reciting another ancient text (Acts 2:34-35) from Psalms 110:1. Peter again reminds his audience that the text could not be referring to the author David because David was dead. If this was the case, then David was referring to someone else. It was the Messiah in Jesus Christ. Peter’s argument proved to be effective because his audience was convicted. Therefore, the apostles could only be empowered to accomplish great acts as long as they kept their focus on God.

In order to further explore the contexts of Acts 2, Thematic Elaboration was used. An elaboration provides a theme or issue that emerges in the form of a thesis near the beginning of a

unit and meaning unfolds as the unit progresses (Robbins, 1996). Therefore, an elaboration includes a wide range of resources from textual, social, and cultural traditions so that it can be considered a complete argument. The perfect argument consists of five parts: the Proposition, the Reason, the Proof of the Reason, the Embellishment, and the Resume. In reviewing the day of Pentecost, the investigation used this technique in Acts 2: 13 as seen in Figure 2.

Figure 2. Peter's Argumentation in Acts 2

Theme (Acts 1: 4-5): believers receiving the baptism of the Holy Spirit as promised.

Rationale (Acts 2:4): believers were all filled with the Holy Spirit and began to speak with other tongues as the Holy Spirit directed them.

Arguments from the contrary (Acts 2:13): These men are drunk with new wine.

Confirmation of the Rationale (Acts 2: 15): There men are not drunk because it is too early in the morning for them to do that.

Arguments from ancient testament (Acts 2:16-17): This event marks the fulfillment of Joel's prophesy in Joel 2: 28.

Conclusion (Acts 2:32-39): the final section reaffirms what Peter has declared. That God has resurrected Jesus from the dead and given Jesus all power. In spite of the fact that Jesus own people killed him, Jesus gives them an opportunity to repent and be saved. The Holy Spirit is then presented to all believers as promised in Acts 1:4-5.

The Lukan account depicts men of every nation gathering together in Israel, as required by Jewish law. Looking back at Acts Chapter 1, Jesus instructs his chosen disciples to wait on the Holy Spirit. During this waiting period, the disciples conduct church business by replacing Judas Iscariot. Finally, Acts 2 signals the arrival of this promise. Something supernatural happened. The author brings this fact to the reader's attention in Acts 2: 12 by stating "they were all amazed and perplexed, saying to one another, 'Whatever could this mean?'" Men from different nations can understand each other in their native language. Critics, who witness this occurrence, claim that these men are drunk. Peter, who understands their thoughts, denies that claim and postulates a reason for why that claim is false (Acts 2:15). McGarvey (1863) explained that Peter's argument is not conclusive because men are known to drink at any hour of either day or night. Peter further supports his claim by utilizing Old Testament scripture, found in Joel 2. From this passage, Joel foretells of an inspiration of the mind through prophesy, dreams, and visions; however, there is no miraculous elevation of the moral nature of mankind (McGarvey, 1863). Herrick (2005) maintained that the thrust of Peter's argument was to prove that the Old Testament supported the claims that Jesus was the risen Messiah, and this had resulted in the pouring of the Holy Spirit. Therefore, the arrival of the Holy Spirit during the day of Pentecost was also the fulfillment of Old Testament prophecy and validated Peter's argument (Schultz, 2002).

Results and Conclusion

This section applies the results of the socio-rhetorical criticism to the concept of divine empowerment of leadership. Before evaluating these results to contemporary leadership theories, several definitions need to be defined. There are many definitions for leadership; however, the

investigation focuses on leadership as the ability to influence others and its impact of the followers (Northouse, 2004). For this paper, divine empowerment of leadership involves God equipping his leaders through the sacred guidance of the Holy Spirit. From the previous intertexture analysis, it was determined that Luke understood and used the Old Testament concept of divine empowerment of leaders to proclaim the legitimate leadership of Jesus and his apostles. The themes, which will be discussed in relationship to divine empowerment, are: Leaders operate with a divine purpose; Christian leaders demonstrate action by serving followers; and leaders become change agents in their organizations.

Leaders Guide Divinely. Leaders gain a sense of influence when they operate under divine destiny. Some non-Christians may ponder what is the difference between the presences of the Holy Spirit in the Old Testament leaders as compared to the New Testament leaders. The Holy Spirit has always been presence in the affairs of the human race. Warren (1996) described the Holy Spirit as carrying out the following five actions in the Old Testament: (a) creating the physical world, (b) equipping God's servants for service and leadership, (c) producing moral righteousness in God's people, (d) conferring the prophetic gift upon God's prophets, and (e) foretelling the Messiah. In Judges 6:34, Gideon finds himself being led by the "Spirit of the Lord." While the "Spirit of the Lord" equips Samson with great strength to battle his enemies in Judges 14:19. Conversely, King Saul's disobedience to God's commandments results in the dismissal of the Holy Spirit. I Samuel 16:14 reads, "Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD tormented him." Therefore, throughout the Old Testament history, the Holy Spirit was found guiding leaders for a specific task and then leaving. The New Testament provided something different.

Witherington (1998) argued that the presence of the Spirit throughout Acts is a distinguishing mark of Christianity. Regrettably, the disciples really did not understand Jesus' mission or their calling. This is evident even after Jesus' death and resurrection. Acts 1: 6 reads, "Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" When Jesus was presence in their lives, there was no need for divine empowerment. The disciples of John asked a question that goes to the heart of this point. John's disciples wondered why Jesus' disciples did not fast. Matthew 9: 15 reads, "Jesus answered, 'How can the guests of the groom be sad while he is with them? The time will come when the groom will be taken away from them. Then they will fast.'" After Jesus' death, the disciples found themselves alone, disorganized, and frightened. However, the good news of Jesus' resurrection brought joy to the disciples. Jesus visited his embattled disciples and enjoyed them while there; however, he must leave them again. Estrada (2004) maintained, however, that the day of Pentecost was the beginning of the disciples' transformation from followers to leaders. Guided by the Holy Spirit, Peter becomes a confident leader that shows the fallacy of a Jewish religion that crucifies its Messiah, and he outlines the plan of salvation. Clearly, this empowerment of leadership would be needed to spread the Gospel during times of hardship and persecution of the early church. Likewise, the Holy Spirit continues to empower men and women leaders who operate in "the last days" so that they are equipped for organizational leadership.

Leaders Serve. Christian leaders provide an effective model of servitude for followers. Clearly, if Christians reviewed the ancient text of Jewish history they would find that the Messiah came to serve humanity. The Prophet Isaiah mentioned this fact in Isaiah 53:5, "...He *was* wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace *was* upon Him, And by His stripes we are healed." Jesus was being obedient to his Father

in serving humanity. Hebrews 10: 5-6 further states, “Consequently, when Christ came into the world, he [Jesus] said, "Sacrifices and offerings thou hast not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou [God] hast taken no pleasure.” Throughout Jesus’ ministry, he was busy helping others. The Gospel of Mark obviously demonstrated that the disciples did not clearly understand the Messiah’s role because his disciples constantly compared Jesus’ future reign to other earthly kingdoms (Marcus, 1992). In Mark, Jesus finds his disciples bickering about who would be the greatest in Jesus’ kingdom. Jesus addresses his disciples concerning this matter. Mark 9:34 reads, “.... they were silent; for on the way they had discussed with one another who was the greatest.” Therefore, Jesus continues to lay examples to his followers of a life of servitude.

However, the divine empowerment of the Holy Spirit had forever changed the role of the disciples as servant leaders. Witherington (1998) argued that the story of Pentecost focused on the empowerment and enablement of believers for witnessing. If this assumption is accepted, then the question must be asked, what were the apostles empowered to do? First, it is clear through the life of Jesus the call of service. Second, Jesus was preparing his disciples for leadership. Based on these premises, a reasonable person could conclude that Jesus’ disciples were also called to serve. Jesus demonstrated this servant-oriented attitude by symbolically washing their feet. In John 13:13-15, Jesus further discusses a servant attitude,

You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.

Through the chronicles of the Acts of the Apostles and the New Testament, a reader witnessed the apostles ministering to others as Jesus instructed. Estrada (2004) argued that Luke understood the leadership structure of the time but redefined it in Acts. Luke emphasized the transformation of the apostles' roles and status so that greatness is now defined by service. In Act 2, the Holy Spirit is found equipping the disciples, encouraging their hearts, and empowering them to preach the Gospel. The disciples have learned to follow the Holy Spirit and allowed Him to liberate them from their fears. Miller (1995) maintained every Christian who desires to become a leader must first know how to follow.

Likewise, contemporary leaders should possess a servant-oriented attitude in their ministries. Many bosses could get more from their employees if they would serve their employees' needs. Leadership theory has progressed significantly in understanding the merits of a self-less leadership. In the 1970s, Robert Greenleaf sparked public interest by describing a leadership model that places the followers first (Hackman & Johnson, 2004). A servant leader places emphasis on doing by creating and implementing ministries that actively responds to the significant needs of the followers as well as other constituents (Young, 2005). An unselfish leader serves. A servant leader also becomes a steward of the organization. Under this declaration, a leader measures their success by what happens in the lives of followers, not by the leader's personal success (Hackman & Johnson). Christian leaders, therefore, must engage in the service of others.

Leaders Change Agents. Christian leaders should take on the role of change agents in society. For millions of people across the world, Christianity continues to change lives. Obviously, Jesus' life changed the world. Jesus is considered the ultimate change agent. Witherington (1998) declared that Luke is writing in Acts about the social change that is taking

place as a result of Christianity. The prospect of empowerment can be very liberating to an aspiring leader. Jesus' life, death, and resurrection all was in keeping with the desires of his Father. After Jesus' death, the disciples are found in disarray (John 20:19). They had looked for Jesus to restore Israel. Didn't Jesus promise them a new kingdom? In Luke 24, the disciples meet the resurrected Jesus, and they celebrate. However, in Luke 24:51, Jesus departs again. The disciples are left with only a promise. They wait. Pentecost, hosted on the fiftieth day of the Passover, was one of the three annual festivals that the law required for every Jewish male to be presented (McGarvey, 1863). By all considerations, the day of Pentecost was meant to be a private party of Jewish males only. During this time frame, women carried second citizen ranks, and Gentiles were considered *unclean* salvages. Some critics would argue that Luke's writing of Acts is different than the Apostle Paul's treatment of women as outlined in 1 Corinthians 11:5. However, the New Testament apostles are called to change social paradigms. In Acts 1:14, Luke showcases believers coming together on one accord which included the women, Mary the mother of Jesus, and Jesus' brothers. Jewish men who would break such social taboos, would be highly scrutinized in any orthodox Jewish community. The apostles found themselves taking social risks. Although the apostles were commissioned to reach out to the Jews first, this commission did not exclude others. Therefore, Christian leaders are empowered to serve as change agents in society, regardless of the risks.

Finally, the intertextual analysis of Acts 2 provides an example of divine empowerment throughout the ages. The apostles were passionate about the Gospel and their enthusiasm spread throughout the world. Malphurs (1996) argued that every organization must have committed values and must passionately stand for something. Similarly, organizations need to be passionate about their followers and empower them so that they can be successful. The results of the

apostles' leadership performance are evident. Acts 2: 46-47 reads, "...they [Christians] partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. Jews and Gentiles would never have enjoyed this relationship prior to actions of the apostles. This is also true for males and females and slaves and slaver owners. Bass (1990) argued that leaders can empower their followers more by increasing their autonomy and discretionary opportunities and getting support from the higher authority for this effort. Therefore, a contemporary leader who is guided by the Holy Spirit can enjoy the same divine empowerment as the apostles and let his/her life illuminate like a Super Nova.

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