Table of Contents

Emerging Leadership Journeys (ELJ) is an academic journal that provides a forum for emerging scholars in the field of leadership studies. Contributors to this journal are Ph.D. students enrolled in the Organizational Leadership program in Regent University's School of Global Leadership & Entrepreneurship. Representing the multidisciplinary field of leadership, ELJ publishes, bi-annually, the best research papers submitted by Ph.D. students during the first four terms of their doctoral journey. These selected papers reflect the students' scholarly endeavors in understanding the phenomenon of leadership and in advancing the field of leadership studies ontologically, epistemologically, and axiologically.

Welcome to Volume 5, Issue 1 of *Emerging Leadership Journeys* (ELJ). This issue contains seven of the best research course projects submitted by students in their first, second, third, and fourth semesters of the Ph.D. in Organizational Leadership program. The Ph.D. in Organizational Leadership program has, as one of its objectives, to prepare students to conduct research and publish the findings. During the first year of the program, the focus on research is more on the conceptual, literature review and model/proposal side, thus the focus in ELJ on these types of papers. I am pleased to present these seven articles for your reading and consideration.

The Development and Use of the Theory of ERG: A Literature Review
Jane R. Caulton

This literature review discusses twenty-three articles that have contributed to the development and understanding of the theory of existence, relatedness, and growth (ERG). The theory is traced from its outgrowth of Maslow's Hierarchy of Needs through efforts to further understand and expand its implications. ERG is mostly applied to the study of human motivation in the workplace as a tool for increasing morale and productivity. It has helped researchers to understand what constitutes job satisfaction and to identify incentives. The literature includes empirical studies, mostly quantitative, and discussions of ERG as a means for promoting a cause. The range of literature shows that the theory has broad relevance, including sociological, psychological, and organizational.

Leadership Behavior and Organizational Climate: An Empirical Study in a Non-profit Organization
Joseph B. Holloway

The primary purpose of this research paper is to present an empirical study framed by the theory that task-oriented and relations-oriented leadership behaviors are positively related to the employees' perceptions of organizational climate. The study examined the following research question: Are task-oriented and relations-oriented leadership behaviors related to different dimensions of organizational climate in a non-profit organization? The study introduces the theoretical perspective and examines the relevant literature that supports the significance of leadership behavior and organizational climate. The methodology for collecting the data was through the combination of two quantitative instruments into a web-based questionnaire consisting of 79 questions aimed at determining the relative contribution that the independent variables (task-oriented and relations-oriented leadership behaviors) have on the dependent variables (the different dimensions of organizational climate).

The following control variables were collected from the sample and were statistically controlled in the data analysis: age, educational level, gender, job rank, and job tenure. The results of the study show that certain leadership behaviors do have an impact on a few dimensions of organizational climate.

Acts 2: An Example of the Divine Empowerment of Leaders
Wayne R. Sass

The Holy Bible reveals the pre-existent nature of leadership, provides examples of divinely ordained leader-follower relationships, and forms the basis for leadership theory. Through intertexture analysis of the second chapter of the Acts of the Apostles, this paper explores the use of the gift of prophecy, through the Holy Spirit, to communicate God's divine empowerment of leaders in the early Christian church as in the Old Testament. Through summary examinations of contemporary leadership theories, early Christian leaders' behaviors are compared to the salient leadership behaviors associated with each of the theories as revealed in Acts chapter 2. The present piece demonstrates that, while the theoretical description and classification of these theories may be contemporary, their practice is ancient. Following a pattern that is evident in Scripture from before the beginning of time, Jesus Christ and subsequent leaders of the early Christian church divinely received their authority and empowerment to lead believers from God through the Holy Spirit.

A Review of the Literature Concerning Ethical Leadership in Organizations
Kelly Monahan

The following article explores the literature regarding the topic of ethical leadership. Thirty-eight articles were identified that are written by authors who focused on four main topics. These topics are the definition of ethical leadership, the personal integrity and morality of a leader, how a leader ethically influences followers, and current challenges facing ethical leaders. These four topics are explored in further detail within the literature review. Overall, it is found that ethical leadership is complex and a relatively newer field of study. Yet, common themes include the need for establishing trust and gaining ethical knowledge by way of study and application. Also, major organizational failures, such as Enron, have ignited an interest within the field. Possible further research is recommended at the end of this review.

Divine Empowerment: An Intertexture Analysis of Acts 2
Bruce E. Watley

The purpose of this article is to conduct an intertexture analysis of Acts 2, to understand the passage as it relates to divine empowerment and leadership theory.

Using socio-rhetorical criticism analysis, and more specifically, oral-scribal, historical, social, and cultural intertexture, we are able to identify unique layers within the text. This aids in developing a richer meaning to aspects of the text that individuals often overlook when reading. God, through the Holy Spirit, gives divine empowerment to help individuals develop specific leadership styles. This article builds the case for (a) where divine empowerment comes from, (b) how it manifests in authentic Christ-centered leaders, and (c) how it applies to transformational leadership. Transformational leadership involves leaders who use idealized influence, intellectual stimulation, individual consideration and inspirational motivation with the sole intent of developing the follower to accomplish what they once believed was impossible. The result is a follower who develops through (a) vision, (b) empowerment, (c) motivation, (d) morality, and (e) individual growth. When a follower is fully developed they begin to change others through the same process.

Development of Moral Reasoning at a Higher Education Institution in Nigeria
James D. Rose

The growing number of Nigerian higher education institutions should improve development of moral reasoning in Nigeria, assuming these institutions have a similar impact as institutions have had in the United States. To test this hypothesis, this study completed a cross-sectional survey of a Christian higher education institution in Nigeria using the Defining Issues Test (DIT2), a proven tool for measuring moral reasoning. The survey confirms that moral reasoning improves during undergraduate studies when students have contact with their professors outside of class. Although DIT2 scores were lower than United States norms, results indicate that the DIT2 N2 index can be used to measure relative moral reasoning levels in Nigeria. Additional research is needed to determine whether the lower Nigerian DIT2 scores are due to lower moral reasoning or other factors such as cultural differences.

Divine Empowerment of Leaders: An Intertextual Analysis of Luke's use of Joel 2, Psalm 16 and Psalm 110 in Peter's Sermon in Acts 2
Edward W. Hatch

Applying the socio-rhetorical school of interpretation to Peter's sermon in Acts 2, this paper attempts to gain insight into Luke's understanding of the concept of the divine empowerment of leaders. This intertextual analysis of Acts 2 explores Luke's use of Joel 2, Psalm 16 and Psalm 110 to show how Luke employs oral, social and cultural intertextualization to recontexualize and reconfigure certain Old Testament texts in order to prove that Jesus is the prophetic fulfillment of Lord and Messiah. Three principles of leadership empowerment are elicited from the analysis: Empowered

leaders seek the good of the group not their own glory; divinely empowered leaders are divinely accountable; and empowered leaders speak boldly into chaos. Three contemporary leadership theories are associated with the results of this study: Bolman and Deal's Reframing Leadership Theory, DuRue and Ashford's Social Process of Leadership Identity Construct Theory, and Uhl-Bien's Relational Leadership Theory.

A key factor in advancing the field of leadership and improving the leadership skills of professionals worldwide is the timely dissemination of relevant and innovative research. All of our publications are designed to stimulate scholarly debate, as both secular and Biblical principles are integrated to advance the field of leadership. Subscriptions to all of our online publications are provided at no charge.

If you have any questions about any of our publications, please contact us at glepublications@regent.edu.

Christian Leadership to Change the World

The Development and Use of the Theory of ERG: A Literature Review

Jane R. Caulton
Regent University

This literature review discusses twenty-three articles that have contributed to the development and understanding of the theory of existence, relatedness, and growth (ERG). The theory is traced from its outgrowth of Maslow's Hierarchy of Needs through efforts to further understand and expand its implications. ERG is mostly applied to the study of human motivation in the workplace as a tool for increasing morale and productivity. It has helped researchers to understand what constitutes job satisfaction and to identify incentives. The literature includes empirical studies, mostly quantitative, and discussions of ERG as a means for promoting a cause. The range of literature shows that the theory has broad relevance, including sociological, psychological, and organizational.

The theory of existence, resistance, and growth, commonly known as ERG, is the subject of this literature review. ERG is a motivational construct concerned with understanding the factors that contribute to individual human behavior. It is one of four content approaches that consider the intrinsic factors that cause a person to take specific actions (Ivancevich, Konopaske, & Matteson, 2008). Such understanding is useful to business students and practitioners seeking to understand and improve performance in the workplace. An outgrowth of Maslow's Hierarchy of Needs, ERG may be used to explain and/or predict workplace issues, relationship paradigms, and personal development choices. According to Ivancevich, Konopaske, and Matteson (2008), "ERG has not stimulated a great deal of research," so there is not a lot of empirical information available (p. 116). As a model of human need, however, ERG theory has been validated by human experience (Ivancevich, et al., 2008). The construct has been discussed in philosophical and empirical studies, and is often included with other content approaches to motivation. This literature review presents twenty-three articles from the following databases: ABI/Inform, Academic OneFile, Academic Source Complete, and JSTOR, as well as Library of Congress databases, especially Primo ArticleFinder. The selected articles fit into the categories of theory development, job performance, and advocacy.

Theory Development

The ERG Theory was developed between 1961 and 1978, during which the theorist empirically tested data to hone the theory's major tenets and published scholarly material, according to Alderfer (1989). The article describes how the theory was developed, while contrasting the backgrounds of its author, Alderfer, with Maslow. Alderfer explains how the empirical study that validated ERG was conducted at an Easton, Pennsylvania, factory and further developed later with the construction of another empirical study at a larger facility, where measurements were improved and presented in a dissertation.

Wanous and Zany (1977) conducted a study that supported the integrity of ERG categories. Assessing the relationship between need satisfaction, importance, and fulfillment, they found that need fulfillment moderated satisfaction and importance. In other words, the importance of the need was based on the manner of its fulfillment. In addition, this phenomenon was more likely to exist within the categories of existence, relatedness, and growth, rather than between them.

From a military perspective, Wilcove (1978) found ERG lacking two critical categories: "respect for the organization and respect for one's supervisor" (p. 305). The added categories, along with a third (the need for personal freedom), were vetted through the administration of a questionnaire to "630 Navy male enlisted personnel in 11 types of organizations" (p. 305). A factor analysis identified the need components and was used to develop scales, regression analysis determined the use of the scales, and a cross-validation correlation analysis validated the stableness of the predictor. The study supported the respect for organization need. However, mutual respect, social receptivity, and organizational respect also emerged from the study as relatedness needs. Wilcove suggests that future research should examine growth and relatedness needs in terms of family, and organizational impact on personal rights.

Alderfer and Guzzo (1979) furthered the study of ERG by considering its usefulness in measuring enduring desires. The construct had been found to be effective in measuring episodic desires. The authors presented an instrument for testing enduring desires. It discussed the psychological and sociological factors of ERG, focusing on the educational backgrounds of parents, gender, and race. Respondents completed a questionnaire that related each of the three needs to two factors of need fulfillment: approach and avoidance. The approach revealed what steps a respondent might take to fulfill a need and avoidance discussed what steps a respondent might take to avoid disappointment. Managers were also asked to consider social desirability on a five-point scale from the perspectives of their supervisors. Once the instrument was validated, it was administered to students at three different levels: undergraduates, professional management, and internal managers. The results validated the instrument as a measurement of how long a desire might endure.

ERG has also been studied from the perspective of cultural application. Song, Wang, and Wei (2007) conducted an empirical study to determine if motivational preferences were influenced by culture, and if they could be characterized by ERG. The researchers surveyed 150 nonmanagerial employees in Jiangsu Province, east China. They found support for their hypotheses, also learning that motivational preferences differed between genders and personality types. They did not find, however, a correlation between gender and personality types. They recommend studying why and how motivational preferences correlate with needs and the relationship between esteem and performance. They also recommended that the study be conducted in other areas.

ERG was also used with the Hierarchy of Needs and hygiene factors in a dissertation examining job satisfaction of information technology (IT) leaders. This qualitative study condensed the categories of motivators to two: relatedness and tasks (Fismer, 2005). The researcher interviewed 20 Generation X (people born between 1961 and 1981) IT leaders to understand how job satisfaction was perceived in their industry. The aforementioned content-approach motivational theories provide the framework for the study. Fismer (2005) found that job satisfaction was related to extrinsic rewards.

ERG has even been used to improve technology. Chang and Yuan (2008) built a synthetic model combining ERG with the Markov Chain model, which predicts outcomes based on a series of interrelated points, to determine how customers would interact with a web-based project. The model was mapped to user behavior to simulate expected interaction. The simulation included 40 behavioral points coded to motivation levels of ERG and Maslow. The researchers concluded that the model accurately predicted customer needs in real-time. The study found ERG superior to Maslow in measurements of precision, recall, and F1 measure.

Job Performance

ERG Theory, along with the three other content approaches to observing motivation, provided the theoretical underpinnings for an empirical study of motivational factors in the workplace. Wiley (1997) explains that the survey was first conducted in 1946, and again in 1980, 1986, and 1992, respectively. Factors from the 1946 tool were used as variables in the 1992 survey, which was issued to 550 employees "in industries such as retailing, services, manufacturing, insurance, utilities, health care, and government agencies" (para. 22). Results indicated that the top five motivating factors for employees of the 1990s were "good wages, full appreciation for the work done, job security, growth in the organization, and interesting work" (para. 49). Future studies should consider what motivates people to high performance.

Wiley's survey of employee motivation was used by Islam and Ismail (2008) to study motivating factors in the Malaysian workforce. This study involved 550 employees from 96 organizations and found that the six most effective motivating factors are high

wages, good working conditions, promotion, job security, interesting work, and full appreciation of work done. The authors recommend that programs focused on developing managers also include factors affecting employee work life.

These results rang true for Kaliprasad (2006), who observed practices in China and South Africa. Kaliprasad discussed a meta-analysis of workplace motivation based on the content-approach motivation theories, including ERG. The technical article presented nine employment needs, which included "pay, job security, nice coworkers, recognition, and credit for work well done, a meaningful job, opportunities for promotions/advancement, comfortable, safe and attractive working conditions, competent and fair leadership, and reasonable order and directions" (p. 24). It recommended that employers listen to their staffs, value and respect the staff, value a free and clear mind, and provide information, support, and resources, among others.

Arnolds and Boshoff (2002) investigated the influence of need satisfaction on esteem and job performance intention based on ERG through surveying top-level executives and frontline employees in a variety of industries in South Africa. They received 517 responses from the 2,500 surveys that were mailed. The results confirmed that "esteem as a personality variable exerts a significant influence on the job performance of both top managers and frontline employees" (p. 697). The study noted that top managers are motivated by growth needs and their performance intentions are influenced by their perception of opportunities for growth and advancement. Arnolds and Boshoff also found that frontline employees find satisfaction in peer relationships and compensation, but pay and benefits did not influence esteem. Frontline employees' need for growth did influence performance . They recommended a study investigate the relationship between self-esteem and job performance.

Esteem was also a factor emerging from a study of the career choice of teachers in Rawalpindi, Pakistan (Ud Din, Khan, & Murtasa, 2011). Another study using the content approach theories of motivation, including ERG, found that 90 teachers from 30 schools in the district chose their profession because of job satisfaction, rewards, recognition, and other growth needs. Researchers distributed and collected questionnaires by visiting secondary schools and colleges. They reported 100% participation in this empirical study.

In China, Chen (2008) conducted a study to determine the correlation between the income of personnel in scientific and technical fields and the ERG motivation categories. The researcher gathered information from 2,600 participants to consider how organizational performance would fare if existence, relationship, and growth needs were met. The results and recommendations for compensation policy were published.

Advocacy

The articles reviewed in this section included several that used ERG and other content approaches as a basis for advocating change in a variety of circumstances and environments. In a philosophical argument, Argarwal (2010) used ERG, along with Maslow and Hertzberg, to advocate for cash compensation for executives in India rather than benefits. The argument held that ERG empirical data supports compensating executives with cash instead of perquisites. Argarwal suggests that, as people fulfill their growth need, they regress to the lower existence need, which can only be satisfied with money. Liu and Zhang (2008) advocated that the agricultural community's existence, relatedness, and growth needs could be enhanced by recruiting educated, upwardly-mobile talent. The authors note that the loss of talent was negatively affecting the agricultural community.

Mulder (2007) took another tack in using ERG for advocacy. The author applied the theory of ERG to explain his observance of students in a vocational school in the Netherlands. Mulder found that students seemed to be trapped in a frustration-regression phase called Demotivation Cycle. He suggested that student relatedness needs were tied to their existence needs. Their need to belong placed an emphasis on possessions and keeping up with trends. This focus distracts the youth and young adults from preparing for the future, resting in the shadow of their immediate concern: materialistic prosperity. He conceded that frustration-regression may also be triggered by academic failure and acknowledged that youth will vacillate between frustration-regression and satisfaction-motivation.

Linder (2007) spun the content approach theories to explain why some companies avoid post-completion audits. According to the article, implementing post-completion audits may negatively impact staff morale, impacting their senses of affiliation, self-esteem, and competence. Linder advised organizations considering a post-completion audit to allow employee participation, avoid tying extrinsic rewards to the audit, and to manage intensity during the procedure in order to maintain morale and motivation.

Conclusion

This literature review reveals that ERG has been used as a construct to understand what internal perspectives move humans to certain behaviors. As such, the constructs of existence, relatedness, and growth have been developed through qualitative and quantitative empirical studies to understand how employees might improve job performance. The study has been used to look at job satisfaction, self-esteem, co-worker relationships, management influence, and leader styles. Wilcove (1978) suggested adding categories to accommodate the concerns of the military. The theory has even been used to support the cases of those who wish to bring about change in their fields,

economic conditions, and even countries. Consistently, these studies show that extrinsic values are a prime influencer of human needs.

The research covered sociological, psychological, and organizational issues and noted many areas where the construct of ERG may be used as a study. These included studying the relationship between needs and family, esteem and performance, and the need for human rights. It was suggested that future work examine the process of motivational preference: what causes it and why.

About the Author

Jane R. Caulton is a student of organizational leadership at the Regent University School of Global Leadership & Entrepreneurship. Correspondence regarding this article may be addressed to Jane R. Caulton, Library of Congress, Washington, DC 20542. Email: janicau@regent.edu

References

Agarwal, A. S. (2010). Motivation and executive compensation. *IUP Journal of Corporate Governance*, *9*(1), 27-46. Retrieved from http://vlex.in/source/iup-journal-corporate-governance-5174

Alderfer, C. (1989). Theories reflecting my personal experience and life dent. *The Journal of Applied Behavioral Science*, *25*(4), 351-351/ Retrieved from http://jab.sagepub.com/

Alderfer, C., & Guzzo, R. (1979, September). Life experiences and adults' enduring strength of desires in organizations. *Administrative Science Quarterly*, *24*(3), 347-361. Retrieved from http://www2.johnson.cornell.edu/publications/asq/

Arnolds, A., & Boshoff, C. (2002, June). Compensation, esteem valance and job performance: An empirical assessment of Alderfer's ERG theory. *International Journal of Human Resource Management*, *13*(4), 697(23). Retrieved from http://www.tandf.co.uk/journals/routledge/09585192.html

Chang, W., & Yuan, S. (2008). A synthesized model of Markov chain and ERG theory for behavior forecast in collaborative prototyping. *Journal of Information Technology Theory and Application*, *9*(2), 45-63. Retrieved from http://aisel.aisnet.org/jitta/

Chen, T. (2008). The empirical research on the scientific and technical personnel's income motivation based on ERG theory: The analysis based on the 2600 questionnaires in the area of Nantong in Jiangsu Province[J]. *Studies in Science of*

Science. 2008-01. Retrieved from
http://en.cnki.com.cn/Article_en/CJFDTOTAL-KXYJ200801033.htm#

Fismer, E. (2005). *Generation X leadership styles and job satisfaction in the information
technology consulting industry*. (doctoral dissertation). Retrieved from ProQuest
Dissertations and Theses database. (UMI No. 3172511).

Islam, R., & Ismail, A. Z. (2008). Employee motivation: A Malaysian perspective.
International Journal of Commerce & Management, *18*(4), 344-362.
doi:10.1108/10569210810921960

Ivancevich, J., Konopaske, R., & Matteson, M. T. (2007). *Organizational Behavior and
Management* (8th ed.). New York: McGraw-Hill Higher Education.

Kaliprasad, M. (2006). The human factor I: Attracting, retaining, and motivating capable
people: A publication of the American Association of Cost Engineers. *Cost
Engineering*, *48*(6), 20-26.

Linder, S. (2007). Dysfunctional motivational effects of post-completion audits. *Cost
Management*, *21*(1), 36-41.

Liu, C., & Zhang, Y. (2008). On brain drain in new countryside construction—from the
perspective of ERG yheory. *Journal of Jiangxi Agricultural University*. (Social
Sciences Edition), 2008-01. Retrieved from
http://en.cnki.com.cn/Article_en/CJFDTOTAL-JNDS200801009.htm

Mulder, L. (2007). *Motivation cycles*. Boise State University.

Song, L., Wang, Y., & Wei, J. (2007). Revisiting motivation preference within the
Chinese context: An empirical study. *Chinese Management Studies*, *1*(1), 25-41.
doi:10.1108/17506140710735445

Ud Din, M., Khan, F., & Murtaza, A. (2011). Exploring motivational factors in the
professional development career choice of a teacher. *Interdisciplinary Journal of
Contemporary Research in Business*, *2*(9), 501-510. Retrieved from
http://ijcrb.webs.com/nov09.pdf

Wanous, J., & Zwany, A. (1977). A cross sectional test of need hierarchy theory.
Organizational Behavior and Human Decision Processes, *18*(1), 78-78. Retrieved from
http://www.sciencedirect.com/science/journal/07495978

Wilcove, G. L. (1978). The ERG model: Expansion and application to Navy personnel.
Journal of Vocational Behavior, *13*(3), 305-316. doi: 10.1016/0001-8791(78)90057-X

Wiley, C. (1997). What motivates employees according to over 40 years of motivation
surveys? *International Journal of Manpower*, *18*(3), 263-280. Retrieved from
http://emeraldinsight.com/journals.htm?issn=0143-7720

Leadership Behavior and Organizational Climate: An Empirical Study in a Non-profit Organization

Joseph B. Holloway
Regent University

The primary purpose of this research paper is to present an empirical study framed by the theory that task-oriented and relations-oriented leadership behaviors are positively related to the employees' perceptions of organizational climate. The study examined the following research question: Are task-oriented and relations-oriented leadership behaviors related to different dimensions of organizational climate in a non-profit organization? The study introduces the theoretical perspective and examines the relevant literature that supports the significance of leadership behavior and organizational climate. The methodology for collecting the data was through the combination of two quantitative instruments into a web-based questionnaire consisting of 79 questions aimed at determining the relative contribution that the independent variables (task-oriented and relations-oriented leadership behaviors) have on the dependent variables (the different dimensions of organizational climate). The following control variables were collected from the sample and were statistically controlled in the data analysis: age, educational level, gender, job rank, and job tenure. The results of the study show that certain leadership behaviors do have an impact on a few dimensions of organizational climate.

Non-profit organizations have a more central role in society's response to social problems than ever before (Smith, 2002). Many non-profit organizations are small, ill equipped, and undercapitalized to respond to the growing demands of public funders for accountability. Non-profit organizations around the world are functioning in an increasingly competitive and complex world as they fiercely compete for funding sources, qualified staff, and clients (Jaskyte & Kisieliene, 2006; Trautmann, Maher, & Motley, 2007). This shortfall of available resources has increased the reliance that non-profit organizations have on corporate sponsorship, which has impacted the governance of their organizations (Gray & Bishop Kendzia, 2009).

Drucker (1990) believed that one of the basic differences in non-profit organizations and for-profit organizations is that non-profit organizations have many more constituencies to deal with than for-profit organizations. Leaders of non-profit organizations have never had the luxury of planning in terms of one constituency. Leaders of non-profit

organizations are responsible for their staff, customers, Board of Directors, multiple funding sources, and to their own particular clients and projects (Brinkerhoff & Brinkerhoff, 2002; Malloy & Agarwal, 2010). Even though planning for multiple constituencies may lead to differences in leadership behavior (Phipps & Burbach, 2010), Drucker (1990) reported that the toughest, most important task that non-profit leaders face is getting the different groups of constituencies to agree on the long-term goals of the organization. This task alone can create differences in how leaders of non-profit organizations behave.

Without positive daily interactions with their employees, or the human side of their work, the other aspects of a leader's responsibilities will suffer (Cangemi, Burga, Lazarus, Miller, & Fitzgerald, 2008). Leadership is a two-sided engagement between leaders and employees to achieve a common goal (Antelo, Henderson, & St. Clair, 2010; Eagly, 2005; Northouse, 2010). This engagement actuates leaders to influence their employees' behavior while simultaneously influencing their employees' perceptions. This leads to expectations of appropriate conduct that becomes ingrained in the organizational climate (Grojean, Resick, Dickson, & Smith, 2004).

In many cases, effective leaders possess both a concern for the task while establishing an individual relationship with their employees. Since there is a relative direct connection between employees, their productivity, and the organization's performance (Wang & Shyu, 2008), it is essential for leaders to maintain a positive work environment to maximize and enhance their employees' efforts to reach organizational efficacy. Kouzes and Posner (2010) found that a leader's behavior explains nearly 25 percent of the reason that people feel productive, motivated, energized, effective, and committed in their workplaces. As a result, the specific research question that addresses the theory in this paper is:

Research Question 1: Are task-oriented and relations-oriented leadership behaviors related to different dimensions of organizational climate in a non-profit organization?

The primary purpose of this empirical study is framed by the theory that task-oriented and relations-oriented leadership behaviors are positively related to the employees' perception of organizational climate. This study introduces the theoretical perspective and examines the relevant literature that supports the significance of leadership behavior and organizational climate. The methodology for conducting the study was the use of two quantitative instruments aimed at determining the relative contribution that the independent variables (task-oriented or relations-oriented leadership behaviors) have on the dependent variables (the different dimensions of organizational climate).

Theoretical Perspective

The central importance of the study lies in the concept that employees are potentially the highest value within organizations (Chien, 2004). Although the research domains of leadership and organizational climate are implicitly entwined (Kozlowski & Doherty, 1989), there has been little theoretical development or empirical research that addresses the impact that task-oriented or relations-oriented leadership behaviors have on organizational climates in non-profit organizations. Hui, Chiu, Yu, Cheng, and Tse (2007) found that some authors conceptualize leadership behavior as a precursor to organizational climate (e.g. Dickson, Smith, Grojean, & Ehrhart, 2001; Koene, Vogelaar, & Soeters, 2002; Litwin & Stringer, 1968). Momeni (2009) found that more than 70% of employees' perceptions of organizational climate are shaped directly by their leader's style of leadership and behavior.

Kozlowksi & Doherty (1989) noted that early theorists (e.g. Blake & Mouton, 1964; Indik, 1968; Lewin, 1951; Likert, 1967; Litwin & Stringer, 1968; McGregor, 1960) regarded leadership as an important organizational factor that affected employees' perceptions of climate. Momeni (2009) concluded that a leader's behavior has a great influence on employees' attitudes, behaviors, emotions, morale, and perceptions. Thus, it is perceived through the examination of the literature that a leader's behavior can potentially lead to the creation and continual survival of a positive, thriving organizational climate in a non-profit organization.

Leadership Behavior

Hooijberg, Lane, and Diversé (2010) explained that there has been an extensive collection of theories studied that give emphasis to behavioral approaches to leadership ranging from Fiedler's (1967) LPC theory to House's (1971) path-goal theory to Quinn's (1988) competing values framework (CVF) and Bass' (1985) transformational leadership theory. A leader's behavior is a powerful display of mannerisms that convey the expectations and values of the organization that sets the tone for the organizational climate (Grojean et al., 2004). According to Yukl (2006), researchers have spent more time and energy conducting research on leadership behavior than on any other aspect of leadership. Research in leadership behavior falls into one of two categories: the first line of research examines how leaders spend their time throughout the day, their particular pattern of activities, and their job responsibilities. The second line of research focuses on identifying effective leadership behavior. Despite the fact that there could potentially be numerous leadership behaviors, Farris (1988) identified two specific kinds of leadership behaviors: task-oriented behaviors and relations-oriented behaviors.

Task-oriented leadership behaviors. Task-oriented leaders are primarily concerned with reaching goals. They help their employees accomplish their goals by defining roles, establishing goals and methods of evaluations, giving directions, setting time

lines, and showing how the goals are to be achieved. As a rule, task-oriented leaders use a one-way communication method to clarify what needs to be done, who is responsible for doing it, and how it needs to be done. Task-oriented leaders coordinate, plan, and schedule work-related activities. They provide their employees with the necessary motivation, equipment, supplies, and technical assistance for completing the task (Northouse, 2010).

Task-oriented behaviors include clarifying roles and objectives, monitoring individual performance and operations, and short-term planning (Yukl, O'Donnell, & Taber, 2009). Clarifying behaviors include assigning tasks, explaining job responsibilities, and setting performance expectations. Monitoring behaviors include inspecting the progress and quality of work. Planning behaviors include determining staffing requirements and how to fittingly use them to reach the goals and objectives of the organization.

Relations-oriented leadership behaviors. Relations-oriented leaders, on the other hand, are more concerned with developing close, interpersonal relationships. They involve a two-way communication method to show social and emotional support while helping their employees feel comfortable about themselves, their co-workers, and their situations (Northouse, 2010). Relations-oriented leaders demonstrate an understanding of their employees' problems. They help to develop their employees' careers. They provide their employees with enough information to do the job, they allow individual autonomy in work, and they show appreciation.

According to Yukl (2006), relations-oriented leadership behaviors include supporting behaviors, developing behaviors, and recognizing behaviors. Supporting behaviors include showing acceptance, concern, and confidence for the needs and feelings of others. Developing behaviors provide potential benefits to new, inexperienced supervisors, colleagues, peers, or subordinates. Recognizing behaviors show praise and appreciation to others for effective performances, significant achievements, and important contributions to the organization. Table 1 includes additional explanations of task-oriented and relations-oriented leadership behaviors.

Table 1

The 12 Leadership Dimensions According to Stogdill

Task-oriented behaviors	Relations-oriented behaviors
Production emphasis – applies pressure for productive output.	*Tolerance of freedom* – allows staff members scope for initiative, decision, and action.
Initiation of structure – clearly defines own role and lets followers know what is expected.	*Tolerance of uncertainty* – is able to tolerate uncertainty and postponement without anxiety or upset.
Role assumption – actively exercises the	*Demand reconciliation* – reconciles conflicting

leadership role rather than surrendering leadership to others.

Persuasion – uses persuasion and argument effectively; exhibits strong convictions.

Superior orientation – maintains cordial relations with superiors, has influence with them, and strives for higher status.

demands and reduces disorder to system.

Predictive accuracy – exhibits foresight and ability to predict outcomes accurately.

Integration – maintains a close-knit organization and resolves intermember conflicts.

Note. Adapted from "Preferred leadership style differences: Perceptions of defence industry labour and management," by P. R. Lucas, P. E. Messner, C. W. Ryan, and G. P. Sturm, 1992, *Leadership & Organization Development Journal, 13*(7), p. 19.

Organizational Climate

Although the concept of organizational climate stemmed from McClelland-Atkinson's theory or human motivation, Litwin and Stringer (1968) defined organizational climate as the set of measurable properties of the work environment that is either directly or indirectly perceived by the employees who work within the organizational environment that influences and motivates their behavior. According to Litwin and Stringer (1968), the operational definition of organizational climate is the sum of individual perceptions working in the organization. Reichers and Schneider (1990) explained that it is the shared perceptions of "the way things are around here" (p. 22). Organizational climate is a molar concept that pinpoints the organization's goals and means to obtain these goals. Organizational climate is the formal and informal shared perceptions of organizational policies, practices, and procedures (Schneider, 1975). In terms of relationships among organizational members, organizational climate focuses on its members' perceptions of the way things are. It is the employees' perceptions and attitudes toward their organization at any given time (Momeni, 2009).

Organizational climate is influenced by and shapes organizational culture (Hunt & Ivergard, 2007). Organizational culture is more defined than organizational climate; thus organizational culture is a broader pattern of its beliefs and stems from employees' interpretations of the assumptions, philosophies and values that produces the experienced climate within an organization (Brown & Brooks, 2002). Organizational climate is a manifestation of the organization's culture; it is the here and now (Sowpow, 2006). Organizational climate attempts to identify the environment that affects the behavior of the employees. It deals with the way(s) employees make sense out of their environment (Reichers & Schneider, 1990). It is primarily learned through the socialization process and through symbolic interactions among the organization's members. If the shared perceptions of practices and procedures change or differ in any

way, then the results of these changes or differences could produce a different organizational climate (Muchinsky, 1976).

Litwin and Stringer (1968) established nine separate a priori scales for organizational climate. The six dimensions used in this study and their descriptions are described below in Table 2.

Table 2

Dimensions of the Litwin and Stringer Organizational Climate Questionnaire

Scale*	Description
Structure (8 items)	The feeling that employees have about the constraints in the group, how many rules, regulations, procedures there are; is there an emphasis on "red tape" and going through channels, or is there a loose and informal atmosphere.
Responsibility (7 items)	The feeling of being your own boss; not having to double-check all your decisions; when you have a job to do, knowing that it is *your job*.
Identity (4 items)	The feeling that you belong to a company and you are a valuable member of a working team; the importance placed on this kind of spirit.
Reward (6 items)	The feeling of being rewarded for a job well done; emphasizing positive rewards rather than punishments; the perceived fairness of the pay and promotion policies.
Warmth (5 items)	The feeling of general good fellowship that prevails in the work group atmosphere; the emphasis on being well-liked; the prevalence of friendly and informal social groups.
Conflict (4 items)	The feeling that managers and other workers want to hear different opinions; the emphasis placed on getting problems out in the open, rather than smoothing them over or ignoring them.

Note. Adapted from "*Motivation and Organizational Climate*," by G. H. Litwin and R. A. Stringer, 1968, pp. 81-82. Copyright 1968 by **Boston: Division of Research, Graduate School of Business Administration, Harvard University.**

*Only these six dimensions were used to study the organizational climate within the non-profit organization.

Structure. Structure is the employees' perceptions that the organizational structure, policies, and responsibilities are well defined (Downey, Hellriegel, & Slocum, 1975). Leaders shape organizational climates by providing meaning to policy and practices through the way they enact the organization's strategies and goals (Wimbush &

Shepard, 1994). Litwin and Stringer (1968) found that the leaders that assign roles and tightly define employees' spheres of operation maintain order and structure within the organization. Through these behaviors, leaders set the tone for the organizational structure, which sets the order for the structure's atmosphere.

Responsibility. Whereas it is the leader's responsibility to provide support and employee development, Badawy (2007) explained that it is the employees' responsibility to take the opportunities provided and build his or her career upon them. Although task-oriented leaders are concerned with the job and reaching their goals, they are inclined to promote individual responsibility so that the organization can reach its goals. Litwin and Stringer (1968) found that leaders that value goal-oriented results encourage their employees to take personal responsibility for their specific job tasks and the results of these tasks. By doing so, employees set high standards for themselves and for the organization. In a sense, it is as they feel as though they are their own bosses.

Identity. Employees tend to fear discouraging behaviors such as being put down, humiliated, disrespected, and talked to sarcastically (Cangemi et al., 2008). These types of behaviors create mistrust in the organization. Caldwell, Hayes, and Tien Long (2010) found that an employee's trust increases in his or her leader when the leader's behavior is perceived as trustworthy. Leaders that fail to display trust tend to set negative tendencies for organizational climates as their employees struggle to properly discern truths from everything else. The display of truth and respect fosters a sense of moral fiber that employees are able to identify with.

H1: Task-oriented leadership behaviors are positively related to organizational climate dimensions of structure, responsibility, and identity.

Reward. Reward is the feeling that a leader's encouragement and humanitarian efforts are important factors of the reward system (Downey et al., 1975). Successful leaders adjust their behavior in accordance with the organizational requirements or according to the demand of the situation (Bodla & Nawaz, 2010; Bruno & Lay, 2008; Goleman, Boyatzis, & McKee, 2001). Leaders that behave according to the moment or situation help to create an organizational climate with less stress and worry. When leaders adjust their behavior accordingly, they reduce employee turnover and burnout, which as Momeni (2009) stated, allows organizations to operate more efficiently and maximize performance. This helps to create the perception of fairness within the organization.

Warmth. Warmth is the employees' perceived sense of ubiquitous friendliness and trust in the organization (Downey et al., 1975). Leaders that are intent on building relationships with their employees often do well with improving cohesion within the organization, which limits the turnover rate and reduces the number of days absent from the job. A positive climate in the warmth dimension creates less burn-out, which too reduces employee turnover rate (Taylor, 1995). Leaders that are in tune with the

warmth dimension of their organization's climate often create an atmosphere where friendly attitudes and perceptions prevail (Day & Bedeian, 1991). These coincide with Litwin and Stringer's (1968) description of the warmth dimension of organizational climate.

Conflict. An open climate describes the authenticity and openness of interaction between leaders and their employees (Raza, 2010). Leaders that are open and honest in communications and relationship build trust over time (Hess & Bacigalupo, 2011). Leaders that fail to establish an open and honest environment create organizational climates that lack the strategic data conducive for taking proper risks and making proper decisions (Cangemi et al., 2008). Although openness is one of the Big Five Personality Factors, Northouse (2010) explained that it was the tendency to be creative, curious, informed, and insightful. Leadership behavior that is open leads to transparency, and transparency promotes organizational intelligence, which fosters a positive organizational climate. Leaders help by uniting their employees to create and maintain a close-knit bond.

H2: Relations-oriented leadership behaviors are positively related to organizational climate dimensions of reward, warmth, and conflict.

Method

Sample

The data were collected from a sample of employees of a non-profit organization in southeast Georgia that provides human services to the residents within its allotted catchment area. Of the 303 employees, 89 participated in the survey. Since two of the 89 completed surveys lacked sufficient data, they were discarded; thus, the study sample contained 87 employees (N = 87). The response rate was 29 percent. Participation was voluntary and their identity remained anonymous. The participants were not compensated in any way for their participation in the study. Table 3 through Table 7 provides demographic information for the non-profit organization and participants.

Table 3

Demographic Information (Age)

Age	Employee %	Participant %
18 to 30 Years of Age	7.8%	9.2%
31 to 40 Years of Age	28.6%	29.9%
41 to 50 Years of Age	25.0%	32.2%
51 to 60 Years of Age	25.0%	20.0%

Over 60 Years of Age	12.0%	8.0%

Table 4

Demographic Information (Education Level)

Education Level	Employee %	Participant %
High School Graduate	57.8%	24.1%
Associate's Degree	8.9%	18.4%
Bachelor's Degree	15.5%	16.1%
Graduate Degree	9.6%	18.4%
Advanced Degree or Licensure	8.3%	23.0%

Table 5

Demographic Information (Gender)

Gender	Employee %	Participant %
Male	33.0%	20.5%
Female	67.0%	79.3%

Table 6

Demographic Information (Job Rank)

Job Rank	Employee %	Participant %
Administrative	7.2%	14.9%
Management	5.0%	17.2%
Direct Care	77.9%	43.7%
Support Staff	6.6%	14.9%
*Other	3.3%	9.2%

Note. *Other includes maintenance, pharmacy, custodial, etc.

Table 7

Demographic Information (Job Tenure)

Job Tenure	Employee %	Participant %
Zero to Five Years	51.3%	39.1%
Six to 10 Years	25.4%	23.0%
11 to 20 Years	19.1%	26.4%
21 to 30 Years	2.9%	8.0%
Over 30 Years	1.3%	3.4%

The demographic information for the non-profit organization and the participants provided in Table 3 through Table 7 show that the sample percentage was relatively consistent with the organization's percentages in terms of age and gender. In terms of education level, there was an overweight of employees with a higher level of education. Additionally, there was an overweight in administrative employees. And finally, there was an underweight in direct care staff compared to the other job rank categories.

Procedure

The methodology for collecting the data was through the combination of the Leader Behavior Description Questionnaire (LBDQ) and Litwin and Stringer's (Form B) (1968) Organizational Climate Questionnaire (LSOCQ) into a web-based survey using the website http://www.surveyqizmo.com. Each of the 303 employees from the non-profit organization was invited to participate in the study via an organizational wide email that contained a link to the web-based questionnaire. The initial email was sent on May 24, 2011, with a follow up email on June 1, 2011. The data were collected June 6, 2011.

Measures

Leadership behavior. The instrument used to measure task-oriented and relations-oriented leadership behaviors was the LBDQ (Appendix A). Halpin (1957) reported that the LBDQ affords employees that have observed his or her leader in action the opportunity of describing the leader's behavior. The 30 item questionnaire is divided into two dimensions, Initiating Structure and Consideration Structure, each containing 15 items per dimension. Initiating Structure refers to the leader's behavior in assigning, defining, and delegating ways of getting the job done (task-oriented behaviors), while Consideration Structure refers to the leader's behavior indicative to building friendship, mutual trust, respect, and warmth (relations-oriented behaviors). The questionnaire uses a five-point Likert scale anchored by (Always to Never). The Cronbach alpha in

this sample for task-oriented leadership behaviors was .78 and .91 for relations-oriented leadership behaviors.

Organizational climate. The instrument used to measure organizational climate was the LSOCQ (Appendix B). Using a four-point Likert scale anchored by (Definitely Agree to Definitely Disagree), this questionnaire consists of 50 statements about an organization, which are comprised of nine separate *a priori* dimensions. Of the nine separate *a priori* dimensions, only six dimensions were used in this study resulting in 34 statements. As mentioned above, the six dimensions used within this sample were: (a) structure, (b) responsibility, (c) identity, (d) reward, (e) warmth, and (f) conflict. Sims and LaFollette (1975) found that these six dimensions of Litwin and Stringer's organizational climate questionnaire actually measured a general affect tone toward other people and management rather than structures or standards; thus, these six dimensions are appropriate for this study since the hypotheses are aimed at leadership behavior and organizational climate rather than structures or standards. The Cronbach alpha in this sample for structure was .76, responsibility .50, identity .75, reward .81, warmth .75, and conflict .48. Only the second and third items of the conflict were used since the combination of the four items resulted in a Cronbach alpha value of .23.

Control variables. Prior research has shown that there are differences among gender perceptions regarding organizational climate. For example, Phillips, Little, and Goodine (1996) found that organizational climate impacts a woman's personal projects and degree of satisfaction with work to a much greater degree than their male counterparts. Also, women are more attuned and responsive to the organizational climate than men, and they tend to operate with a different perspective as well. Additionally, Iqbal (2011) found that researchers must consider other personal factors such as age, educational level, job rank, and job tenure when studying organizational climate as they were all found to have a positive and significant relationship with various organizational climate dimensions. Kerlinger and Lee (2000) explained that anything that affects the controls of a research design presents a problem for internal validity. As a result, personal demographics such as age, educational level, gender, job rank, and job tenure were statistically controlled in the data analysis.

Results

Descriptive Statistics

The survey's responses were entered into SPSS (Version 18.0). The means and standard deviations are shown in Table 8 for the predictor, criterion, and control variables. Leadership behavior was measured using a five-point Likert scale and organizational climate was measured using a four-point Likert scale.

Table 8

Descriptive Statistics (*N* = 87)

Variable	Mean	Standard Deviation
Task-oriented Behaviors	2.20	4.89
Relations-oriented Behaviors	2.58	.44
Structure	2.45	.36
Responsibility	2.58	.41
Identity	2.27	.32
Reward	2.53	.34
Warmth	2.50	.37
Conflict	2.65	.35
Age[a]	2.89	1.08
Education Level[b]	2.98	1.51
Gender[c]	1.79	.41
Job Rank[d]	2.86	1.13
Job Tenure[e]	2.14	1.13

Note. [a]Age was measured in years (1 = *18 to 30 Years of Age*, 2 = *31 to 40 Years of Age*, 3 = 41 to 50 Years of Age, 4 = 51 to 60 Years of Age, and 5 = Over 61 Years)

[b]Educational level was measured on a five-point Liker scale (1 = *High School Graduate*, 2 = *Associate Degree*, 3 = *Bachelor Degree*, 4 = *Graduate Degree*, and 5 = *Advanced Degree or Licensure*)

[c]Gender was measured by (1 = *Male*, 2 = *Female*)

[d]Job rank was measured on a five-point Likert scale (1 = *Administrative*, 2 = *Management*, 3 = *Direct Care*, 4 = *Support Staff*, and 5 = *Other*)

[e]Job tenure was measured in years on a five-point Liker scale (1 = *Zero to Five Years*, 2 = *Six to 10 Years*, 3 = *11 to 20 Years*, 4 = *21 to 30 Years*, and 5 = *Over 30 Years*)

Correlations

A correlation analysis was performed to examine the nature and degree of relationship among the predictor and criterion variables. The results of the correlation analysis and internal consistencies are shown in Table 9.

Task-oriented leadership behaviors and structure, responsibility, and identity. There is a negative and insignificant correlation between task-oriented leadership behaviors and the organizational climate dimension structure (r = -.05, ns). There is a positive and insignificant correlation between task-oriented leadership behaviors and the organizational climate dimension responsibility (r = .05, ns). There is a positive and insignificant correlation between task-oriented leadership behaviors and the organizational climate dimension identity (r = .19, ns).

Relations-oriented leadership behaviors and reward, warmth, and conflict. There is a positive and significant correlation between relations-oriented leadership behaviors and the organizational climate dimension reward (r = .19, p = .06). There is a positive and significant correlation between relations-oriented leadership behaviors and the organizational climate dimension warmth (r = .41, p < .01). There is positive and insignificant correlation between relations-oriented leadership behaviors and the organizational climate dimension conflict (r = .05, *ns*).

Other correlations. There is a positive and significant correlation between age and responsibility (r = .36, p < .01), and there is a positive and significant correlation between age and job tenure (r = .32, p < .01). There is a negative and significant correlation between gender and relations-oriented leadership behaviors (r = -.37, p < .01); thus, as the number of females (Female = 2) increases, the mean for the relations-oriented leadership behavior decreases. There is also positive and significant correlation between gender and the organizational climate dimension structure (r = .23, p < .05).

Within the sample, there is a negative and significant correlation between job rank and education level (r = -.28, p < .01); thus, the higher the job rank (5 = Other, 4 = Support Staff, 3 = Direct Care, 2 = Management, and 1 = Administration), the lower the mean for educational level (1 = High School Graduate, 2 = Associate's Degree, 3 = Bachelor's Degree, 4 = Graduate Degree, and 5 = Advanced Degree or Licensure). There was a positive and significant correlation between job tenure and age (r = .32, p < .01). There was a negative and significant correlation between job tenure and gender (r = -.28, p < .05); thus, as the number of years worked increase, less women continue to work for the organization. Finally, there was a negative and significant correlation between job tenure and job rank (r = -.23, p < .01); thus, as the number of years worked increase, the number of employees that remain in the other, support staff, and direct care positions decline.

Table 9

Intercorrelations (N = 87)

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Task-oriented Behaviors	-												
2. Relations-oriented Behaviors	.52**	-											
3. Structure	-.05	-.05	-										
4. Responsibility	.05	-.01	.54**	-									
5. Identity	.19	.10	-.02	.02	-								
6. Reward	.16	.19	.17	.23	.11	-							
7. Warmth	.37**	.41**	.10	.04	.37**	.31**	-						
8. Conflict	-.02	.05	.02	.24*	-.01	.20	.22*	-					
9. Age	-.10	-.18	.11	.36**	-.02	.08	.10	.03	-				
10. Education Level	-.08	.08	.21	.18	-.04	.17	.16	-.00	-.01	-			
11. Gender	-.14	-.37**	.36**	.23*	-.10	-.04	-.04	-.03	-.81	.11	-		
12. Job Rank	.09	.03	-.01	.05	.03	-.06	-.03	-.02	.04	-.28**	-.04	-	
13. Job Tenure	-.13	-.06	-.08	.14	-.02	.10	-.06	.06	.32**	-.06	-.22*	-.23*	-

Note. ** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Hierarchical Regression Analysis

Hierarchical multiple regression was conducted on each of the six organizational climate dimensions to examine the contribution of specific theory driven variables in explaining the hypotheses. In order to control for possible confounding influences of extraneous variables, age, education level, gender, job rank, and job tenure were first entered into the hierarchical procedure and represent Step One in each of the six organizational climate dimensions. Table 10 through Table 15 provides the regression analysis results.

Structure. After the variables were entered in Step One, the model explained 19.8 percent of the variance. In Step Two, adding task-oriented and relations-oriented leadership behaviors, the model explained 19.9 percent of the variance in the organizational climate dimension structure. When testing the organizational climate dimension structure, $F = (6, 80) = 3.31$, $p = .006$, $R^2 = .001$. The beta weights suggest gender ($\beta = .50$, $t = 3.58$, $p = .001$) contributes the most to the explanation of the organizational climate dimension structure. Additionally, gender is the only variable

with a significant contribution to this organizational climate dimension. Task-oriented leadership behaviors do not cause a unique or significant contribution to the organization climate dimension structure; thus, this portion of H1 is not supported. The regression analysis results for structure are shown in Table 10.

Table 10

Hierarchical Regression Analysis – Structure (*N* = 87)

Structure	B	SE B	β
Step 1			
Age	.05	.04	.15
Education Level	.52	.03	.22
Gender	.33	.09	.37
Job Rank	.02	.04	.05
Job Tenure	-.01	.04	-.03
Step 2			
Age	.05	.04	.15
Education Level	.05	.03	.22
Gender	.33	.09	.37**
Job Rank	.02	.04	.50
Job Tenure	-.01	.04	-.02
Task-oriented Leadership Behaviors	.02	.08	.02

Note. R^2 = .20 for Step 1. Adjusted R^2 = .14 for Step 2; *p < .05, **p < .01

Responsibility. The same hierarchical procedures were followed to examine the relationship between the predictor variables on the organizational climate dimension responsibility. Step Two is represented by the addition of the predictor variables task-oriented and relations-oriented leadership behaviors. After Step One, the model explained 26 percent of the variance. In Step Two, adding task-oriented and relations-oriented leadership behaviors, the model explained two percent of the variance in the organizational climate dimension responsibility. When testing the organizational climate dimension responsibility, F = (6, 80) = 5.17, p = 000, R2 = .024. The beta weights suggest age (β = .34, t = 3.38, p = .001) contributes the most to the explanation of the organizational climate dimension responsibility. Gender (β = .32, t = 3.23, p = .002) is the next significant contributor to the regression equation. Age and gender were the

only two variables with a significant contribution as p < .01. Education level was significant as p < .05. Task-oriented leadership behaviors do not cause a unique or significant contribution to the organizational climate dimension responsibility; thus, this portion of H1 is not supported. The regression analysis results for responsibility are shown in Table 11.

Table 11

Hierarchical Regression Analysis – Responsibility (*N* = 87)

Responsibility	B	SE B	β
Step 1			
Age	.12	.04	.33**
Education Level	.06	.03	.23*
Gender	.29	.10	.29**
Job Rank	.05	.04	.15
Job Tenure	.05	.04	.15
Step 2			
Age	.13	.04	.34**
Education Level	.07	.03	.24*
Gender	.32	.10	.32**
Job Rank	.05	.04	.14
Job Tenure	.06	.04	.17
Task-oriented Leadership Behaviors	.13	.08	.16

Note. R^2 = .28 for Step 1. Adjusted R^2 = .23 for Step 2; *p < .05, **p < .01

Identity. The same hierarchical procedures were followed to examine the relationship between the predictor variables on the organizational climate dimension identity. Step Two is represented by the addition of the predictor variables task-oriented and relations-oriented leadership behaviors. After Step One, the model explained one percent of the variance. In Step Two, adding task-oriented and relations-oriented leadership behaviors, the model explained one percent of the variance in the organizational climate dimension identity. When testing the organizational climate dimension identity, $F = (6, 80) = .30$, p = .934, R^2 = .009. The beta weights suggest task-oriented leadership behaviors (β = .10, t = .873, p = .39) contribute the most to the explanation of the organizational climate dimension identity. While task-oriented

leadership behaviors contribute the most explanation for this organizational climate dimension, they do not cause a unique or significant contribution to the organizational climate dimension identity as p > .05; thus, this portion of H1 is not supported. The regression analysis results for identity are shown in Table 12.

Table 12

Hierarchical Regression Analysis – Identity (*N* = 87)

Identity	B	SE B	β
Step 1			
Age	-.01	.04	-.02
Education Level	-.01	.03	-.04
Gender	-.08	.09	-.11
Job Rank	.00	.03	.01
Job Tenure	-.01	.04	-.03
Step 2			
Age	-.00	.04	-.01
Education Level	-.01	.03	-.03
Gender	-.07	.09	-.09
Job Rank	.00	.03	.01
Job Tenure	-.01	.04	-.02
Task-oriented Leadership Behaviors	.07	.08	.10

Note. R^2 = .02 for Step 1. Adjusted R^2 = -.05 for Step 2; *p < .05, **p < .01

Reward. The same hierarchical procedures were followed to examine the relationship between the predictor variables on the organizational climate dimension reward. Step Two is represented by the addition of the predictor variables task-oriented and relations-oriented leadership behaviors. After all of the variables were entered in Step One, the model explained five percent of the variance. In Step Two, adding task-oriented and relations-oriented leadership behaviors, the model explained five percent of the variance in the organizational climate dimension reward. When testing the organizational climate dimension reward, $F = (6, 80) = 1.28$, $p = .28$, $R^2 = .043$. The beta weights suggest relations-oriented leadership behaviors ($\beta = .23$, $t = 1.938$, $p = .06$) contribute the most to the explanation of the organizational climate dimension reward. The relations-oriented leadership behaviors contribute the most explanation for this

organizational climate dimension. Since the significance level is approaching p ≤ .05, it is considered significant at p = .06 because it would probably reach the significance level of p < .05 with a larger sample; thus, this portion of H2 is supported. The regression analysis results for reward are shown in Table 13.

Table 13

Hierarchical Regression Analysis – Reward (*N* = 87)

Reward	B	SE B	β
Step 1			
Age	.02	.04	.05
Education Level	.04	.03	.18
Gender	-.01	.09	-.01
Job Rank	.00	.04	.01
Job Tenure	.03	.04	.10
Step 2			
Age	.03	.04	.10
Education Level	.04	.03	.16
Gender	.07	.10	.08
Job Rank	-4.55	.04	.00
Job Tenure	.03	.04	.11
Relations-oriented Leadership Behaviors	.18	.09	.23*

Note. R^2 = .09 for Step 1. Adjusted R^2 = .02 for Step 2; *p < .05, **p < .01

Warmth. The same hierarchical procedures were followed to examine the relationship between the predictor variables on the organizational climate dimension warmth. Step Two is represented by the addition of the predictor variables task-oriented and relations-oriented leadership behaviors. After all of the variables were entered in Step One, the model explained five percent of the variance. In Step Two, adding task-oriented and relations-oriented leadership behaviors, the model explained 20 percent of the variance in the organizational climate dimension warmth. When testing the organizational climate dimension warmth, F = (6, 80) = 4.23, p = .001, R^2 = .195. The beta weights suggest relations-oriented leadership behaviors (β = .09, t = 4.533, p = .00) contribute the most to the explanation of the organizational climate dimension warmth. The relations-oriented leadership behaviors variable was the only variable that had a

significant contribution to the organizational climate dimension warmth as p < .01; thus, this portion of H2 is supported. The regression analysis results for warmth are shown in Table 14.

Table 14

Hierarchical Regression Analysis – Warmth ($N = 87$)

Warmth	B	SE B	β
Step 1			
Age	.05	.04	.13
Education Level	.04	.03	.15
Gender	-.04	.10	-.04
Job Rank	-.01	.04	-.02
Job Tenure	-.04	.04	-.11
Step 2			
Age	.08	.04	.23
Education Level	.03	.03	.11
Gender	.14	.10	.15
Job Rank	-.01	.04	-.04
Job Tenure	-.03	.04	-.08
Relations-oriented Leadership Behaviors	.41	.09	.50**

Note. R^2 = .24 for Step 1. Adjusted R^2 = .18 for Step 2; *p < .05, **p < .01

Conflict. The same hierarchical procedures were followed to examine the relationship between the predictor variables on the organizational climate dimension conflict. Step Two is represented by the addition of the predictor variables task-oriented and relations-oriented leadership behaviors. After all of the variables were entered in Step One, the model explained four percent of the variance. In Step Two, adding task-oriented and relations-oriented leadership behaviors, the model explained two percent of the variance in the organizational climate dimension conflict. When testing the organizational climate dimension conflict, $F = (6, 80) = .749$, $p = .612$, $R^2 = .018$. The beta weights suggest gender ($β = .105$, $t = 1.989$, $p = .05$) contributes the most to the explanation of the organizational climate dimension conflict. Relations-oriented leadership behaviors ($β = .10$, $t = 1.24$, $p = .22$) is the next significant contributor to the regression equation; however, they do not cause a unique or significant contribution to

the organizational climate dimension conflict as p > .05; thus, this portion of H2 is not supported. The regression analysis results for conflict are shown in Table 15.

Table 15

Hierarchical Regression Analysis – Conflict (N = 87)

Conflict	B	SE B	β
Step 1			
Age	.01	.04	.02
Education Level	.00	.03	.00
Gender	.16	.10	.18
Job Rank	.00	.04	.01
Job Tenure	.03	.04	.09
Step 2			
Age	.02	.04	.05
Education Level	-.00	.03	-.01
Gender	.21	.11	.24
Job Rank	.00	.04	.00
Job Tenure	.03	.04	.10
Relations-oriented Leadership Behaviors	.12	.10	.15

Note. R^2 = .05 for Step 1. Adjusted R^2 = -.02 for Step 2; *p < .05, **p < .01

Hypothesis Testing Results

A negative and insignificant relationship was found between task-oriented leadership behaviors and the organizational climate dimension structure (r = -.05, ns). A positive and insignificant relationship was found between task-oriented leadership behaviors and the organizational climate dimensions responsibility (r = .05, ns) and identity (r = .19, ns); therefore, H1 is not supported. An insignificant relationship was found between relations-oriented leadership behaviors and the organizational climate dimension conflict (.05, ns). A positive and significant multivariate relationship was found between relations-oriented leadership behaviors and the organizational climate dimensions reward (r = .19, p = .06) and warmth (r = .41, p < .01). Since only two of the three organizational climate dimensions were found to have a significant multivariate relationship with relations-oriented leadership behaviors, H2 is only partially supported.

Discussion

The results of this present study indicate a positive and significant relationship between relations-oriented leadership behaviors and the organizational climate dimension reward ($r = .19$, $p = .06$) and warmth ($r = .41$, $p < .01$). These results confirm Litwin and Stringer's (1968) finding that distinct organizational climates can be created by varying leadership styles. These findings demonstrate that, if leaders want their employees to be more committed to the organization, which ultimately reduces turnover and the numbers of absent days, then they must develop close and interpersonal relationships with their employees. Relations-oriented leaders socialize and build relationships (Yukl, 2006), and through the formalization of relationships, leaders foster a sense of teamwork and cohesion that promotes positive relationships throughout the organization's atmosphere.

It is noteworthy that task-oriented leadership behaviors were found to have a positive and significant relationship with the organizational climate dimension warmth ($r = .37$, $p < .01$). Based on almost polar opposites of task-oriented and relations-oriented leadership behaviors, it appears that the organizational climate dimension warmth is receptive to both types of leadership behaviors. If task-oriented leaders are aware that their behavior impacts the warmth dimension of organizational climate, he or she could promote his or her goal, method of reaching this goal, and timeline for completion in such a way that creates a pleasant and friendly work environment. Just because a leader may be more task-oriented than relations-oriented does not mean that he or she cannot fully grasp the concept that his or her behavior can ultimately impact the organizational climate. And, if he or she would act accordingly within their task-oriented behaviors, they could, just as this study's results indicate, easily increase the employees' perception of the organizational climate dimension warmth.

The significant relationship between task-oriented and relations-oriented leadership behaviors with the organizational climate dimensions reward and warmth have practical implications. Because organizations may have leaders that are more task-oriented than relations-oriented or relations-oriented than task-oriented, they may choose to offer specific leadership trainings within their leadership development program(s) to educate their leaders on both task-oriented and relations-oriented leadership behaviors. The benefit of this could be twofold. First, leaders can show their employees that they care for the organization through the use of task-oriented leadership behaviors, and second, they can show their employees that they have a vested interest in them as well through the use of relations-oriented behaviors. The combination of the two leadership behaviors can better equip leaders to reach the organization's goals and objectives while responsibly interacting and leading their employees.

Limitations and Future Research

The first potential limitation to the study is that the tested theories were within a sample of employees at one non-profit organization in which the sample had a higher educational level average than organizational average. This limitation could likely lead to a common method variance, which, according to Podsakoff, MacKenzie, Lee, and Podsakoff (2003), is a variance that is attributable to the method of measurement rather than constructs the variables represent. A second limitation was the procedure utilized for collecting data. As previously mentioned, the method of collecting data was through the combination of the two quantitative instruments into a web-based survey using the website http://www.surveyqizmo.com that was sent via email to each of the 303 non-profit organization's employees at multiple sites. As a result, the response rate was only 29 percent. Future researchers could correct both of these limitations by collecting data from multiple sources and multiple samples because he or she would have independent assessments of the variables (Podsakoff & Organ, 1986).

Another limitation of solely studying the behavior of a leader having an impact on organizational climate is because it limits its focus on task situations and personality traits of the leader (Farris, 1988). The final limitation to this study is the potential threat to the internal validity through repeated testing. Some of the employees of the non-profit organization participated in an organizational climate survey in October 2010, and although the instruments and the intent of the study were different than initially used, there is the possibility of the participants developing a bias of taking numerous surveys without the organization's leaders taking appropriate actions to improve the employees' perceptions of the organizational climate.

Organizational climate is impacted by numerous factors and dimensions (Iqbal, 2011), and as a result, future research can study the impact that task-oriented and relations-oriented leadership behaviors might have on other dimensions of organizational climate. Future studies could also examine potential relationships between other leadership dimensions, traits, or characteristics with different organizational climate dimensions. Additionally, future studies could examine whether or not, and to what extent, the full-range leadership theory might have on the different dimensions of organizational climate. Finally, future studies could go beyond a non-profit organization and examine whether, and to what extent, leadership behaviors might impact the organizational climate of for-profit organizations.

Conclusion

The purpose of this empirical study was to examine the relationship between task-oriented leadership behaviors and the organizational climate dimensions structure, responsibility, and identity, and the relationship between relations-oriented leadership behaviors and the organizational climate dimensions reward, warmth, and conflict. The

research results revealed that relations-oriented leadership behaviors have a positive and significant relationship with the organizational climate dimensions reward and warmth. The research also revealed that task-oriented leadership behaviors have a positive and significant relationship with the warmth organizational climate dimension. The sample used was a non-profit organization.

About the Author

Joseph B. Holloway is a doctoral student studying organizational leadership at the Regent University School of Global Leadership & Entrepreneurship. Correspondence concerning this article should be addressed to Joseph B. Holloway, 3408 Wren Drive, Waycross, GA 31503. Email: josehol@regent.edu

References

Antelo, A., Henderson, R. L., & St Clair, N. (2010). Understanding the process model of leadership: Follower attribute design and assessment. *Journal of College Teaching and Learning*, *7*(4), 9-14.

Badawy, M. K. (2007). Managing human resources. *Research Technology Management*, *50*(4), 56-74.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York, NY: The Free Press.

Blake, R. R., & Mouton, J. S. (1964). *The managerial grid*. Houston, TX: Gulf Publishing.

Bodla, M. A., & Nawaz, M. M. (2010). Transformational leadership style and its relationship with satisfaction. *Interdisciplinary Journal of Contemporary Research in Business*, *2*(1), 370-381.

Brinkerhoff, J. M., & Brinkerhoff, D. W. (2002). Government-nonprofit relations in comparative perspective: Evolution, themes and new directions. *Public Administration & Development*, *22*(1), 3-18.

Brown, R. B., & Brooks, I. (2002). Emotion at work: Identifying the emotional climate of night nursing. *Journal of Management Medicine*, *16*(5), 327-344.

Bruno, L. F. C., & Lay, E. G. E. (2008). Personal values and leadership effectiveness. *Journal of Business Research*, *61*(1), 678-683.

Caldwell, C., Hayes, L. A., & Tien Long, D. (2010). Leadership, trustworthiness, and ethical stewardship. *Journal of Business Ethics*, *96*(1), 497-512.

Cangemi, J. P., Burga, B., Lazarus, H., Miller, R. L., & Fitzgerald, J. (2008). The real work of the leader: A focus on the human side of the equation. *Journal of Management Development*, 27(10), 1026-1036.

Chien, M-H. (2004). A study to improve organizational performance: A view from SHRM. *Journal of American Academy of Business*, 4(1/2), 289-291.

Day, D. V., & Bedeian, A. G. (1991). Predicting job performance across organizations: The interaction of work orientation and psychological climate. *Journal of Management*, 17(3), 589-600.

Dickson, M. W., Smith, D. B., Grojean, M. W., & Ehrhart, M. (2001). An organizational climate regarding ethics: The outcome of leader values and the practices that reflect them. *Leadership Quarterly*, 12(1), 197-217.

Downey, H. K., Hellriegel, D., & Slocum, J. W. (1975). Congruence between individual needs, organizational climate, job satisfaction and performance. *Academy of Management Journal*, 18(1), 149-155.

Drucker, P. F. (1990). *Managing the nonprofit organization: Principles and practices*. New York, NY: HarperCollins.

Eagly, A. (2005). Achieving relational authenticity in leadership: Does gender matter? *The Leadership Quarterly*, 16(1), 459-474.

Farris, G. F. (1988). Technical leadership: Much discussed but little understood. *Research Technology Management*, 31(2), 12-16.

Fiedler, F. E. (1967). *A theory of leadership effectiveness*. New York, NY: McGraw-Hill.

Goleman, D., Boyatzis, R., & McKee, A. (2001). Primal leadership: The hidden driver of great performance. *Harvard Business Review*, 79(11), 41-51.

Gray, G. C., & Bishop Kendzia, V. (2009). Organizational self-censorship: Corporate sponsorship, nonprofit funding, and the educational experience. *Canadian Review of Sociology*, 46(2), 161-177.

Grojean, M. W., Resick, C. J., Dickson, M. W., & Smith, D. B. (2004). Leaders, values, and organizational climate: Examining leadership strategies for establishing an organizational climate regarding ethics. *Journal of Business Ethics*, 55(1), 223-241.

Halpin, A. W. (1957). *Manual for the leader behavior description questionnaire*. Bureau of Business Research, College of Commerce and Administration, The Ohio State University.

Hess, J. D., & Bacigalupo, A. C. (2011). Enhancing decisions and decision-making processes through the application of emotional intelligence skills [Special issue]. *Management Decision*, 49(5).

Hooijberg, R., Lane, N., & Diversé, A. (2010). Leader effectiveness and integrity: Wishful thinking? *International Journal of Organizational Analysis*, *18*(1), 59-75.

House, R. J. (1971). A path goal theory of leader effectiveness. *Administrative Science Quarterly*, *16*(3), 321-38.

Hui, C. H., Chiu, W. C. K., Yu, P. L. H., Cheng, K., & Tse, H. H. M. (2007). The effects of service climate and the effective leadership behaviour of supervisors on frontline employee service quality: A multi-level analysis. *Journal of Occupation and Organizational Psychology*, *80*(1), 151-172.

Hunt, B., & Ivergard, T. (2007). Organizational climate and workplace efficacy: Learning from performance measurement in a public-sector cadre organization. *Public Management Review*, *9*(1), 27-47.

Indik, B. P. (1968). The scope of the problem and some suggestions toward a solution. In B. P. Indik & F. K. Berrien (Eds.), *People, Groups, and Organizations* (pp. 3-30). New York: Teachers College Press.

Iqbal, A. (2011). The influence of personal factors on the perceived organizational climate: Evidence from the Pakistani industrial organizations. *Interdisciplinary Journal of Contemporary Research in Business*, *2*(9), 511-527.

Jaskyte, K., & Kisieliene, A. (2006). Determinants of employee creativity: A survey of Lithuanian nonprofit organizations. *Voluntas*, *17*(2), 128-136.

Kerlinger, F. N., & Lee, H. B. (2000). *Foundations of behavioral research* (4th ed.). Belmont, CA: Cengage Learning.

Koene, B. A. S., Vogelaar, A. L. W., & Soeters, J. L. (2002). Leadership effects on organizational climate and financial performance: Local leadership effect in chain organizations. *Leadership Quarterly*, *13*(1), 193-215.

Kouzes, J. M., & Posner, B. Z. (2010). *The truth about leadership*. San Francisco, CA: Jossey-Bass.

Kozlowksi, S. W. J., & Doherty, M. L. (1989). Integration of climate and leadership: Examination of a neglected issue. *Journal of Applied Psychology*, *74*(4), 546-553.

Lewin, K. (1951). *Field theory in the social sciences*. New York, NY: Harper.

Likert, R. (1967). *The human organization: Its management and value*. New York, NY: McGraw-Hill.

Litwin, G. H., & Stringer, R. A. (1968). *Motivation and organizational climate*. Boston: Division of Research, Graduate School of Business Administration, Harvard University.

Lucas, P. R., Messner, P. E., Ryan, C. W., & Sturm, G. P. (1992). Preferred leadership style differences: Perceptions of defence industry labour and management. *Leadership & Organization Development Journal*, *13*(7), 19-22.

Malloy, D. C., & Agarwal, J. (2010). Ethical climate in government and nonprofit sectors: Public policy implications for service delivery. *Journal of Business Ethics*, *94*(1), 3–21.

McGregor, D. (1960). *The human side of enterprise*. New York, NY: McGraw-Hill.

Momeni, N. (2009). The relation between managers' emotional intelligence and the organizational climate they create. *Public Personnel Management*, *38*(2), 35-48.

Muchinsky, P. M. (1976). An assessment of the Litwin and Stringer organization climate questionnaire: An empirical and theoretical extension of the Sims and LaFollette Study. *Public Personnel*, *29*(1), 371-392.

Northouse, P. G. (2010). *Leadership: Theory and practice* (5th ed.). Thousand Oaks, CA: SAGE.

Phillips, S. D., Little, B. R., & Goodine, L. A. (1996). *Organizational climate and personal projects: Gender differences in the public service*. Canadian Centre for Management Development. Retrieved from https://www.csps-efpc.gc.ca/pbp/pub/pdfs/P74_e.pdf

Phipps, K. A., & Burbach, M. E. (2010). Strategic leadership in the nonprofit sector: Opportunities for research. *Journal of Behavioral and Applied Management*, *11*(2), 137-154.

Podsakoff, P. M., MacKenzie, S. C., Lee, J., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, *88*(5), 879-903.

Podsakoff, P. M., & Organ, D. W. (1986). Self-reports in organizational research: Problems and prospects. *Journal of Management*, *12*(4), 531-544.

Quinn, R. E. (1988). *Beyond rational management: Mastering the paradoxes and competing demands of high performance*. San Francisco, CA: Jossey-Bass.

Raza, S. A. (2010). Impact of organizational climate on performance of college teaches in Punjab. *Journal of College Teaching and Learning*, *7*(10), 47-51.

Reichers, A. E., & Schneider, B. (1990). Climate and culture: An evolution of constructs. In B. Schneider (Ed.), *Organizational Climate and Culture* (pp. 1-39). San Francisco, CA: Jossey-Bass Publishers.

Schneider, B. (1975). Organizational climates: An essay. *Personnel Psychology*, *28*(1), 447-479.

Sims, H. P., & LaFollette, W. (1975). An assessment of the Litwin and Stringer organization climate questionnaire. *Personnel Psychology*, *28*(1), 19-38.

Smith, S. R. (2002). Social services. In L. M. Salamon (Ed.), *The State of Nonprofit America* (pp. 149-186). Washington, D.C.: Brookings Institution Press.

Sowpow, E. (2006). The impact of culture and climate on change programs. *Strategic Communication Management*, *10*(6), 14-17.

Stogdill, R. M. (1963). *Manual for leadership behavior description, Questionnaire – Form XII: An experimental revision*. Bureau of Business Research, College of Commerce and Administration, The Ohio State University, Columbus, OH.

Taylor, C. S. (1995). Using volunteers in economic development. *Economic Development Review*, *13*(3), 28-30.

Trautmann, K., Maher, J. K., & Motley, D. G. (2007). Learning strategies as predictors of transformational leadership: The case of nonprofit managers. *Leadership & Organization Development Journal*, *28*(3), 269-287.

Wang, D-S., & Shyu, C-L. (2008). Will the strategic fit between business and HRM strategy influence HRM effectiveness and organizational performance? *International Journal of Manpower*, *29*(2), 92-110.

Wimbush, J. C., & Shepard, J. M. (1994). Toward an understanding of ethical climate: Its relationship to ethical behavior and supervisory influence. *Journal of Business Ethics*, *13*(1), 637-647.

Yukl, G. (2006). *Leadership in organizations* (6th ed.). Upper Saddle, NJ: Pearson Prentice Hall.

Yukl, G., O'Donnell, M., & Taber, T. (2009). Influence of leader behaviors on the leader-member exchange relationship. *Journal of Managerial Psychology*, *24*(4), 289-299.

Acts 2: An Example of the Divine Empowerment of Leaders

Wayne R. Sass
Regent University

The Holy Bible reveals the pre-existent nature of leadership, provides examples of divinely ordained leader-follower relationships, and forms the basis for leadership theory. Through intertexture analysis of the second chapter of the Acts of the Apostles, this paper explores the use of the gift of prophecy, through the Holy Spirit, to communicate God's divine empowerment of leaders in the early Christian church as in the Old Testament. Through summary examinations of contemporary leadership theories, early Christian leaders' behaviors are compared to the salient leadership behaviors associated with each of the theories as revealed in Acts chapter 2. The present piece demonstrates that, while the theoretical description and classification of these theories may be contemporary, their practice is ancient. Following a pattern that is evident in Scripture from before the beginning of time, Jesus Christ and subsequent leaders of the early Christian church divinely received their authority and empowerment to lead believers from God through the Holy Spirit.

The original example of leadership is provided by God the Father and manifested in the leader-follower relationship between Him and Christ the Son. While they are equal members of the Godhead (Philippians 2:5-6), Jesus subordinates Himself and submits to the Father's will (1 Corinthians 11:3; 15:28). Out of this relationship, combined with the understanding that the Godhead is pre-existent (Romans 1:20), one may logically conclude that the dyadic relationship between Father and Son, and their divine example of leadership, are likewise pre-existent. If creation reveals anything about the Creator then this dyad and the example of leadership emerging from it should be manifest throughout creation. We find leadership ordained in scripture through examples such as the ordered relationships between God and man, man and the rest of God's creation, men and women, husbands and wives, parents and children, kings and subjects, mentors and apprentices, slave owners and slaves, political leaders and citizens, and God's prophets and the people.

Under the Old Covenant, the people were required by God to obey the prophets (Deuteronomy 18:19). After the exodus from Egypt, beginning with Moses and at the request of the children of Israel, prophecy became God's primary mechanism for communicating His will to His people (Deuteronomy 18:15-18). God prescribed a two-part test for the people to determine whether or not the words of the prophet were

genuinely spoken by God's authority. The first test was whether or not the prophet's words contradicted God's commandments even if the prophecy came to pass (Deuteronomy 13:1-2). If they did contradict God's commandments, then the prophecy was not to be obeyed and the prophet was to be put to death (Deuteronomy 13:3-5). Assuming the prophecy passed the first test, the second test examined whether or not the prophecies spoken by the prophet proved to be true or came to pass (Deuteronomy 18:21-22).   If the prophet invoked God's authority by claiming the prophecy was God's words and the prophecy failed, then the prophet would die (Deuteronomy 18:20). As long as the words of the prophet spoken under God's authority did not contradict God's law, and the prophecies came to pass, the people were required to obey the prophet. Failure to obey legitimate prophecy was punishable by death (Deuteronomy 18:19). It is through the operation of the gift of prophecy, or as some of the prophets called it, contrary to God's instruction (Jeremiah 23:33-39), "the burden of the Lord" (Habakkuk 1:1; Zechariah 9:1, 12:1; Malachi 1:1, King James Version), that God made His will known in most matters, often including His empowerment of leaders (Numbers 27:22-23; 1 Samuel 9:15-17, 16:12-13; Deuteronomy 18:15; Matthew 16:18; Acts 9:15).

In the earliest days of the Christian church, Christianity was not viewed as a new, separate religion but rather a sect of Judaism (Krauss, 1892, pp. 133-134). In fact, initially, salvation through Jesus Christ was held by the early Christians to be available only to Jews (Acts 11:19; Schott, 1996). Accordingly, at this time more than any, Christian thought and doctrine was primarily influenced by Jewish text, laws, and traditions (Taylor, 1990). This influence extended to early Christian understanding of how leaders were divinely empowered by God and revealed through the operation of the gift of prophecy or other divine revelation at the prompting of the Holy Spirit (Acts 2:17-18). It is based on this premise that Luke argued for Christ's authority and divine empowerment by God as a leader and, by extension, the disciples' authority and divine empowerment by Christ as leaders (Acts 2:29-36; Horner, 1980, p. 24). A detailed, intertexture analysis of the 2nd chapter of the Acts of the Apostles is instructive for this purpose.

Background Overview

The Book of Acts

The book of The Acts of the Apostles is the fifth book in the New Testament Christian canon. It is most widely believed to have been written by Luke the Evangelist, a Gentile physician (Colossians 4:14), approximately 60-64 A.D. (Boa, 1985). Acts records the age of the apostles including some of the earliest history of the Christian church, from the time of Christ's post-resurrection appearances to His disciples (Acts 1:3) through the time of Paul's journey to and imprisonment in Rome (Acts 28:30). The first half of the book covers the formation, establishment, organization, and governance of the early

church and the deeds of Christ's disciples, especially Peter, during this period. The second half of Acts is dominated by the conversion, development, and evangelical ministry of the apostle Paul.

Acts 2:1 opens with the gathering together of Jesus' followers in Jerusalem on the day of Pentecost. Suddenly the physical presence of the awaited Holy Ghost is made manifest and is seen visibly resting on the heads of each of the believers in the form of what appeared to be tongues of fire (Acts 2:3). This indwelling of the spirit quickens each of them to speak in foreign languages unknown to them (Acts 2:4). Peter announces to all present, including some skeptics, that what they have just witnessed is the fulfillment of Joel's prophecy regarding the outpouring of the spirit and Messiah's resurrection. He then accuses the Jewish leadership for crucifying Jesus and argues that He is the risen Messiah who also fulfills the prophecies recorded in Psalms 16 and 110.

Intertexture Analysis

Robbins's (1996) system of socio-rhetorical criticism referred to intertexture analysis as the "second arena" of his approach (p. 96). According to Robbins, "in this arena the interpreter still interprets the text as a 'work,' the production of an author. This means the interpreter works in the area between the author and the text, not between the text and the reader" (p. 96). Intertexture analysis examines the interfaces between the studied text and phenomena outside the text. These phenomena include other texts and oral traditions (Oral-Scribal Intertexture), historical context (Historical Intertexture), social norms (Social Intertexture), and (Cultural Intertexture) (Robbins, 1996).

Acts Chapter 2: Intertexture Analysis

Much of the New Testament is based on, expounds on, or fulfills Old Testament texts (Lawson, 2001; Hebrews 10:1). Robbins (1996) stated, "The appearance of the book entitled Intertextuality in Biblical Writings (Draisma, 1989), produced by a team of international scholars, has brought a new focus to this arena of texture in New Testament texts" (p. 96). The interdependence between the Old and New Testaments manifested throughout scripture is summarized in Hebrews 10:1 and further illustrated in the famous quote, "The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed" (Anonymous). This relationship creates an environment rich with opportunities for intertexture analysis.

Oral-Scribal Intertexture

According to Robbins (1996), "Analysis of oral-scribal intertexture includes recitation, recontextualization, and reconfiguration of other texts, both oral and scribal, in the foregrounded text" (p. 97). The second chapter of Acts provides three opportunities for intertexture analysis. All three are examples of recitation. The three antecedent Old

Testament texts which Acts 2 intersects are: a) Joel chapter 2, b) Psalm 16, and c) Psalm 110. The first of these intersections is presented in Table 1 on the next page:

Table 1

Comparison of Acts Chapter 2 to Recitation of Antecedent Text from Joel Chapter 2

Old Testament (circa 828 BC) Joel 2:	New Testament (circa AD 29) Acts 2:
28 And it shall come to pass afterward, *that*	17 And it shall come to pass in the last days, saith God,
I will pour out my spirit upon all flesh;	I will pour out of my Spirit upon all flesh:
and your sons and your daughters shall prophesy,	and your sons and your daughters shall prophesy, and
your old men shall dream dreams,	your young men shall see visions, and
your young men shall see visions;	your old men shall dream dreams:
29 And also upon the servants and upon the handmaids	18 And on my servants and on my handmaidens
in those days will I pour my spirit.	I will pour out in those days of my Spirit;
	and they shall prophesy:
30 And I will shew wonders in the heavens	19 And I will shew wonders in heaven above,
and in the earth, blood, and fire, and pillars of smoke.	and signs in the earth beneath; blood, and fire, and vapour of smoke:
31 The sun shall be turned to darkness, and the moon	20 The sun shall be turned into darkness, and the moon
into blood, before the great and terrible day of the Lord come.	into blood, before the great and notable day of the Lord come:
32 And it shall come to pass, *that* whosoever shall call on	21 And it shall come to pass, *that* whosoever shall call on
the name of the Lord shall be delivered:	the name of the Lord shall be saved.
for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and	

in the remnant whom the Lord shall call.

Note. King James Version; Date references from Reese (1977).

In comparing Acts 2:17 to Joel 2:28 one finds that Acts recites almost exactly the same words as those of Joel except for a very few additions of individual words and minor changes. Acts 2:17 adds the word "of" between the words "out" and "my Spirit" (King James Version). The word "and" is added after the words "prophesy" and "visions" (King James Version). The sequence of the phrases "your young men shall see visions" and "your old men shall dream dreams" is reversed from that of Joel 2:28 (King James Version). The one significant difference between Acts 2:17 and Joel 2:28 is found in the beginning of the two verses. After the word "pass" Joel reads "afterward, that" while Acts reads "in the last days, saith God" (King James Version). Robbins (1996) stated, "conjunctions (and, for, but, etc.) and qualifying phrases… may be removed or added when a verse from scripture is put on the lips of a speaker in New Testament narrative" (p. 104). In Joel the words "afterward, that" (King James Version) simply indicate the events being described will occur at some future point(s) in time (Kaiser, 1980). In Acts, Peter uses the words "in the last days, saith God" (King James Version) to make two points: a) Christ's death and resurrection marked the beginning of the period known as the last days (Keener, 2009). With this historical transition, some of the events prophesied in Joel were fulfilled in the contemporary miracles witnessed by the multitude in Jerusalem during Pentecost (Roberts, 1960); b) the words "saith God" (King James Version) were added to authenticate that the message was God's word being relayed by a prophet, in this case Joel, not necessarily the words of the speaker, Peter (Atkins, 1950).

Likewise, when comparing Acts 2:19 to Joel 2:29, one finds essentially identical wording with a few very minor variations. These variations include the omission of the word "also;" the use of the phrase "on my" rather than "upon the" twice, once preceding the word "servants" and once preceding the word "handmaidens;" the use of the word "handmaidens" rather than "handmaids;" and the use of the phrase "I will pour out in those days of my Spirit" as opposed to "in those days will I pour my spirit" (King James Version). Again, there is one exception to the overall similarity; the addition of the words "and they shall prophesy" (King James Version) at the end of the verse in Acts (Keener, 2009). This addition may be explained by the fact that Peter is demonstrating that the miraculous gift of tongues the multitude of foreigners had witnessed, "prophesying," was not caused by imbibing spirits but rather the direct result of the visible outpouring of the Lord's spirit to both men and women that had occurred just moments earlier in fulfillment of the prophecy spoken by Joel (Acts 2:16; Keener, 2009; Menzies, 2000; Roberts, 1960).

Psalm 16 is a messianic psalm prophesying future events regarding Christ (Horst, 1985; Juel, 1981; O'Toole, 1983, Trull, 2004). The psalm opens with the verse "Preserve me, O God: for in thee do I put my trust" (Psalm 16:1, King James Version). In the context of

this messianic psalm the words "me" and "I" refer to Christ (Horst, 1985; Juel, 1981; O'Toole, 1983, Trull, 2004). Comparing the recitation in Acts 2:25-28 of the text from Psalm 16:8-11, there are at least two clear markers in Acts 2:25, "For David speaketh concerning him" and Acts 2:27, "neither wilt thou suffer thine Holy One to see corruption" (King James Version) that indicate the object of this text is not David, but Jesus Christ, speaking to and of God (Trull, 2004). There is nothing in the text to indicate the remainder of Acts 2's recitation of the text from Psalm 16 is referring to anyone else other than Jesus Christ speaking to and of God. In Table 2 on the next page is a side by side comparison of each verse from Acts 2:25-31 reciting the scribal text of Psalm 16:8-11.

Table 2

Comparison of Acts Chapter 2 to Recitation of Antecedent Text from Psalm 16

Old Testament (circa 1014 BC) Psalm 16:	New Testament (circa AD 29) Acts 2:
	[25] For David speaketh concerning him,
[8] I have set the Lord always before me: because *he is* at	I foresaw the Lord always before my face, for he is on
my right hand, I shall not be moved.	my right hand, that I should not be moved:
[9] Therefore my heart is glad, and my glory rejoiceth:	[26] Therefore did my heart rejoice and my tongue was
my flesh also shall rest in hope.	glad; moreover also my flesh shall rest in hope:
[10] For thou wilt not leave my soul in hell; neither wilt	[27] Because thou wilt not leave my soul in hell, neither
thou suffer thine Holy One to see corruption.	wilt thou suffer thine Holy One to see corruption.
[11] Thou wilt show me the path of life:	[28] Thou hast made known to me the ways of life;
in thy presence *is* fulness of joy;	thou shalt make me full of joy with thy countenance.
at thy right hand *there are* pleasures for evermore.	

Note. King James Version; Date references from Reese (1977).

Acts 2:25-28 recites almost exactly the same words of Psalm 16:8-11. Acts 2:25 begins with a phrase, added by Peter, to remind the audience that what followed was prophesied by David, "For David speaketh concerning him" (Acts 2:25, King James Version; Trull, 2004). There are minor word variations between each pair of verses that do not have a material effect on the meanings. Acts 2:25 substitutes the word "foresaw" for the phrase "have set," "my face, for" for the words "me: because," "on" for "at," and "that I should" for "I shall" in Psalm 16:8 (King James Version). When comparing Acts 2:26 to Psalm 16:9 only the first word and last four words are identical. The remaining text strings "did my heart rejoice and my tongue was glad; moreover also my flesh" (Acts 2:26, King James Version) and "my heart is glad, and my glory rejoiceth: my flesh also" (Psalm 16:9, King James Version) use some slightly different words in different order but convey essentially the same meaning. Interestingly, in the first half of the verse, the speaker uses the past tense in Acts 2:26 while Psalm 16:9 uses the present tense. The second half of both verses employs the future tense. Acts 2:27 is identical to Psalm 16:10 with the single exception of the first word in each verse. Acts 2:27 begins with the word "Because" while Psalm 16:10 begins with the word "For" (King James Version). Like Acts 2:26 and Psalm 16:9, Acts 2:28 and Psalm 16:11 have few identical words but communicate the same message. Only the first word in each verse is identical. The remainder of the texts share similar wording in different order, "hast made known to me the ways of life; thou shalt make me full of joy with thy countenance" (Acts 2:28, King James Version) and "wilt show me the path of life: in thy presence is fullness of joy (Psalm 16:11, King James Version). Also, like Acts 2:26 and Psalm 16:9, the verses employ differing tenses. The first half of Acts 2:28 uses past tense while the second half of the verse uses future tense. The first part of Psalm 16:11 uses future tense and switches to present tense. Psalm 16:11 also ends with the additional phrase, "at thy right hand there are pleasures for evermore" (Psalm 16:11, King James Version; Bock, 1986).

Taken in its full context, there is little ambiguity in Acts 2:25-28. The referents clearly point to Jesus Christ speaking to and of God. This clear reference is supported by the fact that the verses immediately preceding the referenced text, Acts 2:22-24, refer to "Jesus of Nazareth" by name, summarize His ministry, describe His death, and recount His resurrection by God (King James Version). There is nothing in the text to suggest that, as it progresses from verse 24 to verse 25 and beyond, there is any change in the text's subject. One may then reasonably conclude that "him," "I," and "my" in Acts 2:25 refer to Christ and "Lord" refers to God (King James Version). In verse 26, the three instances of "my" also refer to Christ (King James Version). In verse 27, two occurrences of "thou" and one instance of "thine" refer to God while "my" and "Holy One" refer to Christ (King James Version). In verse 28, two references to "thou" and one to "thy" refer to God while two occurrences of "me" refer to Christ (King James Version). This then would imply that the relevant verses in Acts 2 serve not as a reconfiguration or

recontextualization of Psalm 16 but rather a reminder of what the audience of observant Jews should have already known: Psalm 16, while sung by David, was not about David (Juel, 1981; Trull 2004). It was a prophecy regarding the Messiah that had been recorded more than one thousand years prior to the events described in Acts chapter 2 (Kaiser, 1980), a prophecy that had been partially fulfilled before their eyes and in their hearing. Psalm 16 held special meaning for the Christians of the early church because they recognized it for what it was and had been since the time it was recorded: an ancient messianic prophecy, elements of which they had, with their own eyes and ears, witnessed fulfillment (Kaiser, 1980).

Peter's restatement before an audience of pious Jews of the meaning and intent of Psalm 16 is reminiscent of the exchange between Christ and a group of Pharisees and lawyers who had gathered to tempt Him (Matthew 22:34-40). After correctly answering that Christ would be the son of David, Jesus asked the Pharisees "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son" (Matthew 22:41-45, King James Version)? This leads to the third intersection between Acts chapter 2 and the oral-scribal intertexture of the Old Testament, Psalm 110:1. Psalm 110:1 is the verse to which Jesus referred when He questioned the lawyers and Pharisees in Matthew 22:44. It is the same verse to which Peter refers in Acts 2:34-35. In Table 3 on the next page is a comparison of all three instances of this text.

Table 3

Comparison of Acts 2 and Matthew 22 to Recitation of Antecedent Text from Psalm 110

Old Testament (circa 1014 BC)	New Testament (circa AD 29)	New Testament (circa AD 29)
Psalm 110:	Matthew 22:	Acts 2:
		[34] For David is not ascended into the heavens: but he saith himself,
[1] The Lord said unto my Lord, Sit thou at my right hand,	[44] The Lord said unto my Lord, Sit thou on my right hand,	The Lord said unto my Lord, Sit thou on my right hand,
until I make thine enemies thy footstool.	til I make thy enemies thy footstool.	[35] Until I make thy foes thy footstool.

Note. King James Version; Date references from Reese (1977).

Psalm 110 self-identifies as "A Psalm of David" (Psalm 110:1, King James Version). There is remarkable similarity between the three instances of this text. The original text

found in Psalm 110:1 is twice recited in the New Testament, once by Jesus in Matthew 22:44 and again by Peter in Acts 2:34-35. The first half of Psalm 110:1, Matthew 22:44, and Acts 2:34 use identical wording with one minor exception. Psalm 110:1 uses the word "at" while Matthew 22:44 and Acts 2:34 use the word "on" in reference to "my right hand" (King James Version). The second half of Psalm 110:1, Matthew 22:44, and Acts 2:35 also use almost identical wording. Psalm 110:1 and Acts 2:35 both begin with the word "until" while Matthew 22:44 uses the word "til" (King James Version). Psalm 110:1 refers to Christ's adversaries as "thine enemies" while Matthew 22:44 uses "thy enemies" and Acts 2:35 refers to them as "thy foes" (King James Version). Like Psalm 16, it is clear that Psalm 110:1 is a messianic prophecy, which both Jesus and Peter confirm in their respective quotations of the Psalm (Juel, 1981). Again, it is clear David is not speaking of himself in this verse but is prophesying of Christ (Juel, 1981; Trull, 2004). "The Lord" mentioned in Psalm 110:1 is a reference to God, "my Lord" is a reference to Christ. Likewise the words "my" and "I" refer to God while "thou," "thine," and "thy" all refer to Christ (King James Version; Bock, 1986). The corresponding words and equivalent words in Matthew 22:44 and Acts 2:34-35 carry the same meaning. Matthew 22:44 and Acts 2:34-35 then are not reconfigurations of Psalm 110:1. They too constitute validation that the original text, Psalm 110:1, is and always has been in reference to Christ (Bock; 1986; Juel, 1981). Christ and Peter are merely restating and reminding their respective audiences of this truth that had been recorded more than one thousand years earlier.

Historical Intertexture

What distinguishes historical intertexture from other types such as social or cultural intertexture is the specificity of the referenced historical event or timeframe (Robbins, 1996). According to Robbins (1996), "Historical intertexture 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 ones life" (p. 118). The first two chapters of Acts provide historical intertexture because they meet this criterion in two ways: a) They contain very specific time references that confine the recorded events to a period of less than 50 days from the time of Jesus' first post-resurrection appearance to His apostles to the following day of Pentecost; b) Peter's efforts to identify the specific events and relatively short, well defined period of time of Jesus' life on earth as the beginning moment of the otherwise non-specific "afterward" or "last days" (Keener, 2009).

At the micro level, the historical context for the events described in the first two chapters of the Acts of the Apostles is as dynamic as it is brief. These two chapters encompass a span of time less than two months after Jesus's death and only ten days after His ascension back into heaven (Acts 2:1). It is a short period of hope, excitement, and growing boldness for the apostles in the early days of the church immediately after Christ's crucifixion and resurrection (Acts 1:3) but before the Jewish leaders or the

Roman occupiers of Judea began taking further overt, violent action to repress the growing movement (Acts 7:57-58). For the Jewish leaders, it is a period of emerging threat, and a growing sense of fear, and hatred toward Christians (Keller, 1980). This growing internal strife and instability within the Jewish community at Jerusalem intersects with the underlying historical context of social unrest and, at times, violent reaction by Jewish zealots against Roman occupation and rule (Keller, 1980).

At the macro level, the pivotal time period recorded in the beginning of the book of Acts marks an historical transition of truly biblical proportions. Throughout the Old Testament, there are references to a period referred to in the Septuagint by the Greek word eschatos, *the last days* in English. This is the origin of the word eschatology, the doctrine of last or final things; the end of history (Tenney, 1967). In Acts 2:17-24, Peter argues, with scriptural support, that Jesus' life constitutes an epochal moment delineating the entry of all mankind into the transformational last-days age that includes the current period (Keener, 2009). This belief was unofficially codified across the Holy Roman Empire through the adoption of the Gregorian calendar approximately 500 years later and remains the internationally accepted standard dating system to this day (Tenney, 1967). Peter announced this claim by altering the words of the prophet Joel while quoting him, when he said in Acts 2:17, "And it shall come to pass in the last days" rather than the original, "And it shall come to pass afterward" (Joel 2: 28, King James Version; Keener, 2009). Peter invokes God's authority and attributes this statement to God's name when he appends this statement with the declarative, "saith God" (Keener, 2009). The micro and macro level effects of this very specific time period illustrate the enormous and lasting impact this historical intertexture had and continues to have.

Social Intertexture

According to Robbins (1996), "Social intertexture occurs when the discourse refers to information that is generally available to people in the Mediterranean world" (p. 127). The second chapter of Acts makes several references to information that may have been considered common knowledge to those living in the area of the Mediterranean. These references are displayed in Table 4 below.

Table 4

Instances of Explicit Social Intertexture in Acts 2

Verse(s)	References
2:5	"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven".
2:7	"… Behold are not all these which speak Galileans"?

2:8-11	References to multiple Mediterranean and Middle-Eastern nationalities and languages.
2:13	"…These men are full of new wine".
2:15	"… these are not drunken as ye suppose, seeing it is but the third hour of the day".
2:18	"… on my servants and on my handmaidens I will pour out… of my Spirit; and they shall prophesy":
2:29	Reference to King David.
2:42, 46	References to breaking bread.
2:44	"And all that believed were together, and had all things common";

Note. King James Version

The first three references point to the extent to which Judaism had spread throughout the Mediterranean and the Middle-East, and to the cosmopolitan nature of Jerusalem, the capital of the Jewish faith (Gilbert, 2002). Implied in this cross-cultural environment was a prejudice that country folk such as those from Galilee were unsophisticated and therefore unlikely to be multi-lingual (Grant, 1986). This was an assumption directed at Jesus himself during His ministry and a prejudice with which His disciples were certainly familiar (John 7:52; Grant, 1986). The next two references speak to a belief that passionate, unexplained displays of ecstasy were the result of drunkenness (Horst, 1985). Acts 2:18, like Joel 2:29, clarifies for a patriarchal society that God's spirit will be poured out upon men and women alike. In Acts, the prophecy recorded in Joel 2:29 is appended with the additional words, "and they shall prophesy" (Acts 2:18, King James Version; Keener, 2009). The message seems to be consistent with that later recorded by the apostle Paul in his first letter to the Corinthians, where he stated, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head…" (I Corinthians 11:5, King James Version). These references appear to be intended to prepare male-dominated Jewish and Gentile societies for a more active role by women than they were accustomed (Keener, 2009). Acts 2:29 makes reference to "the patriarch David," King David, who was a widely recognized historical figure throughout the region (Horst, 1985). Chapter 2, verses 42 and 46, indicate strong social bonds formed when people share food together (Lawson, 2001). This behavior is common in Mediterranean and Middle-Eastern societies (Horst, 1985). According to Acts 2:44, the believers at Jerusalem formed a commune (Keener, 2009). While not unheard of in the Mediterranean world, it does appear to have been rare (Horst, 1985).

Cultural Intertexture

Robbins (1996) observed, "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" (p. 129). Overall the cultural context of the book of Acts is Mediterranean but many other, diverse cultures intersect with Mediterranean culture in the context of Acts (Robbins, 1996, p. 129). Robbins describes these as "many cultural voices… in dialogue" (p. 129). These voices, according to Robbins, include: "(a) Jewish diaspora discourse; (b) Greco-Roman discourse; [and] (c) Palestinian Jesus discourse (p. 129). As we shall see at the time of Acts 2, Pentecost 29 AD, Jerusalem became the temporary nexus of many of these cultures (Reese, 1977).

Jewish diaspora discourse. The first intertexture of Acts 2 with Jewish diaspora discourse is the reference to the believers in Jerusalem speaking, through the Holy Spirit, in other languages previously unknown to them (Acts 2:4). It soon becomes clear that the purpose of this miracle was to carry the Lord's message to many Jews who were members of the diaspora (Acts 2:6-12; Gilbert 2002; Trull 2004). Since it was Pentecost (Acts 2:1; Ropes, 1923), a holy day to Jews, many Jews who were dispersed across many nations around the Mediterranean had gathered together in Jerusalem for the feast of Pentecost (Acts 2:5; Gilbert, 2002; Trull, 2004; Wedderburn, 1994). Next, Peter appealed to this multi-national, multi-cultural audience of Jewish expatriates who had temporarily returned home with a unifying message that Joel's prophecy and the hope of Israel had been fulfilled in the person of Jesus of Nazareth (Acts 2:16-22; Trull, 2004). Peter also charged that, as Jews, even though they were not permanent residents of Jerusalem, they shared in the guilt of Jesus' crucifixion (Acts 2:23). This charge resulted in their self-conviction and led to many of them being baptized (Acts 2:37-41). Given their transient presence in Jerusalem (Acts 2:5), Peter's assurance that Christ's promise of "the remission of sins" was available even to "all that are afar off" (Acts 2:38-39, King James Version), and Peter's exhortation to "Save yourselves from this untoward generation" (Acts 2:40, King James Version), it would seem obvious that the result of this mass conversion would be to leverage the diaspora and quickly plant the seeds of Christianity in all those afar off places around the Mediterranean and Middle-East to which the Jews were dispersed (Wedderburn, 1994). Interestingly, Luke's account of Peter's speech is obviously truncated (Acts 2:40; Horsley as cited by Maxwell, 2006). We are left with no record as to the remainder of Peter's words.

Greco-Roman discourse. Greco-Roman discourse is, in the example of Acts 2, essentially an additional cultural layer. If the broader Jewish diaspora discourse represents cultural intertexture at the macro level, and the Palestinian Jesus discourse represents cultural intertexture at the micro level, then the Greco-Roman discourse represents a middle layer of cultural intertexture. Many of the

nations among which the Jews were dispersed were, at this time, part of the Roman Empire (Gilbert, 2002) and had, prior to that, been part of Alexander's Empire (deSilva, 2004). The Roman Empire's communication infrastructure facilitated the rapid spread of Christianity as thousands of the diaspora who were baptized returned to their respective homes (Keller, 1980).

Palestinian Jesus discourse. The first instance of Palestinian Jesus discourse occurs in the first verse of Acts 2. It refers to all of Jesus' followers being gathered together in "one place" (Acts 2:1, King James Version) in Jerusalem. It is at this point that Christ's promise to send the Comforter, the Holy Spirit, in fulfillment of both His promise and Joel's prophecy (Joel 2:28-30) is realized (Acts 2:2-4). In Acts 2:22, Peter first explicitly references Jesus as the cause and the source of all the miracles described, past and present. Peter appeals to the audience members' common faith and understanding of Old Testament scripture to prove that Jesus is the one of whom David prophesied in Psalm 16 (Juel, 1981; O'Toole, 1983; Trull 2001). The combined condemnation for Christ's crucifixion and hope offered by Christ's promise of the redemption of sins resulted in thousands at Jerusalem being baptized in the name of Jesus and the establishment of a growing Christian commune in Jerusalem (Acts 2:44-47; Keener, 2009).

Acts Chapter 2: Implications for Leadership Theory

In the Old Testament, God revealed His empowerment of leaders to others through prophecy. Examples include David, Cyrus, Jesus, etc. (I Samuel 16:1; Isaiah 45:1; Psalm 118:26). Peter, speaking to a Jewish audience, capitalized on this by quoting Old Testament prophecies regarding Christ, rehearsing how those prophecies were fulfilled through Christ, and ultimately using this to prove God's empowerment of Jesus as the Christ and as the head of the church (Keener, 2009). He further used these arguments to establish Christ's apostles, by extension of this authority, as the temporal leaders of the early church through His commission and the outpouring of the Spirit (Acts 1:8; Estrada, 2004 cited in Shauf, 2006; Lawson, 2001; Robertson, 2005). The primary principle of leadership empowerment evident from this intertexture analysis is that all leadership empowerment flows to leaders, believers and unbelievers alike, directly from God. Acts serves as the greatest example of this principle as Peter confirmed Jesus was made "both Lord and Christ" by God (Acts 2:36, King James Version; Keener, 2009). A number of contemporary leadership theories are illustrated in Acts. These include charismatic, transformational, and ethical leadership theories. The following is a brief summary of each and description of how they relate to Acts.

Charismatic Leadership

Yukl (2010) cited Weber (1947), who stated,

> Charisma occurs during a social crisis, when a leader emerges with a radical vision that offers a solution to the crisis and attracts followers who believe in the vision. The followers experience some successes that make the vision attainable, and they come to perceive the leader as extraordinary (p. 261).

Few contemporary leadership theories are more descriptive of Christ's ministry than Weber's description of charisma. What could be more extraordinary than not just the perception but the reality of conquering death? The book of Acts opens with a reminder to the reader that, at the time of this account, Jesus had been crucified, and resurrected Himself as He predicted in John 2:19. Acts 1:3 records His post-resurrection appearances to His apostles. By transitioning from a focus on the leader, Jesus, to one on the followers, His apostles, one may identify the charismatic influences on follower behavior. They are:

> (1) articulating an appealing vision, (2) using strong, expressive forms of communication…, (3) taking personal risks and making self-sacrifices…, (4) communicating high expectations, (5) expressing optimism and confidence in followers, (6) modeling behaviors consistent with the vision, (7) managing follower impressions of the leader, (8) building identification with the group…, and (9) empowering followers (Yukl, 2010, p. 265).

Many of these influences may be observed in Acts. In the first chapter of Acts, Jesus strongly communicated an appealing vision, high expectations, and confidence in His apostles by informing them they will carry forth His message of salvation beyond Jerusalem to the farthest parts of the earth (Acts 1:5-8). This transformative message was punctuated by Jesus' dramatic ascension into heaven (Acts 1:9). By this point, Jesus had already faced personal risk and made the ultimate sacrifice (Acts 1:3). All the testimonies of the New Testament agree that the behaviors Jesus modeled were consistent with a shared vision. While we sometimes think of "impression management" in a negative or inauthentic context, there are examples in the Scripture where Jesus appeared to manage at least the timing of His appearances. The disciples' identification with the group developed over the entire course of His ministry and was based on emulating Christ's personal example of following His Father's Plan for Salvation (Luke 22:42). Lastly, there are many examples of Christ empowering His followers. In Acts 1:8, we find just one such example as Jesus specifically informed the apostles of their imminent empowerment to be delivered through the Holy Spirit.

Transformational Leadership

Similar to charismatic leadership, the guidelines for transformational leaders feature a number of the same or similar behaviors described above as charismatic influences on follower behavior. According to Yukl (2010), these transformational leadership guidelines are, "articulate a clear and appealing vision, explain how the vision can be attained, act confident and optimistic, express confidence in followers, use dramatic, symbolic actions to emphasize key values, lead by example" (p. 289). The significant overlap between these two sets of behaviors becomes obvious when presented in a tabular format as shown in Table 5 below:

Table 5

Comparison of Behaviors of Charismatic versus Transformational Leaders

Charismatic	Transformational
Articulate an appealing vision	Articulate a clear and appealing vision
Using strong, expressive forms of communication	Use dramatic, symbolic actions to emphasize key values
Taking personal risks, and making self-sacrifices	Lead by example
Communicating high expectations	Explain how the vision can be attained
Expressing optimism and confidence in followers	Express confidence in followers
Modeling behaviors consistent with the vision	Lead by example
Managing follower impressions of the leader	Act confident and optimistic
Building identification with the group	Use dramatic, symbolic actions to emphasize key values
Empowering followers	Express confidence in followers

Note. Adapted from Yukl, G. (2010). *Leadership in organizations* (7th ed.). Upper Saddle River, NJ: Prentice-Hall, pp. 265, 289.

Bass and Riggio (2006) described transformational leaders as those who, "empower followers and pay attention to their individual needs and personal development, helping followers to develop their own leadership potential" (as cited in Hickman, 2010, p. 77). This description appears to correlate strongly to Christ's relationship with and development of His disciples. It is the last part of Bass and Riggio's description that appears to distinguish transformational leadership from other leadership theories.

Focusing on "followers… personal development [and] helping followers to develop their own leadership potential" (Bass & Riggio, 2006, as cited in Hickman, 2010, p. 77). As with charismatic leadership, we again find evidence of these behaviors documented in Acts chapter 1, particularly in Acts 1:2-8.

Ethical Leadership

Yukl (2010), citing Trevino, Brown, and Hartman, (2003), noted that, "When asked to describe ethical leaders, executives identified several aspects of behavior and motives (e.g., honest, trustworthy, altruistic, fair), but they also identified aspects of behavior involving attempts to influence the ethical behavior of others" (p. 409). Yukl goes on to describe several similar leadership theories as different conceptions of ethical leadership. These theories are authentic, servant, and spiritual leadership (Yukl, 2010). Behaviors associated with each of these ethical leadership constructs are illustrated in the first two chapters of Acts.

Authentic leadership. Yukl (2010) identified the distinguishing characteristic of authentic leadership in this way, "The behavior of authentic leaders, including their espoused values, is consistent with their actual values" (p. 424). It is impossible to conceive of a leader more authentic than Jesus Christ. He is the Son of God, one third of the Godhead, unmarred by sin, and one of His many names in Scripture is "Truth" (John 14:6, King James Version). Part of His purpose here on Earth was to model authentic behavior; to provide living proof that, through the Spirit, it is possible for man's behavior and actual values to be consistent with those espoused and expected by God. Yukl stated that,

> The core values for authentic leaders motivate them to do what is right and fair for followers, and to create a special kind of relationship with them that includes high mutual trust, transparency…, guidance toward worthy shared objectives, and emphasis on follower welfare and development…. An authentic relationship also means that followers share the leader's values and beliefs, and followers recognize that the leader's behavior is consistent with their shared values (p. 424).

Consider the examples of Jesus's authenticity displayed in Acts chapter 1. He proved Himself worthy of His followers' trust by fulfilling seemingly fantastic promises He had earlier made to His apostles, to resurrect Himself after death and to reappear to them (Acts 1:3). Jesus's care for His followers was so genuine that, rather than being immediately reunited with His Heavenly Father, He reassembled with His disciples and abided with them for more than a month (Acts 1:3). He reiterated His promise that the Father would soon send a Comforter, the Holy Ghost, to fill them with His Spirit (Acts 1:4-5). On the surface, one might think Jesus's response to His apostles' questions

regarding the restoration of an independent kingdom of Israel displayed a lack of transparency but that is not the case. He was being open and authentic with His disciples by simply informing them that the answer to their question rests with God and was not for them to know (Acts 1:6-7). Before departing for the final time, Christ left them with final guidance toward the shared goal of carrying His gospel around the world (Acts1:8).

Servant leadership. Yukl (2010) stated that, "Servant leadership in the workplace is about helping others to accomplish shared objectives by facilitating individual development, empowerment, and collective work that is consistent with the health and long-term welfare of followers" (p. 419). According to Greenleaf (1977), "The servant-leader is servant first…. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first…." (as cited in Hickman, 2010, p. 90). Key leader values associated with servant leadership share similarities with those documented for charismatic and transformational leadership. They include: "1. Integrity… 2. Altruism… 3. Humility… 4. Empathy and healing… 5. Personal growth… 6. Fairness and justice… 7. Empowerment…" (Yukl, 2010, p. 420).

Jesus may be considered the original servant leader. When His disciples disputed among themselves who was greatest, Jesus corrected them:

> And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves" (Luke 22:25-27, King James Version).

Throughout His ministry, Jesus personified all the values and behaviors associated with servant leadership. Jesus promised His disciples He would rise from the dead and reappear to them. He demonstrated integrity by fulfilling this promise (Acts 1:3). Jesus modeled the values of empathy and healing for His apostles as well as commitment to their development by remaining with them and continuing to instruct them regarding the kingdom of God (Acts 1:3). Lastly, He displayed the behavior of empowerment (Acts 1:8).

Spiritual leadership. "Spiritual leadership describes how leaders can enhance the intrinsic motivation of followers by creating conditions that increase their sense of spiritual meaning…." (Yukl, 2010, p. 421). Dent, Higgins, & Wharff (2005) observed, "Many authors and scholars link spirituality to… leadership

(Fairholm, 1998; Fry, 2003; Strack, Fottler, Wheatley, & Sodomka, 2002)" (p. 627). Yukl (2010) cited Fry (2003; 2005) who stated "spirituality… includes two essential elements in a person's life. Transcendence of self is manifest in a sense of 'calling' or destiny, and the belief that one's activities… have meaning and value beyond… obtaining economic benefits or self-gratification" (p. 422). Surely, if anyone ever had an authentic sense of calling or destiny, it was Jesus Christ. His life and ministry were prophesied many centuries before His coming (Acts 1:16; 2:16-36). His impact is even acknowledged by unbelievers. H.G. Wells wrote, "I am an historian, I am not a believer, but I must confess as a historian that this penniless preacher from Nazareth is irrevocably the very center of history. Jesus Christ is easily the most dominant figure in all history." Jesus understood that His ministry, and that of the apostles after Him, was not focused on anything in this life. This is evident in His response to their questions regarding the re-establishment of the kingdom of Israel (Acts 1:6).

Conclusion

Leadership is much more than a human construct. It is divinely ordained and pre-existent. The concept of leadership; many specific leader-follower relationships, including the dyadic relationship between God and Christ; and the behaviors associated with several contemporary leadership theories may all be revealed in Holy Scripture through socio-rhetorical criticism. While the theoretical description and classification of these theories may be contemporary, their practice is ancient. What man has taken thousands of years to study and document has been codified in God's Word from the beginning. "That which has been is what will be, That which is done is what will be done, And there is nothing new under the sun" (Ecclesiastes 1:9, King James Version). Through the example of Jesus Christ, one may observe all the behaviors described by these theories enacted in a single book of the New Testament. The Acts of the Apostles is just one such example. Christian leaders who wish to understand and follow the example of Jesus and His apostles as authentic, charismatic, transformational, spiritual servant leaders would be well served by studying this pericope.

About the Author

Wayne R. Sass is a doctoral student studying organizational leadership at the Regent University School of Global Leadership & Entrepreneurship. Correspondence concerning this article should be addressed to the author. Email: waynsas@regent.edu

References

Atkins, G. (1950). "Thus saith the Lord": The validity of preaching. *Religion in Life*, *19*(3), 345-355.

Boa, K. (1985). The time of Acts. In *The open Bible* expanded edition. Nashville, TN: Thomas Nelson.

Bock, D. (1986). Jesus as Lord in Acts and in the gospel message. *Bibliotheca Sacra*, *143*(570), 146-154.

Dent, E., Higgins, M., & Wharff, D. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly*, *16*, 625-653.

DeSilva, D. (2004). *An introduction to the New Testament*. Downers Grove, IL: IVP Academic.

Gilbert, G. (2002). The list of nations in Acts 2: Roman propaganda and the Lukan response. *Journal of Biblical Literature*, *121*(3), 497-529.

Grant, M. (1986). *A guide to the ancient world*. New York: Barnes & Noble Books.

Hickman, G. (Ed.). (2010). *Leading organizations*. (2nd ed.). Los Angeles: Sage.

Horner, J. (1980). The credibility and the eschatology of Peter's speech at Pentecost. *Pneuma*, *2*(1), 22-31.

Horst, P. (1985). Hellenistic parallels to the Acts of the Apostles 2:1-47. *Journal for the Study of the New Testament*, (25), 49-60.

Juel, D. H. (1981). Social dimensions of exegesis: The use of Psalm 16 in Acts 2. *Catholic Biblical Quarterly*, *43*(4), 543-556.

Kaiser, W. (1980). The promise to David in Psalm 16 and its application in Acts 2:25-33 and 13:32-37. *Journal of the Evangelical Theological Society*, *23*(3), 219-229.

Keener, C. (2009). Power of Pentecost: Luke's missiology in Acts 1-2. *Asian Journal of Pentecostal Studies*, *12*(1), 47-73.

Keller, W. (1980). *The Bible as history*. (2nd ed.). New York: Barnes & Noble Books.

Krauss, S. (1892). The Jews in the works of the church fathers. *The Jewish Quarterly Review*, *5*(1), 122-157.

Lawson, S. (2001). The priority of biblical preaching: An expository study of Acts 2:42-47. *Bibliotheca Sacra*, *158*(630), 198-217.

Maxwell, K. (2006). The role of the audience in ancient narrative: Acts as a case study. *Restoration Quarterly*, *48*(3), 171-180.

Menzies, G. (2000). Pre-Lucan occurrences of the phrase "tongue(s) of fire." *Pneuma*, *22*(1), 27-60.

O'Toole, R. (1983). Acts 2:30 and the Davidic covenant of Pentecost. *Journal of Biblical Literature*, *102*(2), 245-258.

Reese, E. (1977). *The Reese chronological Bible*. Minneapolis, MN: Bethany House Publishers.

Robbins, V. (1996). *The tapestry of early Christian discourse: Rhetoric, society and ideology*. New York: Routledge.

Roberts, R. (1960). "The gift of the Holy Spirit": Acts 2:38. *Restoration Quarterly*, *4*(4), 234-238.

Robertson, C. (2005). The limits of leadership: challenges to apostolic homeostasis in Luke-Acts. *Anglican Theological Review*, *87*(2), 273-290.

Ropes, J. (1923). Three papers on the text of Acts. *Harvard Theological Review*, *16*(2), 163-186.

Schott, F. (1996). Acts 2:1-21. *Interpretation*, *50*(4), 406-408.

Shauf, S. (2006). From followers to leaders: The Apostles in the ritual of status transformation in Acts 1-2. *Perspectives in Religious Studies*, *33*(2), 250-254.

Taylor, J. (1990). The phenomenon of early Jewish-Christianity: Reality or scholarly invention? *Vigiliae Christianae*, *44*(4), 313-334.

Tenney, M. (Ed.). (1967). *The Zondervan pictorial Bible dictionary*. Grand Rapids, MI: Zondervan.

Trull, G. (2004). Peter's interpretation of Psalm 16:8-11 in Acts 2:25-32. *Bibliotheca Sacra*, *161*(644), 432-448.

Wedderburn, A. (1994). Traditions and Redaction in Acts 2:1-13. *Journal for the Study of the New Testament*, (55), 27-54.

Yukl, G. (2010). *Leadership in organizations* (7th ed.). Upper Saddle River, NJ: Prentice-Hall.

A Review of the Literature Concerning Ethical Leadership in Organizations

Kelly Monahan
Regent University

The following article explores the literature regarding the topic of ethical leadership. Thirty-eight articles were identified that are written by authors who focused on four main topics. These topics are the definition of ethical leadership, the personal integrity and morality of a leader, how a leader ethically influences followers, and current challenges facing ethical leaders. These four topics are explored in further detail within the literature review. Overall, it is found that ethical leadership is complex and a relatively newer field of study. Yet, common themes include the need for establishing trust and gaining ethical knowledge by way of study and application. Also, major organizational failures, such as Enron, have ignited an interest within the field. Possible further research is recommended at the end of this review.

This article examines the literature regarding the topic of ethical leadership within organizations. The literature review was conducted by utilizing databases such as scholar.google.com, the Library of Congress database, Academic Search Complete, EBSCOhost Discovery, and OmniFile Full-Text Mega. Additional resources were secured at Barnes and Nobles bookstore. A list of keywords used during the search is ethical leadership, ethics, morality, virtues, values, morals, and management. Thirty-eight articles were ultimately selected due to their focus on four main topics: a) defining ethical leadership, b) the personal integrity of the leader, c) influencing followers in ethics, and d) current challenges and solutions. The structure of the literature review examines each of these four topics in greater depth and considers the findings in the end.

Defining Ethical Leadership

The study of ethical leadership is increasing in relevancy, as once famed organizations have fallen from grace. In recent years, one has been exposed to the collapse of Enron, the fall of the Lehman Brothers, as well as the housing market crash; all due, in part, to unethical behavior. Green and Odom (2003) note that the lack of ethical leadership in Enron caused harm to thousands of employees, invoked greater government regulation, and crippled consumer confidence of the financial industry (Thompson, 2010).

The examples of organizations exhibiting unethical behavior has caused businesses to reexamine their strategic direction, helping them learn that ethical leadership is the way which leads to profitability (Moss, 2002). However, as Thornton (2009) notes, "Now in the global marketplace, with fierce competition for business and resources, the scope of problems that can occur in leadership ethics has expanded exponentially" (p. 60). As a result of the increasing scope of concerns within today's organizations, it is noted that one of the greatest needs is a charismatic ethical leader (Mackie, Taylor, Finegold, Darr, & Singer, 2006).

A rigorous qualitative study completed by Plinio, Young, and Lavery (2010) found that one of the most serious problem facing organizations today is impoverished ethical behavior and nonexistent ethical leadership. Consequently, the authors note that trust in leadership is waning and the situation is worsened by a weak economy. The authors also noted an alarming increase in misconduct by employees at all levels.

Darcy (2010) confirms that the current climate of organizations is skeptical regarding ethics. In a qualitative study completed by the author, it was discovered that sixty-six per cent of people question if ethics within leadership even exists. This is what the author refers to as "a crisis of trust" (p. 200). The conclusion of the study found that the biggest problem in organizations and individuals today is a lack of trust.

This lack of trust can be attributed to what Frank (2002) calls the "shadow side" of leadership. These shadows include the negative influences of "power, privilege, deception, inconsistency, irresponsibility, and misplaced loyalties" (p. 81). Unfortunately, over time followers become exposed to the consequences these shadow behaviors cause, and lose trust in the integrity of their leader.

This has ignited a slew of research and articles regarding the topic of ethical leadership. How does one lead a company in an ethical manner while also producing a plethora of profits? In order to answer this question, one must first gain an understanding of what the literature defines as ethical leadership. Yukl (2006) summarizes the ethical leader as one who promotes honesty, and mirrors his or her actions with their values and beliefs. However, the author acknowledges the field of ethical leadership is an ambiguous construct, which includes various constituents. As a result, ethical leadership may be difficult to evaluate.

Executives at large organizations define ethical leadership as "simply a matter of leaders having good character and the right values or being a person of strong character" (Freeman & Stewart, 2006, p. 2). Executives admit that following the law and obeying regulations are not what makes ethics complicated. They even disclose that influencing others to do the right thing is not the problematical part of ethical leadership. Rather, the complexity of ethical leadership exists in the gray areas of who is responsible when problems arise (Plinio, 2009).

Nevertheless, various authors attempt to correctly identify ethical leadership. Greenleaf (1977), who theorized servant leadership, states, "Service to followers is the primary responsibility of leaders and the essence of ethical leadership" (p. 20). Heifetz (2006) proposes that the primary responsibility of ethical leaders is to deal with conflict among followers, and instruct them in the right way. Frank (2002) states that transformational leadership is the outward display of ethical leadership. Though slightly different definitions have been constructed, all of these authors agree that ethical leadership is focused on influencing followers to do the right thing.

In contrast, Cumbo (2009) focuses on the leader when defining ethical leadership. A leader is considered ethical when inward virtues direct the leader's decision-making process. Followers simply are beneficiaries of a leader living a virtuous life. A leader is motivated not by influencing others but rather living by one's own virtues. The author states that virtues are amplified when the leader exhibits "imagination, compassion, empathy, and discernment" (p. 726).

Martinez-Saenz (2009) identifies constructs within ethical leadership. Five paradigms identified are altruistic, egoistic, autonomous, legalist, and communitarian. One of these constructs is not favored over another, but rather the authors identify various examples and environments for each. Altruistic motivation within ethical leadership is the leader acting out of selfless motives. Egoistic is when the right thing is considered by leaders because of a selfish motive. Autonomous is allowing followers to determine their own direction of ethics. The authors define legalist ethics as leaders following a set of given rules or regulations. Communitarian, on the other hand, places the emphasis on bettering society and the community in which the organization resides.

Plinio (2009) reviewed three commonly correlated leadership theories to ethical leadership. The first classical leadership theory that associates with ethical leadership is transforming leadership. "Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both" (Burns, 1978, p. 134). The second is servant leadership, which emphasizes the need to serve followers and devote oneself to the ethical development of followers. The third classical leadership theory is authentic leadership. Plinio (2009) states that the very essence of ethics is being true to oneself and authentic.

Sandel (2009) notes three common historical approaches to ethical leadership. The first approach is the leader maximizing the welfare of followers as defined by Utilitarianism Theory. The second is a leader protecting the freedom of individuals, which is noted in Libertarianism Theory. Third, a leader is focused solely on promoting the right thing to do, regardless of consequence, as seen in Kant's Ethical Theory. A leader's decision-

making process and determining what is ethical often stems from a variation of one of these three historical approaches to ethics, according to the author.

Skovira and Harmon (2006) developed the idea of ethical ecology within organizations. The authors define this concept as the moral landscape or ethical environment in which leaders operate. This landscape influences the leader's decision-making within the organization. The author identified common constructs that help identify an organization's ethical environment. These are "corporate policy, codes of conduct, financial affairs, environmental concerns, human resources, organizational reputation, relationships, and the leader's personal moral frame" (p. 164).

Ethics develop standards by which a leader can judge the effects different behavior have on one another (Hickman, 1998). In summary, ethics comes down to a choice to influence oneself and others in doing the right thing. Ethical leadership is not about a process but rather a way of being and making the right choice (Darcy, 2010). As a result, the inner morality of a leader will be examined.

Personal Integrity of Leader

How is ethical character developed within a leader? Frank (2002) states that ethical leadership flourishes when one examines his or her inner character. Inner character is developed by "personal trauma, career setbacks, mistakes, and failures" (p. 81). When a leader is able to examine one's inner self during tough times, one is able to grow in character. Paul writes in Romans, "We rejoice in our sufferings, knowing that suffering produces endurance, and endurances produces character, and character hope" (5:3-4, English Standard). Ethics are developed in the suffering.

Souba (2011) discusses the being of leadership. The being of leadership involves questioning and reexamining deeply held beliefs and convictions. The process of transforming involves change, and the ethical leader must constantly be transforming. An ethical leader simply leads others in one's deepest held commitments. The art of being is defined as "awareness, commitment, integrity and authentic joy" (p. 14). The author argues that an ethical leader is joyful during gray-area moments, because one will remain true to oneself. The author considers ethical leadership more than a process but a calling. Ethical leadership is not defined by the task of making the right decision, but rather by whom one is.

Ward (2007) confirms the idea of knowing one's true self as an ethical task. Therefore, the author argues that spiritual development is what the defining purpose of one's life becomes. The author, coming from a Judeo-Christian perspective, notes that one cannot know oneself without spirituality influencing and directing that process. The author concurs that inward development of an ethical leader does not occur in a scientific manner but rather a spiritual one.

Lewis (1944) argues that man must be taught proper values. The author states that the corrupt man is born blinded to just values and ethics. "One must be trained to feel pleasure, liking, disgust and hatred at those things which really are pleasant, likeable, disgusting and hateful" (p. 19). Ethical behavior, argued by the author, is not intrinsically known to man but rather must be learned. If a leader only learns with his head but not his heart the value of ethics, he is like a man without a chest. "The heart never takes the place of the head: but if can, and should obey" (p. 19). Therefore, an ethical leader must first by way of knowledge learn values and then by way of heart apply them to everyday life.

Malphurs (2004) reinforces the practice of values within an ethical leader's life. Values are instilled by the means of practice. The author notes that followers are watching more what one does rather than what one says. If behavior is inconsistent, then the leader's integrity is lost. Therefore, the author writes that an ethical leader can develop inner values only by application. A person grows through action. An ethical leader is produced with practice.

Binns (2008) examined the impact that knowledge has on the personal ethical development of a leader. The author argues that leaders do not know how to develop ethically if not learned through academics and research studies. The reason behind this rationale is each individual approaches ethics with a biased point of view. The author notes that, with knowledge, leaders are better able to shed their incorrect ways of thinking and are liberated to think ethically and without bias.

King (2008) observed numerous managers across industries and noted eight common ethical values shared by all. The author found that ethical leadership is commonly exhibited by "honesty, loyalty, dedication to purpose, benevolence, social justice, strength of character, humility, and patience" (p. 719). These principles may be learned but ultimately originate from a religious faith or spiritual foundation. The author found that those who integrate faith into their workplace were more often considered ethical leaders. Therefore, the author argues that ethics derive from a place of faith.

Duffield and McCuen (2000) discuss the notion of ethical maturing. "The ethical maturity of a professional is important because it reflects how the individual approaches a dilemma that deals with values" (p. 79). The author defined ethical maturity as the ability to deal with complex dilemmas that involved competing values in sociotechnical choices. One matures in ethical understanding when having to outweigh multiple seemingly right options. The author also notes that ethical maturity is achieved when a leader is able to make these choices without being influenced by his or her own bias.

Ethically Influencing Followers

Once a leader develops in inner ethical maturity, how does he or she influence followers to pursue ethical living? Marcy, Gentry, and McKinnon (2008) note that often times within organizations there is a disconnect between what the leader says he or she will do compared to the reality of their actions. During the authors' research, it was found that the disconnect was most prevalent when faced with ethical dilemmas. As mentioned earlier in the paper, the organizational climate is facing a crisis of trust between leaders and their respective followers.

Moreno (2010) addresses the issue of the trust crisis within the research. The author states that even a small gap between what a leader says versus does creates ethical dilemmas for followers. Therefore, the author notes that an ethical leader is one who has no gap between actions and words. Ethical leaders can influence followers by consistent conduct, proper actions, moral way of being, and doing what one says.

Therefore, Marcy, Gentry, and McKinnon (2008) recommend that a leader develop a specific strategy as it relates to ethically influencing followers and gaining trust. This strategy identified by the authors include the following: "look within, assess one's emotions, question one's judgment, consider other's perspectives, assess situation demands, define a best case course of action or implementation, anticipate consequences, weight competing considerations, and recognize one's circumstances" (p. 5). Strategically approaching ethical dilemmas will better equip leaders to avoid problems, biases, and situational pressures.

Hickman (1998) quotes Aristotle's advice regarding ethics, "the spirit of morality is awakened in the individual only through the witness and conduct of a moral reason" (p. 361). The author is noting that followers can only learn inasmuch as they observe by example. Mackie, Taylor, Finegold, Daar, and Singer (2006) discuss the importance of having an identifiable leader within an organization who charismatically champions ethical causes by displaying a deep sense of commitment. Followers are more likely to commit to ethics already committed to by the leader.

Ward (2005) examines the role of formal reasoning in leading others in ethics, and argues that it is not formal reasoning that followers need but rather metaphors, allegories, parables, narrative storytelling, and life experiences. The author concludes that these methods are not conducive to formal reasoning, but neither are they irrational. Instead, by way of sharing examples and stories, followers are better able to grasp the ethical action. Jesus often adopted this way of teaching by sharing parables to instruct His followers in morality and ethics.

Nekoranec (2009) identified the role a leader should take on when around followers. The "identified role of leader is to personify espoused values, build relationship for

harmony and purpose and work for mutually beneficial solutions" (p. 4). The author notes the importance of creating win-win situations, especially as it relates to ethics and finances. Those that practice ethical leadership and sustain profits gain the greatest respect from followers.

Werpehowski (2007) approaches the ethical leader's role from a spiritual perspective. The author states that the ethical leader is one who reconciles humanity back to God and restores followers from the bondage of sin. Followers of an ethical leader will "see divine immanence in such a life…unfolding of God's agency in liberating pardon, sovereign judgment, creaturely blessing, and faithful love over against the damage brought by sin, suffering, death, and hopelessness" (p. 60). Yet, Hickman (1998) reminds one that, "the paradox and central tension of ethics lie in the fact that while we are by nature communal and in need of others, at the same time we are by disposition more or less egocentric and self-serving (p. 363)"

Kaptein, Huberts, Avelino and Lasthuizen (2005) note that, in the end, ethical leaders can best influence followers by measuring the results of their actions. The authors propose surveying employees, which can provide great insight into the overall ethical pulse of the organization. "Surveys can reveal the extent and possible consequences of unethical behavior in organizations and illuminate the characteristics of ethical leadership" (p. 303). The authors note that leaders will then be able to gauge their effectiveness of implementing ethics.

Current Challenges and Solutions to Ethical Leadership

Manz and Sims (1993), during their qualitative research, noted four shared strategic values of a successful ethical leadership within an organization. These four values are "to act with integrity, to be fair, to have fun, and to be socially responsible" (p. 15). The challenge arrives to determine what is fair. A solution proposed by the authors includes asking oneself, how would one feel if the roles were reversed and one was on the receiving end of the decision? The authors also challenge leaders within organizations to make ethics fun, as the authors found this increases organization morale.

Gini (1998) notes the tensions that occur when a leader tries to implement ethics. The central tension, the author writes, is that one is naturally egotistical during decision-making, and ethics requires one to shed that natural tendency. The ethical leader must take into account others' consequences when making decisions. The author argues that the ethical decision will be the one that minimizes harm and maximizes the greatest outcome for all.

Enderle (1987) points out in the studies that ethics would be much simpler if organizations merely outputted products or services without concern to the well-being of employees. However, the author notes that business is just as much about

relationships as it is transactions. A challenge is that an ethical leader must be concerned with producing quality profitable products, while protecting and promoting the well-being of employees. At times, these compete with one another. The right thing is not always the most profitable thing.

Walton (2008) identified forty-five traps within ethical leadership in the research. The author labeled these traps into three distinctive categories, primary, defensive, and personality. A primary trap is initiated from an external source, whereas, a personality trap is one that originates from within. The author poses a solution for leaders to identify the source of the trap and, in doing so, the leader will be better able to avoid ethical complications. However, the author acknowledges the difficulty leaders have avoiding these common ethical traps.

Ward (2006) examines the reason for ethical failures in leader. During the study, the author found that ethical failures do not occur because of selfishness, but rather out of ignorance. The author notes that often times an individual who holds a role of leadership may feel excused from moral requirements that others follow. The reasoning behind this is because the leader senses the role of leader separate from his or her self. When this occurs, a leader is more likely to excuse oneself from acting ethically in the role. The author's solution for leaders is to gain more knowledge in the field of ethics.

Conclusions

As noted above, the field of ethical leadership is ever evolving as ethical dilemmas force leaders to reevaluate existing paradigms. Ethical failures in companies such as Enron have reignited a growing interest in this field. Much of the current research today is central to three main topics, ethics within the individual leader, ethical leaders influencing followers, and challenges with implementing ethics in organizations. Future research to consider regarding the field of ethics is the further development of models dealing with the implementation of ethics in organizations. There are still many undefined gray areas that exist within ethical leadership and new studies are needed to alleviate these areas. Much of the current literature reviews ethical dilemmas and problems, but is cautious on offering solutions. Yet new opportunities are available as a growing number of leading organizations take lead and devote time and resources to the development of ethical leadership.

About the Author

Kelly A. Monahan is currently enrolled in the Doctor of Philosophy (Ph.D.) in Organizational Leadership program at the Regent University School of Global Leadership & Entrepreneurship. Correspondence concerning this paper should be addressed to Kelly A. Monahan. Email: kellmon@regent.edu

References

Binns, J. (2008). The ethics of relational leading: Gender matters. *Gender, Work & Organization*, *15*(6), 600-620.

Burns, J. (1978). *Leadership*. New York: HarperCollins.

Cumbo, L. J. (2009). Ethical leadership: The quest for character, civility, and community. *Current Reviews for Academic Libraries*, *47*(4), 726-726.

Darcy, K. T. (2010). Ethical Leadership: The past, present and future. *International Journal of Disclosure & Governance*, *7*(3), 198-212.

Duffield, J. F., & McCuen, R.H. (2000). Ethical maturing and successful leadership. *Journal of Professional Issues in Engineering Education & Practice*, *126*(2), 79.

Enderle, G. (1987). Some perspectives of managerial ethical leadership. *Journal of Business Ethics*, *6*(8), 657-663.

Frank, D. G. (2002). Meeting the ethical challenges of leadership. *Journal of Academic Librarianship*, *28*(1/2), 81.

Freeman, E., & Stewart, L. (2006). *Developing ethical leadership*. Institute for Corporate Ethics.

Geewax, M. (2002). *Enron scandal expected to touch every American*. Bnet.com. Retrieved June 11, 2011, from www.bnet.com

Gini, A. (1998). *Ethics: The heart of leadership*. Westport, CT: Greenwood.

Green, M.T., & Odom, L. (2003). Law and the ethics of transformational leadership. *Leadership and Organization Development Journal*, *24*(1/2), pp. 62-69.

Greenleaf, R. K. (1977/2002). Essentials of servant leadership. In L. C. Spears & M. Lawrence, M. (Eds). *Focus on leadership: Servant-leadership for the 21st century* (3rd ed.) (pp. 19-25). Hoboken, NJ: Wiley.

Heifetz, R. A. (2006). Anchoring leadership in the work of adaptive progress. In F. Hesselbein & M. Goldsmith (Eds). *The leader of the future: Visions, strategies, and the new era*, pp. 78-80. San Francisco, CA: Leader to Leader Institute, Josey Bass.

Hickman, G. R. (1998). *Transactional and transforming leadership leading organizations perspectives for a new era* (First ed.). Thousand Oaks: Sage.

Kaptein, M., Huberts, L., Avelino, S., & Lasthuizen, K. (2005). Demonstrating ethical leadership by measuring ethics. *Public Integrity*, *7*(4), 299-311.

King, M. (2008). Practical reasoning and ethical decision. *Ethics*, *118*(4), 717-721.

Lewis, C. S. (1944). *The abolition of man*. New York: HarperCollins.

Mackie, J. E., Taylor, A.D., Finegold, D. L., Daar, A. S., & Singer, P. A. (2006). Lessons on ethical decision making from the bioscience industry. *PLoS Medicine*, *3*(4), e129-0610.

Malphurs, A. (2004). *Values-driven leadership: Discovering and developing your core values for ministry*. Grand Rapids, Michigan: Baker Books.

Manz, C., & Sims, H. (1993). *Businesses without bosses*. John Wiley & Sons.

Marcy, R. T., Gentry, W. A., & McKinnon, R. (2008). Thinking straight: New strategies are needed for ethical leadership. *Leadership in Action*, *28*(3), 3-7.

Martinez-Saenz, M. A. (2009). Ethical communication: moral stances in human dialogue. *Current Reviews for Academic Libraries*, *47*(4), 693-693.

Moreno, C. M. (2010). An approach to ethical communication from the point of view of management responsibilities. *Journal of Applied Ethics*, (1), 97-108.

Moss, M. (2002). Spreading the ethical word. *Information Management Journal*, *36*(4), 42.

Nekoranec, W. (2009). Ethical leadership and OD practice. *OD Practitioner*, *41*(2), 2-7.

Plinio, A. J. (2009). Ethics and leadership. *International Journal of Disclosure & Governance*, pp. 277-283. Retrieved from http://0search.ebscohost.com.library.regent.edu/login.aspx?direct=true&db=a9h&AN=44824168&site=ehost-live

Plinio, A. J., Young, Judith, M., & Lavery, L. M. (2010). The state of ethics in our society: A clear call for action. *International Journal of Disclosure & Governance*, *7*(3), 172-197.

Sandel, M. J. (2009). *Justice: What's the right thing to do?* New York: Farra, Straus and Giroux.

Skovira, R., & Harman, K. (2006). An ethical ecology of a corporate leader: Modeling the ethical frame of corporate leadership. *Interdisciplinary Journal of Information, Knowledge & Management*, *1*, 159-170.

Souba, W. W. (2011). The being of leadership. *Philosophy, Ethics & Humanities in Medicine*, *6*(1), 5-15.

Thompson, K., Thach, E., & Morelli, M. (2010). Implementing ethical leadership: Current challenges and solutions. *Insights to a Changing World Journal*, (4), 107-130.

Thornton, L. (2009). Leadership ethics training: Why is it so hard to get it right? *Training + Development*, 58-61.

Walton, B. (2008). The ethical executive. *Library Journal*, *133*(19), 79-80.

Ward, R. (2005). Moral vision: how everyday life shapes ethical thinking. *Current Reviews for Academic Libraries*, *43*(4), 671-671.

Ward, R. (2006). Understanding ethical failures in leadership. *Current Reviews for Academic Libraries*, *43*(8), 1417-1417.

Ward, R. (2007). The soul of classical American philosophy: The ethical and spiritual insights of William James, Josiah Royce, and Charles Sanders Peirce. *Current Reviews for Academic Libraries*, *45*(4), 644-645.

Werpehowski, W. (2007). Practical wisdom and the integrity of Christian life. *Journal of the Society of Christian Ethics*, *27*(2), 55-72.

Yukl, G. A. (2006). *Leadership in organizations* (6th ed.). Upper Saddle River, NJ: Pearson/Prentice Hall.

Divine Empowerment: An Intertexture Analysis of Acts 2

Bruce E. Watley
Regent University

The purpose of this article is to conduct an intertexture analysis of Acts 2, to understand the passage as it relates to divine empowerment and leadership theory. Using socio-rhetorical criticism analysis, and more specifically, oral-scribal, historical, social, and cultural intertexture, we are able to identify unique layers within the text. This aids in developing a richer meaning to aspects of the text that individuals often overlook when reading. God, through the Holy Spirit, gives divine empowerment to help individuals develop specific leadership styles. This article builds the case for (a) where divine empowerment comes from, (b) how it manifests in authentic Christ-centered leaders, and (c) how it applies to transformational leadership. Transformational leadership involves leaders who use idealized influence, intellectual stimulation, individual consideration and inspirational motivation with the sole intent of developing the follower to accomplish what they once believed was impossible. The result is a follower who develops through (a) vision, (b) empowerment, (c) motivation, (d) morality, and (e) individual growth. When a follower is fully developed they begin to change others through the same process.

The Books

The process of conducting an intertexture analysis of Scripture involves not only looking at the current text, but also analyzing additional literature woven into and throughout the text. The researcher must be cognizant of historical, social, and cultural meanings and identify those aspects of the text as it represents layers of additional meaning; through this process, a richer, fuller, and deeper understanding of the discourse will begin to emerge (Robbins, 1994). There are three specific books used in an analysis of Acts 2: (a) Psalms, (b) Joel, and (c) Acts.

Psalms

The book of Psalms and other Old Testament books are woven throughout the New Testament (Luke 24:44, Matthew 22:43-44; Matthew 27:46; Acts 2:24-36; 13:29-39) and have influenced early Christian writings (DeSilva, 2004). These books have enhanced "New Testament scholars' appreciation of the role the Psalms play in the creation of the literary 'character' of Jesus and in the self-definition of the early Christian movement"

(Daly-Denton, 2008, p. 181). When the Apostles were preaching and witnessing, they frequently quoted from the book of Psalms as undeniable proof that Jesus was the Messiah written about in the Old Testament. For example, in the book of Acts, Peter refers to Psalms 16:8-11 as proof that Jesus had to be raised from the dead (Deffinbaugh, 2011).

Joel

Biblical scholars believe that the book of Joel was written during 830s B.C. as words of encouragement for the hope of divine deliverance and restoration (Savelle, 2006) where the prophet ministered to king Joash in his godly (2 Kings 12:2) and ungodly years (2 Chronicles 24: 17-19; 24:21-22). The contribution that Joel makes to the New Testament is the concept of the Day of the Lord and provides several eschatological statements (Joel 2:1; 1 Corinthians 15:52), words (Joel 1:15; 2:1; 3:14; Matthew 24:32, Mark 13:29; James 5:8), and imagery (Joel 2:30-31; 3:15; Luke 21:25; Revelation 8:12) (Savelle, 2006). In the context of Acts 2, Peter refers to the book of Joel as proof that the Day of the Lord has come in his sermon at Pentecost (Acts 2:14-41; Joel 2:28-32).

Acts

Acts of the Apostles provides an account of the formation of the early church (Acts 2:42-47; 4:23-36, NIV), the empowerment of believers (Acts 7; 9:1-17) and the establishment of leadership (Acts 1:12-26; 6:1-7) to fulfill the Great Commission (Matthew 28:16-20). It is through the empowerment of individuals in which effective leadership begins to take hold (Jung & Sosik, 2002; Fuller, Morrison, Jones, Bridger, and Brown, 1999) and meaningful change occurs (Mawardi, 2003; Kotter, 1990). By conducting an intertexture analysis of Acts 2, which examines the establishment of the church on the Day of Pentecost (Acts 2:1-47), which took place fifty days after Passover (Alexander, 1986), the layers of the discourse within the text can be examined in a manner that will reveal new insights and dynamics that normally would be overlooked (Robbins, 1994). By researching and observing how the various textures are woven together, we can use that information to develop a Christ-centered approach toward global leadership issues and theories that have a kingdom impact.

Method

Intertexture analysis is one aspect of a broader method called socio-rhetorical criticism. This type of analysis involves a researcher looking at a specific section of text and identifying key aspects between the author's written words and the other texts, historical events, social structure and culture nuances that have been woven into the work being studied (Robbins, 1994). As a result, this analysis provides a much deeper and richer interpretation of what is being revealed in the discourse. As an intertexture analysis is conducted on Acts 2, we will look at multiple textures within the writing: (a)

oral-scribal, (b) historical intertexture, (c) social intertexture, and (d) cultural intertexture.

Analysis and Findings

Oral-Scribal

Oral-scribal intertexture analysis involves looking at other texts that were available to the author and study the manner in which they were used (Robbins, 1994). Within this type of analysis there are three different approaches by studying the texts through comparing and contrasting their use. The approaches (see Table 1) involve: (a) recitation, (b) recontextualization, and (c) reconfiguration.

Recitation. Recitation focuses on how the discourse presents the text, either oral or written, within the discourse. This method involves the words being identical to the original text being woven into the current discourse. In essence, the author is simply reciting other texts word for word or leaving out some words that do not alter the meaning (Robbins, 1994). Within Acts 2, there are three instances of recitation: (a) Acts 2:17-21, (b) Acts 2:25-28, and (c) Acts 2:34-35.

> *Acts 2:17-21.* As Peter is speaking to the crowd gathered in Jerusalem, he called for their attention (Acts 2:14) so he could explain the phenomenon of why people were speaking in tongues (Dummelow, 1936; Herrick, 2000; DeSilva, 2004). He claimed to have the answer and began to describe that the prophets (Dummelow, 1936; Herrick, 2000, DeSilva, 2004) had foretold the outpouring of the Spirit (Joel 2:28-32). Then immediately he recited Scripture that described the events the crowd was experiencing at that very moment (Acts 2:1-4).

> *Acts 2:25-28.* As the crowd listened to what Peter was saying, he continued to offer even more evidence for the truth, through Scripture, that the events the crowd were experiencing was linked directly to identifying Christ as the Messiah (Dummelow, 1936). He recited passages from the book of Psalms that even King David knew of the events to come (Psalm 16:8-11) and that it was the resurrection of Christ, not David, that the Scriptures were referencing (Herrick, 2000; DeSilva, 2004).

> *Acts 2:34-35.* Peter continues, after showing the validity of the Scriptures (Joel 2:28-32, Psalm 16:8-11), along with his personal account of seeing the resurrected Christ (Acts 2:32; Luke 24:12) that there is still additional proof that the Scriptures were referencing Christ. He mentions the ascension of Christ into Heaven and then recited Psalm 110:1, ending with the statement that Jesus is the Messianic King that the Jews have long been waiting for (Dummelow, 1936; Herrick, 2000; DeSilva, 2004).

Recontextualization. Recontextualization is a type of discourse that uses text from other areas of Scripture without telling the audience that these words are elsewhere in Scripture. This includes using texts verbatim, with replication, or even using the text (word, phrase or clause) in a new context (Robbins, 1994). There is very little use of recontextualization with Acts 2, as the Apostles were primarily using recitation to prove the validity as Christ being the Messiah (Acts 2:17-21; 2:25-28, 2:34-35). The closest example of recontextualization is in Acts 2:32-33. Upon reciting Scripture (Joel 2:28-33; Psalm 16:8-11), Peter then provides discourse on knowing that Christ is the Messiah. The audience has just heard the Scripture and now Peter is recontextualizing it, as it relates to the resurrected Christ (Acts 2:32-33).

Reconfiguration. Reconfiguration focuses on "restructuring of an antecedent tradition" (Robbins, 1994). Within Acts 2:29-31 and 2:33-34, the antecedent tradition is the concept of the Messianic King (Psalm 110). Peter refers to Psalm 110:1 to prove, once again, the divinity and Lordship of Christ as the Messianic King. Psalm 110:1 states "The LORD says to my lord; 'Sit at my right hand until I make your enemies a footstool for your feet.'" The Psalmist is speaking about hearing God addressing a king who will be invited to sit next to Him in a place of honor. The meaning is Messianic in nature and it is in this context that people would have understood the Scripture (Dummelow, 1936).

Observations. Within the recitation for Scripture from Acts 2 compared to Joel 2:28-33 and Psalms 16:1-11, there are slight changes within the way the text is presented to the crowd; however, it does not alter the meaning. For example, Acts 2:17 reads, "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams." Joel 2:28 reads, "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions." Acts 2:17 adds "In the last days, God says" and reverses the order in which old and young are mentioned. According to Gills Exposition of the Entire Bible (n.d.), Peter added the words "In the last days" as it has the same meaning as "afterwards."

> David Kimchi, a celebrated commentator with the Jews, observes wherever the last days are mentioned, the days of the Messiah are intended…This clause is added by Peter, and is not in Joel; and very rightly, since what follows are the words of God speaking in his own person (Acts 2:17, n.d.).

Another example of a minor addition in Acts 2:18 are the words "and they will prophesy." Acts 2:18 states, "Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy." Whereas, Joel 2:29 reads, "Even on my servants, both men and women, I will pour out my Spirit in those days." Gills Bible Commentary (n.d.) states the reason for the addition is to show the effect of the Spirit being poured out upon the crowd.

Table 1

Oral-Scribal Analysis of Acts 2

New Testament	Old Testament	Approach	Identifying Statement
Acts 2:17-21	Joel 2:28-32	*Recitation*	"No, this is what was spoken by the prophet Joel" (Acts 2:16)
Acts 2:25-28	Psalms 16:8-11	*Recitation*	"David said about him…"(Acts 2:25)
Acts 2:34-35	Psalms 110:1	*Recitation*	"For David did not ascend to heaven, and yet he said…"(Acts 2:34)
Acts 2:32-33	Psalms 16:8-11 Joel 2:28-32	*Rcontextualiztion*	"God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (Acts 2:32-33)
Acts 2:29-31 Acts 2:34-35	Psalms 16:8-11 Psalms 110:1	*Reconfiguration*	"Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay" (Acts 2:29-31) "For David did not ascend to heaven, and yet he said, 'The

Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feed" (Acts 2:34-35)

Historical Intertexture

The purpose of a historical intertexture analysis is to identify experiences, events, and even periods from the past that the author is referring to within the text (Robbins, 1994). Within Acts 2, there are four references (see Table 2) to historical events: (a) Feast of Weeks, (b) specific mention of Parthians, Medes, and Elamites, and (c) the foretold prophetic language of Joel and of David.

Feast of Weeks. The festival is known by a number of names like (a) Shavuot (DeSilva, 2004), (b) the feast of Unleavened Bread, (c) The Feast of Weeks, (d) the feast of Harvest, and (a) Pentecost (Burton, 2009). The festival does not fall on the same day of the week each year; however, Jews celebrate it seven weeks after the Feast of First Fruits. It is during this time which the Jews would remember the connection with Passover because Shavuot takes place exactly 50 days later. It is a time of giving rather than receiving. They are thankful for physical and spiritual freedom (Shavuot, 2011).

Parthians, Medes & Elamites. Dummelow (1936) states that these areas are countries that are well outside of the reach of the Roman Empire. This is the area where the Ten Tribes settled after the first captivity (2 Kings 17:6). These people might be descendents from Ezra, Daniel, and Nehemiah, or possibly Persians who converted to Judaism who have made the pilgrimage to Jerusalem to celebrate Pentecost with other Jews. The area that they came from is modern day Iran (Iran, n.d.), "The chief Jewish center here was Babylon, which, ever since the captivity of Judah, was famed for its rabbinical schools, and was for that reason regarded as part of the Holy Land" (Dummelow, 1936, p. 821).

Prophetic Language. The crowd at Pentecost would have been somewhat familiar with the prophetic words of Joel and David as the texts would have been read in Temple worship (Page, 2002). The belief of the Jews, at that time, was that David wrote Psalm 110 through divine inspiration. David could not have intended the text to be about him because he failed to literally ascend up to heaven; but rather, he was speaking of the Messianic King (Daly-Daly-Denton, 2008). Through the use of familiar historical events and figures, Peter was able to compile the first-ever sermon (DeSilva, 2004; Barclay, 1976) through the use of the texts of his time.

Table 2

Historical Analysis of Acts 2

New Testament	Old Testament	Reference	Meaning
Acts 2:1	Leviticus 25:15-20	Pentecost	Feast of Weeks
Acts 2:9	2 Kings 17:6	Parthians, Medes and Elamites	Empire out of the influence of Rome
Acts 2:17	Joel 2:28	Outpouring of the Spirit	Foretold prophecy of Joel
Acts 2:29-36	Psalms 16:8-11; Psalms 110:1	Resurrection & Ascension	Foretold prophecy of David

Social Intertexture

In social intertexture analysis, the researcher focuses on (a) concepts, (b) words, (c) phrases, and (d) practices that are relevant to individuals within a society. This can involve references to (a) status, (b) phrases, (c) roles, (d) where people are from, and (e) religious preferences (Robbins, 1994). In Acts 2, there are 16 references to social nuances that individuals of that time would have been familiar with (see Table 3).

Table 3

Social Analysis of Acts 2

Verse	Item
Acts 2:2	Blowing violent wind
Acts 2:3	Tongues of fire
Acts 2:4	Speaking in other tongues
Acts 2:5	God-fearing Jews
Acts 2:7	Are not these Galileans?

Acts 2:4	Fellow Jews, and all in Jerusalem
Acts 2:19	Signs and billows of smoke
Acts 2:20	Day of the Lord
Acts 2:22	Fellow Israelites
Acts 2:23	Wicked men
Acts 2:31	Realm of the dead
Acts 2:34	Heaven
Acts 2:35	Footstool for your feet
Acts 2:36	Ruler of all
Acts 2:40	Corrupt generation
Acts 2:42	Breaking bread

Cultural Intertexture

Cultural intertexture is mainly interested in the use of "symbolic words" (Robbins, 1994, p. 145) that groups of individuals would have completely understood without additional clarification. In Acts 2, there are two specific aspects (see Table 4) of culture that are mentioned within the text (a) Jewish culture, and (b) Roman culture.

Jewish culture. Jews at the time were aware of the significance of Pentecost and the implications it had in their relationship with God. The festival itself represents two very important events in Jewish culture: (a) hanking God for the spring harvest, and (b) the receipt of the Torah on Mount Sinai. There is a connection between the Passover (physical freedom and escape from Egypt) and Shavuot or Pentecost (Spiritual freedom through the receipt of the Torah). It is through this spiritual freedom that Jews understand how to relate to their Creator (Shavuot, n.d.). When the Spirit came upon the crowd in Acts 2, there was a significant spiritual meaning for the reader who was very familiar of the historical significance of Pentecost (DeSilva, 2004).

Roman culture. According to Martin (2010), in Roman society, drinking was used everywhere from medicine to religion; wine was the beverage of choice (p. 2). On special occasions, Romans were known for having festivals where they would engage in

excessive drinking (p 3). Likewise, the Roman dinner party was a means in which individuals would try to improve their social status (p. 7). There are four main reasons why it would be impossible for Jews to be accused of being drunk (Acts 2:13): (a) the event was taking place during the time most Jews worshiped, (b) people are not normally drunk during the day (1 Thessalonians 5:7), (c) large amounts of weak wine would have to be consumed to have the effects the onlookers were suggesting, and (d) it was Jewish tradition not to eat or drink anything until the third hour of the day – even during festivals (Acts 2:14, n.d.).

Table 4

Cultural Analysis of Acts 2

Verse	Culture	Meaning	Reference
Acts 2:1	Jewish	Pentecost	Come together in one place
Acts 2:5	Jewish	Pentecost	God-fearing Jews staying in Jerusalem
Acts 2:13	Roman	Effects of celebrating	Drinking wine
Acts 2:46	Jewish	Worship	Meeting at the temple courts

Leadership Empowerment in Acts 2

Within Acts 2, there are a number of principles that can be formulated based on the intertexture analysis of the passage. First, the ability for leaders within the early church to present the Gospel was a promise or covenant between Christ and the Apostles (Acts 1:8). Jesus would equip and provide for them through the Holy Spirit (Acts 1:4-5) with the tools that they could use to accomplish his vision (Matthew 28:16-20). Secondly, just as Pentecost was a celebration of spiritual freedom (Leviticus 23:15-20), all individuals from every nation (Acts 2:5-11) were able to experience the same freedom which could not of happened without divine empowerment (Shauff, 2006). Thirdly, when an individual has divine empowerment, they experience wisdom from God (Joel 2:28-33; Psalm 16:1-11; 110:1) to know when and how to use inductive and deductive reasoning (Damer, 2005; Acts 2:14-40). Most importantly, the Apostles never lost sight that the reason they were given a leadership role was to develop the follower to a point where they can experience a personal relationship with Christ (Acts 2:41-47).

Empowerment and Leadership Theory

Empowerment and active engagement involves a leader investing "in the follower role as expressed by high levels of activity, initiative, and responsibility" (Dvir, Avolio, & Shamir, 2002, p.737; Acts 2: 1- 47). Bass and Avolio (1990) believe that the role of a leader is to improve the followers' abilities to develop critical thinking skills so they can become innovative and question the status quo. When a leader engages a follower in a manner that is just, right, and true, the follower begins to feel empowered and wants to turn the leader's vision into reality (Bass & Steidlmeier, 1999; Acts 1:8; Acts 2:1-47). Empowerment is motivational and enabling in nature where a follower obtains a new understanding and begins a unique transformation process (Bass & Steidlmeier, 1999; Acts 2:41). When employees become empowered through social interaction (Acts 2:42-47), there is a significant correlation to inspirational motivation (Fuller, et al, 1999; Kark, Shamir, & Chen, 2003). It is from seeing the vision (Matthew 28:16-20) and how an individual fits within it (Bass & Riggio, 2006; Acts 2:1-47) that a follower truly begins to develop (Acts 2:14-40) in the manner that Christ has empowered through the Holy Spirit (Acts 2:1-12).

Transformational Leadership Theory

Hickman (2010) described transformational leadership as being not just a simple dyadic exchange, but rather a means of obtaining superior outcomes by using one or more of the four elements of the theory. Transformational leadership theory focuses specifically on how leaders motivate followers to go beyond current expectations (Bass & Riggio, 2006; Howell & Avolio, 1993; Acts 1:8), by focusing on challenging an individual to attain higher performance (Jung & Sosik, 2002; Acts 2:14-47). According to Yukl (2010), the goal of transformational leadership is "the followers feel trust, admiration, loyalty, and respect to the leader, and they are motivated to do more than they originally expected to do" (p. 275). The emphasis that a leader places on the follower is based on developing the individual in a manner that will cause the follower to grow personally (Dvir, et al., 2002; Acts 2:14-47) and, over time, be able to exhibit transformational leadership traits (Murphy & Drodge, 2004; Acts 3:1-9; 7:1-59; 8:26-40; 9:20-31). Transformational leadership also creates an environment where followers become inspired by a leader's vision and goals for an organization (Whittington, Goodwin, & Murray, 2004). It is through the visioning process that followers are able to identify their role and how the work they perform fits within larger structure (Murphy & Drodge, 2004; Acts 2:41-47; 4:23-36). When a follower is fully developed, an organization will begin to experience dramatic changes ranging from improved financial (Barling, Webber & Kelloway, 1996) to organizational performance (Jandaghi, Matin, & Farjami, 2009). Follower development and performance are the primary outcomes of transformational leadership (Bass & Avolio, 1990, Avolio & Gibbons, 1988; Acts 1:8; 2:14-47; 3:1-9; 4:23-36; 7:1-59; 8:26-40; 9:20-31).

Conclusions

Authentic Christian Leadership is a gift given from God (Acts 1:8) with a purpose to equip individuals to focus on fulfilling the will of God and carrying out His vision (Matthew 28:16-20). In Acts 2, an account is given of the actions of Peter and the Apostles on the day of Pentecost who were bestowed with divine empowerment by God. As a result they were able to use inductive (Acts 2:16-21) and deductive (Acts 2:29-33) reasoning based on wisdom and knowledge given to them through the Holy Spirit. As the crowd became convicted (Acts 2:41), the reason for Christ's death and resurrection began taking root. The Apostles began to develop followers (Acts 2:42-47) in a similar manner as Christ developed them through transformational leadership. Divine empowerment and transformational leadership can have a significant impact on follower development in a number of ways: vision (Banerji & Krishnan, 2000; Matthew 28:16-20; Acts 2:14-47), motivation (Kirkpatrick & Locke, 1996; Acts 7:1-52), empowerment (Fuller, et al., 1999; Acts 2:14-47; 7:1-52; 9:20-31), performance (Jung & Sosik, 2002; Acts 2:14-40), and morality and ethics (Burns, 1978; Kohlberg, 1973; Acts 2:41-47). When individuals are equipped through divine empowerment (Acts 1:8) and begin to transform the lives of others (Acts 1:8; 2:14-47; 3:1-9; 4:23-36; 7:1-59; 8:26-40; 9:20-31), there is an opportunity to have a kingdom impact that will last for generations to come.

About the Author

Bruce E. Watley has over 20 years of small business experience in the outdoor sports industry and currently teaches entrepreneurship, marketing, and sports management at the University of Sioux Falls. He holds a B.S.B.A. in Marketing from Creighton University, a Master of Business Administration (MBA) from University of Phoenix, a Certificate in Family Financial Planning from University of Nebraska – Lincoln, and is presently a doctoral student in the Entrepreneurial Leadership program at Regent University. Correspondence concerning this article should be addressed to Bruce E. Watley. Email: bruce.watley@usiouxfalls.edu.

References

Acts 2:14, (n.d.). In *Barnes notes on the Bible*. Retrieved from http://bible.cc/acts/2-15.htm

Acts 2:17. (n.d.). In *Gills exposition of the entire Bible*. Retrieved from http://gill.biblecommenter.com/acts/2.htm

Alexander, P. (1986). *The Lion encyclopedia of the Bible*. Batavia, IL: Lion Publishing Company.

Avolio, B. J., & Gibbons, T. C. (1988). Developing transformational leaders: A life span approach. In J. A. Conger & R. N. Kanungo (Eds.), *Charismatic leadership: The elusive factor in organizational effectiveness* (pp. 276-308). San Francisco: Jossey-Bass.

Banerji, P., & Krishnan, V. R. (2000). Ethical preferences for transformational leaders: An empirical investigation. *Leadership and Organization Development Journal*, *21*, 405-413.

Barclay, W. (1976). *The Acts of the Apostles*. Edinburgh, Scotland: Westminster Press.

Barling, J., Weber, T., & Kelloway, K. E. (1996). Effects of transformational leadership training on attitudinal and financial outcomes: A field experiment. *Journal of Applied Psychology*, 81: 827-832.

Bass, B. M., & Avolio, B. J. (1990). The implications of transactional and transformational leadership for individual, team, and organizational development. In R. W. Woodman & W. A. Pasmore (Eds.), *Research in organizational change and development*, Vol. 4 (pp. 231-272). Greenwich, CT: JAI Press.

Bass, B. M., & Riggio, R. E. (2006). *Transformational leadership*. Mahwah, NJ: Erlbaum

Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership. *The Leadership Quarterly*, *10*, 181-217.

Burns, J. M. (1978). *Leadership*. New York: Harper & Row.

Burton, W. L. (2009). The Passover. *Bible Today*, *47*(2), 100-105.

Daly-Denton, M. (2008). Early Christian writers as Jewish readers: The New Testament reception of the psalms. *Review of Rabbinic Judaism*, *11*(2), 181-199.

Deffinbaugh, B. (2011). *The significance of Psalms*. Bible.org, Retrieved from http://bible.org/seriespage/significance-psalms

DeSilva, D. A. (2004). *An introduction to the New Testament: Contexts, methods & ministry formation*. Downers Grove, IL: Inter-Varsity Press.

Dummelow, J. R. (1936). *A commentary on the Bible*. New York: MacMillan.

Dvir, T., Avolio, B. J., & Shamir, B. (2002). The impact of transformational leadership training on follower development and performance: A field experiment. *Academy of Management Journal*, *45*(4), 735-744.

Fuller, J. B., Morrison, R., Jones, L., Bridger, D., & Brown, V. (1999). The effects of psychological empowerment on transformational leadership and job satisfaction. *Journal of Social Psychology*, *139*, 389-391.

Herrick, G. (2000). *The use of Psalm 16:8-11 in Acts 2:25-28*. Bible.org. Retrieved from http://www.bible.org/docs/nt/books/act/act2.htm

Hickman, G. R. (2010). *Leading organizations* (2nd ed.). Thousand Oaks, CA: Sage Publications, Inc.

Howell, J. M., & Avolio, B. J. (1993). Transformational leadership, transactional leadership, locus of control and support for innovation: Key predictors of consolidated-business unit performance. *Journal of Applied Psychology*, *78*, 891-902.

Iran (n.d.). *Far reaching effects of Pentecost: Persian missionaries to Asia*. Retrieved from http://www.farsinet.com/persiansinbible/pib10/chapter10.pdf

Jandaghi, G. H., Matin, H., & Farjami, A. A. (2009). Comparing transformational leadership in successful and unsuccessful companies. *International Journal of Social Sciences*, *4*(3), 211-216.

Jung, D. I., & Sosik, J. J. (2002). Transformational leadership in work groups: The role of empowerment, cohesiveness, and collective-efficacy on perceived group performance. *Small Group Research*, *33*, 313-336.

Kark, R., Shamir, B., & Chen, G. (2003). The two faces of transformational leadership: empowerment and dependency. *Journal of Applied Psychology*, *88*, 246-255.

Kirkpatrick, S. A., & Locke, E. A. (1996). Direct and indirect effects of three core charismatic leadership components on performance and attitudes. *Journal of Applied Psychology*, *81*, 36-51.

Kohlberg, L. (1973). Stages and aging in moral development: Some speculations. *Gerontologist*, *13*, 497- 502.

Kotter, J. P. (1990). *A force for change: How leadership differs from management*. San Francisco: Jossey-Bass.

Martin, D. (2010). *When to say when: Wine and drunkenness in Roman society*. (doctoral dissertation) Retrieved from https://mospace.umsystem.edu/xmlui/bitstream/handle/10355/8100/research.pdf?sequence=3

Mawardi, A. A. (2003). The role of leadership style and safety climate in predicting involvement as a safety change agent. *Australian Journal of Psychology*, *5*(5), 137.

Murphy, S. A., & Drodge, E. N. (2004). The four I's of police leadership: A case study heuristic. *International Journal of Police Science & Management*, *6*(1), 1-15.

Page, N. (2002). *Making the Bible meaningful, accessible and practical*. Grand Rapids, MI: Zondervan.

Robbins, V.R. (1994). *The tapestry of early Christian discourse*. New York, NY: Routledge.

Savelle, C. (2006.). *The book of Joel*. Greenville, TX: Center Point Bible Institute. Retrieved from
http://www.centerpointbibleinstitute.com/classnotes/Joel%20Handout%20CP.pdf

Shauf, S. (2006). From followers to leaders: The Apostles in the ritual of status transformation in Acts 1-2. *Perspectives in Religious Studies*, *33*(2), 250-254.

Shavuot, (n.d.). *Shavuot - Feast of weeks or Pentecost*. Fbic.org [website]. Arvada, CO: Faith Bible Chapel Ward Campus Road.

Shavuot, (2011). In *Jewish Virtual Library*. Retrieved from
http://www.jewishvirtuallibrary.org/jsource/Judaism/holidayc.html

Whittington, J. L., Goodwin, V. L., & Murray, B. (2004). Transformational leadership, goal, difficulty, and job design: Independent and interactive efforts on employee outcomes. *The Leadership Quarterly*, *15*, 593-606.

Yukl, G. (2010). *Leadership in organizations* (7th ed.). Upper Saddle River, NJ: Prentice Hall

Development of Moral Reasoning at a Higher Education Institution in Nigeria

James D. Rose
Regent University

The growing number of Nigerian higher education institutions should improve development of moral reasoning in Nigeria, assuming these institutions have a similar impact as institutions have had in the United States. To test this hypothesis, this study completed a cross-sectional survey of a Christian higher education institution in Nigeria using the Defining Issues Test (DIT2), a proven tool for measuring moral reasoning. The survey confirms that moral reasoning improves during undergraduate studies when students have contact with their professors outside of class. Although DIT2 scores were lower than United States norms, results indicate that the DIT2 N2 index can be used to measure relative moral reasoning levels in Nigeria. Additional research is needed to determine whether the lower Nigerian DIT2 scores are due to lower moral reasoning or other factors such as cultural differences.

Nigeria has a history of corruption; however, since installing a civilian government in 1999, the country has seen some improvement ("Corruption Perceptions Index," 2010). One group of Nigerian leaders has a vision for establishing a Christian university in Nigeria with the expectation that the institution will graduate students with highly-developed moral reasoning (ACU, 2006). Moral reasoning is defined by the Stanford Encyclopedia as "practical reasoning about what, morally, one ought to do" (Richardson, 2009). The expectation that moral reasoning will improve in Nigerian university students is based on the role higher-level education plays in the United States.

A significant body of empirical evidence is available regarding the development of moral reasoning; much of this evidence has been collected using of the Defining Issues Test (Rest, Narvaez, Bebeau, & Thoma, 1999a). Studies have found that university students have relatively higher growth in moral reasoning than non-university students do, as illustrated by United States DIT norms (Dong, 2010). A search of scholarly research found little to no data on moral reasoning levels in Nigerian university students. Therefore, it is hypothesized that moral reasoning of Nigerian students should improve while attending a Nigerian university.

Although the complexity of overlapping factors leading to moral development has yet to be fully investigated, research has identified various contributing factors (Sabin, 2006). Consistent with social learning theory, contact with professors has shown to be one of the factors associated with development of moral reasoning (McNeel, 1994). Research has also shown that development of moral reasoning in university students, as measured by the defining issues test (DIT), is common around the world, with the exception of third world countries with less demanding education systems and Arab cultures (including North Africa), where the DIT may not be a valid instrument (Gielen & Markoulis, 1994).

A key issue for those involved in education in Nigeria is whether it is appropriate to assume Nigerian institutions will develop students' moral reasoning levels similar to what occurs in the United States. This leads to the question, how does development of moral reasoning in a higher-level education institution in Nigeria compare with moral development norms in the United States? This study is designed to address this question, using a research design similar to studies completed in the United States using the DIT (e.g., Quarry, 1997). Like the Quarry study, this study uses a cross-sectional survey of students attending a Nigerian Christian institution of higher education. The study (a) determines development of moral reasoning at each class level, (b) assesses the relationship of professor contact on development of moral reasoning, and (c) compares moral reasoning levels of Nigerian students to United States norms.

In summary, this study provides a review of literature on moral development theory, the DIT2 instrument, and summarizes prior empirical research results. This foundation, as well as Nigerian background information, provides the basis for a research question and hypotheses that are addressed with a cross-sectional DIT2 survey of students at a Nigerian higher education institution. Results are provided and discussed, and future research recommended.

Key Terminology

Christian institutions of higher education include Christian colleges and universities formally recognizing the Christian faith and having a curriculum that typically includes courses in Christian education and school-sponsored chapel services. Typically, school staff and faculty will be Christian. The institutions meet educational standards of an accreditation body.

Moral reasoning is defined as judging which actions are morally right or wrong (Rest, et al., 1999b, p. 101) and is sometimes referred to as moral judgment. Mensch (2009) provides a more detailed definition: "the specific aspect of moral development that focuses on the cognitive ability of the individual to understand morality in the context of the situation" (p. x). Moral reasoning is one of four elements that drive moral

behavior, pursuant Rest's, et al.'s four-component model (p. 101). In this study, moral reasoning is operationally defined as the N2 index of the DIT2 instrument.

Development of moral reasoning is the progressive improvement in moral reasoning in an individual. For this study, moral development will refer to the increase of moral reasoning as students advance from the freshman level through higher levels.

Statement of the Problem

Past Nigerian studies indicate that development of student moral reasoning is similar to that found in third world countries, although absolute values are low relative to Western norms. No study has been found in international journals regarding development of moral reasoning in a Christian higher education institution in Nigeria. This information gap leads to the following question: What is the development of moral reasoning of students at a Christian Nigerian institution and how does their development relate to US norms and other US research findings?

Purpose of the Study

The purpose of this study is test whether moral reasoning levels improve as Nigerian students attend a Christian University and to test the effect of professor contact on moral reasoning levels. To fulfill this purpose, data on moral reasoning and a variety of control variables has been collected and assessed. The study results provide insights and understanding of the development of moral reasoning in Nigerian Christian institutions.

Literature Review

This section (a) provides background information on Nigeria; (b) summarizes key Western moral reasoning development models, including the Kolhberg and neo-Kolbergian models of moral development and the four-component model of morality; (c) reviews the Defining Issues Test (DIT2), a proven tool for measuring development of moral reasoning; and (d) identifies empirical evidence regarding development of moral reasoning of students attending higher level educational institutions in the United States, including United States norms. Based on this foundation, a research question and hypotheses addressing the research purpose are identified.

Nigeria Background Information

Nigeria, a country of over 155 million people in sub-Saharan Africa, is the most populous nation in Africa, the eighth most populated in the world; the country is estimated to be 40% Christian and 50% Muslim (Nigeria, 2011). In 1999, Transparency International reported that Nigeria was the most corrupt nation in the world, with a corruption index of 1.2 out of a possible score of 10 ("Corruption Perceptions Index,"

1999). Since that time, the country has transitioned from military to civil rule and has worked to address corruption. The 2010 corruption index has been determined to be 2.4, moving Nigeria out of the bottom quintile of the 178 countries surveyed. Nevertheless, Nigeria is still well below average ("Corruption Perceptions Index," 2010).

Kohlberg

Crain (1985) indicates that according to Kohlberg's theory, moral reasoning is the basis for ethical behavior that goes beyond knowledge and consists of stages of qualitative changes in the way an individual thinks. Kohlberg identifies six identifiable moral developmental stages through which individuals progress, as summarized below:

Preconventional morality, obedience stages.

- Stage 1 (S1) - Obedience and punishment orientation: Black and white obedience to rules.
- Stage 2 (S2) - Individualism and exchange: Risked-based obedience from an individual's perspective.

Conventional morality, living up to expectations stages.

- Stage 3 (S3) - Good interpersonal relationships: Living up to the expectations of those closest.
- Stage 4 (S4) - Maintaining the social order: Living up to expectations of society.

Postconventional morality, doing what is best stages.

- Stage 5 (S5) - Social contract and individual rights: Doing what is best for society from a democratic standpoint.
- Stage 6 (S6) - Universal principles: Doing what is best for society from a justice for all standpoint, whether popular or not (pp. 118-136).

Neo-Kohlbergian Model

The neo-Kohlbergian model is also based on progressive moral development and builds on Kohlberg's stages (Rest, Navarez, Bebeau, and Thoma, 2000). The neo-Kohlbergian model uses three schemas that are related to five of Kohlberg's six stages. It models a gradual transition of moral reasoning development from (a) personal interest (S2 & S3), (b) maintaining norms (S4), and (c) post-conventional (S5 & S6) levels. These schemas were developed based on research post-Kohlberg (Rest, et al., 1999a, p. 11).

Four Component Model

Rest, et al. (1999a), developed a four-component model of moral development and behavior that combines various models and approaches to the psychology of morality

(p. 100). Moral reasoning is one of the four components. The four elements are psychological processes that drive moral behavior. They include:

- moral sensitivity: interpretation of the situation, being aware of possible lines of action, and how the action could affect others;
- moral reasoning or judgment: judging which action is morally right or wrong,
- moral motivation: prioritizing moral values ahead of other values, and
- moral character: the courage and strength to live one's convictions (Rest, et al., 1999a, p. 101).

As indicated by this model, moral reasoning is one of several factors that drive moral behavior.

Defining Issues Test (DIT) and the N2 Index

The DIT is a quantitative instrument designed to measure an individual's level of moral reasoning. Use of the DIT began in the 1970s as an alternative to Kohlberg's qualitative interview approach (Rest, et al., 1999a, pp. 4 & 46). The instrument collects information needed to provide a quantitative measure of a person's stage of moral development.

An improved version of the survey, DIT2, was introduced in 1999. DIT2 has improved validity, enhanced input reliability checks, and yields better trends (Rest, et al., 1999a, p. 8). A new index (N2) for moral reasoning has also been introduced, replacing the prior index, P. The N2 index is based on (a) the extent the subject ranks post-conventional items (S56) above personal interest (S23) and maintaining norms (S4), and (b) the difference in ratings of personal interest (S23) from post-conventional (S56).

Researchers using the Defining Issues Tests have accumulated results for more than 500,000 participants (Rest, et al., 1999a, p.61) and extensive use of the instrument continues throughout the world. The scoring service of Center for the Study of Ethical Development processes an average of about 40 studies per year with about 50% being published (Rest, et al., 1999a, p.61; Dong, 2010).

Research Findings - Development of moral reasoning in Higher Education

Meta-analysis of studies measuring the development of moral reasoning of students indicates that participation in higher education accounts for between 28% and 53% of the variance of the development of moral reasoning during the college years. Specifically, Thoma and Rest (1986) assessed 56 studies (over 6,000 subjects) at various education levels (junior high, senior high, college, and graduate school) and found that education accounted for 53% of the variance (p. 116). McNeel's (1994) meta-analysis of 13 cross-sectional and nine longitudinal studies of DIT scores from 12 colleges and universities found a variance of 28% (.77 SD). Bebeau and Thoma (2003) indicate that

development of moral reasoning can show significant gains during the college years particularly in liberal arts colleges (.8 effect size, "high"). This increase in moral reasoning is attributed to students using more post-conventional moral reasoning.

Moral reasoning and moral action. As indicated by the four-component model, moral reasoning is just one component of moral development. Nevertheless, studies show that there is a correlation between moral reasoning and moral action. Blasi (1980) reviewed 12 studies and found "moral reasoning and moral action are statistically related" (pp. 12 & 37). A more recent study found that individuals with higher moral reasoning were less likely to engage in moral misconduct (Cummings, Dyas, & Maddus, 2001).

United States Norms. Sufficient Defining Issues Test data has been collected to allow calculation of United States norms regarding moral reasoning (N2) development for higher education students. A recent set of norms have been published based on data collected from 2005 to 2009 (Dong, 2010). Dong's norms show that N2 statistically increases each year; the freshmen year mean value is 33.4 (SD=15.3, n=10,300), the senior value is 36.0 (SD=12.8, n=12,200).

Moral reasoning and Christianity. Rest's (1986) analysis of 24 studies concerning Christians found significant development of moral reasoning during attendance at Christian universities. However, development scores at Christian universities have been found to be average to slightly below average relative to universities in general. Nevertheless, Rest (1986) concludes that these results support the use of the DIT with Christian populations. Despite Rest's conclusion, debate has continued regarding the DIT survey and the Christian worldview. Some find it surprising that Christian universities have not typically been found to result in higher moral reasoning development than other institutions. Some writers have shown DIT trends indicating Christian education inhibits development of moral reasoning (Nelson, 2004, p. 43) while other studies have shown that higher levels of Christian maturity, such as Bible knowledge, can improve moral reasoning (Nelson, 2004). Richards (1991) and Nelson (2004) have determined that, although Christians frequently used Stage 6 reasoning, they often reject the social contract aspects of Stage 5 reasoning, leading to relatively lower moral reasoning scores. Sabin (2006) indicates Christians test low on Stage 5 because the DIT instrument assumes "God exists but exerts no influence" (p. 54).

Mensch (2009) also highlights philosophical issues with the neo-Kolbergian underpinnings of the DIT, from a Christian worldview perspective. However, Mensch indicates that throwing out neo-Kolbergian theory would be "misguided" in light of the plethora of research support (p. 16). Even if moral reasoning is similar in Christian institutions versus others, differences in moral behavior can still occur, driven by the other elements identified in the four-element model.

Development of moral reasoning across cultures. Gielen and Markoulis (1994) reviewed 15 cross-cultural research studies that used the DIT. These studies indicate that development of moral reasoning in students is generally universal with some identified exceptions. The study found moral reasoning development in universities in the industrialized Western and East Asian countries (those with demanding educational systems) grew significantly. On the other hand, development was lower in third-world less industrialized countries (those with less demanding educational systems) (p. 85). Although Nigeria has less industrialization than Western and East Asian countries, literacy rates of 68% are high relative to most third world countries (Nigeria, 2011). As such, for the purposes of this study, it is hypothesized that moral development in students in Nigeria will be more similar to Western and Asian societies than less industrialized countries.

The Gielen and Markoulis (1994) study identified that three North African countries (Egypt, Kuwait, and Sudan) did not portray clear moral reasoning developmental trends and concluded that "the DIT may not be a satisfactory test of moral reasoning in these societies" (p. 85). In a later study, Ahmed and Gielen (2002) identified poor consistency of DIT test results in some Arab/Muslim cultures (Kuwaiti and Sudanese), with many students finding the DIT's moral arguments "strange" and difficult to understand. The Hausa ethnic groups in Northeastern Nigeria are typically Muslim and have cultural similarities to North African and Arab Muslims. Therefore, the DIT test may be an issue in higher education institutions with a significant portion of Hausa students. On the other hand, a Christian university in Nigeria is not anticipated to have many, if any, Muslim students.

In addition to cultural factors, research indicates that limited English proficiency can affect the validity of the test (Bebeau & Thoma, 2003, p. 10). Even though English is Nigeria's official language, English proficiency can be an issue in Nigeria, as English is rarely considered a Nigerian's first language. However, this is not anticipated to be an issue in the subject university as it conducts classes in English.

Research question. What is the development of moral reasoning of students at a Christian Nigerian institution and how does this development compare to United States norms?

Based on the empirical evidence regarding moral development in United States, Western and Asian university students, as well as the information discussed regarding culture and English proficiency, the following is hypothesized.

Hypothesis 1. At Nigerian Christian higher education institutions, there will be a statistically higher level of moral reasoning for each higher-level class, from entry level through to the senior level.

Hypothesis 2. Senior students who have attended a Nigerian Christian higher education institution will have development of moral reasoning statistically similar to United States norms.

Nigerian moral reasoning pre-university. There are a limited number of studies regarding Nigerian moral development; two studies have been found in international scholarly journals. Markoulis and Valindes (1997) used the DIT instrument to compare Greek to Nigerian students and found that 44 Nigerian students, aged 15 to 22, had significantly lower moral development than the Greek students. Seventy-five percent of the students are Muslim; unfortunately, no statistics are provided regarding Muslims versus other students. Ferguson, Willis, and Tilley (2001) used an alternative moral reasoning instrument, the social reflection measure of moral reasoning, with 10-year-old Nigerian and Irish students and found that the Nigerian students were morally less developed. Based on these two studies, Nigerian students are expected to have a lower degree of moral development than United States norms when entering a college or university.

Hypothesis 3. Nigerian freshman and sophomore students will have development of moral reasoning below United States norms.

Factors leading to development of moral reasoning. As has been demonstrated in earlier studies, a substantial factor contributing to the development of moral reasoning is university experience; however, the reasons for moral reasoning development are not clear. Sabin (2006) indicates different people grow in moral reasoning from different experiences just as people gain weight from different foods (p. 69). Nevertheless, some variables have been shown to influence development of moral reasoning and others have been shown to have no influence, as discussed in the next sections.

Outside contact with professors. A literature review by Pascarella and Terenzini (2005) found that development of moral reasoning has been shown to be related to exposure to individuals with advanced moral reasoning (p. 363). Bar-Yam, Kohlberg, and Naame (1980) indicate moral reasoning of teachers has a powerful influence on moral reasoning. McNeel (1994) found that even brief contact with professors outside the classroom had a statistical impact on moral development. These results are consistent with social learning theory which indicates social interactions, including role modeling, influence development (Sandy, Boardman, & Deutsch, 2006, pp. 340-341). Pursuant to Proverbs 27:17, whereby one man sharpens another, Christian professors should sharpen their students.

Hypothesis 4. Students that have some contact with their professors outside the classroom will have higher development of moral reasoning than those that do not have outside contact with their professors.

Moral reasoning and other variables. Studies have identified variables that were not found to have a significant impact on moral reasoning. Several studies have shown little evidence that academic major is associated with development of moral judgment (Pascarella & Terenzini, 2005). Gongre (1981) found no difference between three races: white, black and Native American. However, research regarding race is limited and no clear pattern has emerged (King & Mayhew, 2002, p. 251).

Method

Participants

A convenience sample of 68 students attending a Nigerian Christian higher-education institution were surveyed, along with eight professors teaching at the institution. The sample represents 56% of the student body and 28% of the professors. The females sampled provide an 18% quota sample, equivalent to the percentage of females within the school.

Student participants. Participants were active students attending classes at the selected Nigerian Christian higher-education institution. All available students were tested and were in one of five class levels: freshman, sophomore, junior, senior, and graduate level. Students were not paid or given credit for participation. All students are English literate as classes are in English and each student is required to pass an English proficiency test before enrollment.

The sample of 68 students includes five freshmen, 11 sophomores, 20 juniors, 16 seniors, and 16 master's students and includes a total of 14 females. Ninety-five percent of the students are studying theology (BA or MA), 98% are Protestant (including Pentecostals), 94% have a Protestant family background, and 85% have been a Christian for over 10 years.

Professor as participants. The eight professors surveyed teach at the Nigerian institution. They are proficient in English, holding master or doctorate degrees. The professors are all Christian (protestant including Pentecostal); all but one has greater than 10 years teaching experience and teach 20 to 80 students. Six of eight professors indicate they have more than three student contacts per day. One teacher taught for only a year and has been removed since the study evaluates professor contact over the past four years.

Procedure

This quantitative study uses the DIT2 test, a proven survey instrument, to determine moral reasoning and test the study's hypotheses. The DIT2 test is the most recent version of the Defining Issues Test and provides the study's dependent variable, N2

(moral reasoning). Responses to a supplementary questionnaire provide information on other independent and control variables. The surveys were administered in groups and individuals completed the surveys at their own pace with no time limit (students typically completed both instruments in less than an hour). The DIT2 answer sheets were scored by the Center for the Study of Ethical Development. Summary statistics (mean and standard deviation) and inferential statistics (t-test, one-way and two-way analysis of variance, and covariance analysis) were calculated using SPSS and these results were analyzed. This research method and design is based on proven approaches successfully used in similar studies at United States universities. For example, Quarry (1997) used the DIT2 to conduct a cross-sectional survey of 272 undergraduate students attending a Christian liberal arts institution in California.

Instruments

DIT2. The DIT survey is the most frequently utilized instrument for measuring moral reasoning (Quarry, 1997, p. 5) with an average of 40 studies a year being scored by the Center for the Study of Ethical Development over the last three decades and an average of over 10,000 DIT2 tests/year in the last five years (Dong, 2010). The DIT2 survey is a paper and pencil instrument that includes 12 statements related to five moral dilemmas. An example dilemma and survey questions are shown in Appendix A; the example describes a famine and a father's contemplation of stealing food for his family. Other dilemmas include (a) a reporter deciding whether to report a damaging story regarding a political candidate, (b) a school board member deciding if they should hold a contentious and potentially dangerous open meeting (c) a doctor deciding whether to provide an overdose of a painkiller to a patient, and (d) college students demonstrating against foreign policy. In each case, the participant is asked to rank items in terms of their importance regarding a decision and to select the top most important items. Five meaningless statements with fancy syntax are included throughout the survey to identify participants that are not carefully considering the questions.

The DIT2 instrument is believed to pose minimal privacy risks; nevertheless, permission for its use was secured from the institution's leadership prior to conducting this research. In addition, Regent University's Human Subject Review Board approved the program.

DIT2 validity. Rest, et al. (2000), provides evidence of DIT2 validity. Criterion group validity has been confirmed by showing that groups of respondents that should have higher scores (e.g., older groups) have been found to have higher scores. Longitudinal validity has been shown in that respondents show increases in moral reasoning as they mature. Lastly, DIT2 values of moral reasoning have been shown to predict moral behavior (p. 390).

DIT2 reliability. Equivalent form reliability of DIT2 was demonstrated by Rest, Navarez, Bebeau and Thoma (1999b), with a correlation of 0.79. A Cornbach alpha of 0.83 was found on 932 surveys in 1995 (Rest, et al., 1999a). Sabin (2006) indicates other instruments measuring moral reasoning have significantly lower reliability relative to DIT2 (p. 44).

High reliability of DIT2 is attributed to extensive reliability checks. The Center conducts four different reliability checks (Rest, et al., 1999b): (a) weighted rank consistency checks to identify random responses; (b) data checks to confirm at least 75% of the survey has been completed; (c) reviews for selection of meaningless items; and (d) non discrimination checks, to confirm no more than 11 items that should have different values are given the same value. These checks have been shown to improve Cornbach alpha values by more than 10% (Rest, et al., 1999b). Surveys that do not meet these reliability checks have been disregarded.

Questionnaire. Student and professor questionnaires are shown in Appendix B. The questionnaires were used to collect independent and control variable information. The independent variable data includes student class level and contact with the professor. Similar to McNeel's approach (1994), contact is estimated by a self-assessment of the number of interactions with professors greater than 15 minutes, outside the classroom, during a typical week. The data collected was also used to ensure all students were Nigerian and to identify any students that are Muslim or have a Muslim family background since the DIT2 may not be a valid tool for Muslims (Ahmed & Gielen, 2002).

The questionnaire provides the following control variable data: eClass participation, fulltime or part-time status, English proficiency and age. Eclass involvement and fulltime versus part-time status have been selected as control variables as they could affect the extent of social interactions and influence the level of social learning. A self-assessment of English proficiency provides a confirmation check regarding English proficiency. Consistent with prior research, age data has been collected to confirm age does not have a significant effect on development of moral reasoning.

Results

The Center for the Study of Ethical Development ran the reliability checks mentioned above and identified many unreliable submittals: 16 undergraduates and one graduate. Forty–seven reliable submittals were available for this assessment (37 undergraduate, 10 masters). The DIT2 data, in combination with the questionnaire data, was loaded into SPSS' statistical analysis software. A summary of the questionnaire responses can be found in Table 1.

Table 1

Questionnaire Response Rate for Various Questions

Variable	Responses	Key Results
Professor Contact	55	29% <1/wk, 38% 1-2 wks, 33% >2/wk
eClass	54	25% participated in eClasses
English	65	11% fair, 89% good to excellent
Race	68	37% Igbo, 19% Yoruba, 31% other Nigerian, 14% Other
Fulltime or Part-time	40	52% fulltime, 48% part-time

Table 2 provides a summary of the DIT2 survey results. This table and Figure 2 show that the mean value of N2 improves from 18.2 to 22.5 for undergraduates. However, a two-way analysis of variance (ANOVA) assessment indicates that this trend is not significant [$F(2,34) =.29$, $p=.75$]. This is not surprising in light of the high SD and limited sample size. A t-test comparing the senior students to the freshman and sophomore students was also calculated and confirmed the difference in means to be insignificant ($t(19)=.81$, $p=.43$). Surprisingly, the mean of master's level graduate students is lower than both the senior and junior mean. However, a t-test indicates this difference is not significant due to the small sample size [$t(24)=.76$, $p=.46$, seniors relative to master's students].

Table 2

N2 results for Study and United States Norms

Group	Survey Results			U.S. Norms			p
	n	Mean	SD	n	Mean	SD	
Freshman/Sophomore	11	18.2	11.3	13900	33.8	15.4	<.001
Junior	16	20.4	8.4	6910	34.7	15.5	<.001
Senior	10	22.5	12.8	12200	36.0	15.4	<.001
Master's	10	18.7	9.3				

Figure 1 plots the N2 Index means for the undergraduates tested relative to norms for the United States (Dong, 2010). As shown in Table 2, t-tests comparing each class mean with United States norms and were found to be significantly different (p<.001).
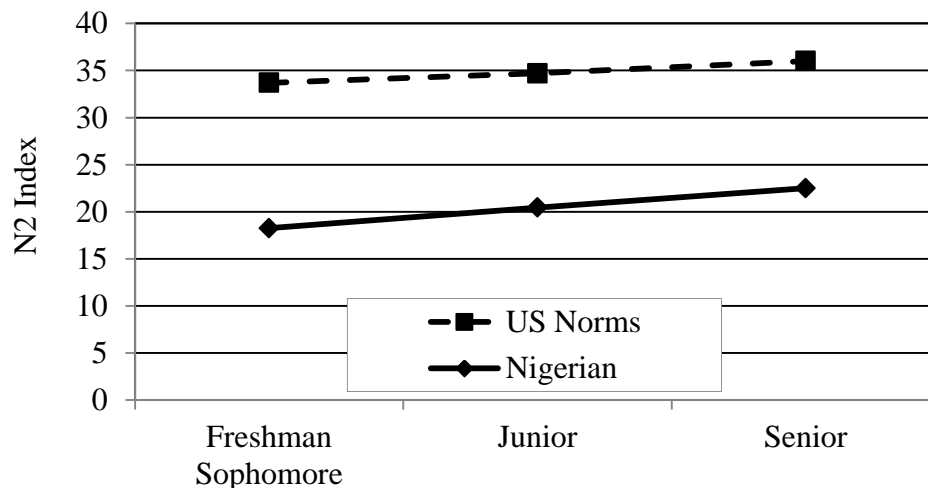

Figure 1. DIT2 survey results and United States norms for undergraduate students.

An ANOVA assessment was conducted on the data set, evaluating the impact of professor contact by class-level on the N2 index. Figure 2 and Table 3 indicate that there is a significant interaction between professor contact (two or more contacts of 15 minutes per week) and class level (p=.013), accounting for 32% of the variance (eta squared = .316). On their own, neither professor contact nor class level have a significant affect (p=.37 and p=.42 respectively). Of particular note is the N2 value for seniors with professor contact which essentially achieve the US norm value; however, a t-test indicates that the data set is too small to be significant, t(12206)=.27, p=.79.
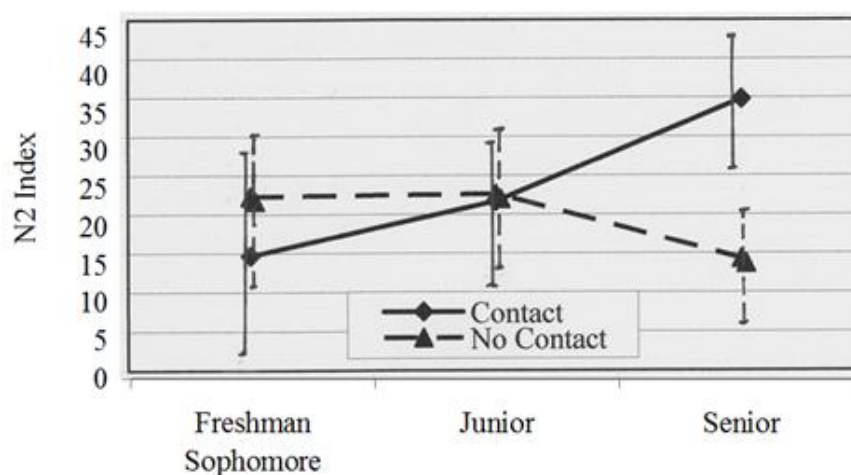
Figure 2. DIT2 survey results, means and standard deviations of undergraduate students with and without professor contact. Note that sample size is limited (n=29 with n=7 for students with professor contact).

Table 3

Two-Way ANOVA for N2 Based on Class Level and Professor Contact

Source	Type III Sum of Squares	df	Mean Square	F	p	ETA Square
Class (Under Grad.)	137	2	69	.894	.423	.072
Professor Contact	65	1	65	.850	.366	.036
Class * Professor Contact	815	2	407	5.32	.013*	.316
Error	1763	23	77			
Total	16818	29				
Corrected Total	2887	28				

Note. R Squared = .389 (Adjusted R Squared = .257).

* p < .05

To determine whether any control variables had an effect on the relationship between the professor contact and class groups on N2, an ANCOVA (analysis of covariance) was conducted. The first analysis evaluated eClass participation and fulltime student status as covariates. The covariates do not change the significant interaction between professor and class level [$F_{(2,25)}=4.56$, p=.03], although the variance improves somewhat relative to the ANOVA results (R squared=.46, increased +.07). Neither covariate was significantly associated to N2 (eClass p=.73 and fulltime p=.81). The second analysis added age and English excellence (four covariates in all) and found similar results [$F_{(2,24)}=4.16$, p=.04]; the variance improved somewhat with the additional covariates (R squared=.5, +.04). No covariate was found to be significantly associated to N2 (eClass: p=.96, fulltime: p=.6, age: p=.48, and English: p=.78).

A series of Shapiro-Wilk tests were run on the N2 dataset used in the t-tests and ANOVA analyses shown above. The tests showed no significant departure from normality for the Nigerian undergraduate data (p=.47) and for the class and professor contact subgroups [lowest p=.26 (juniors with no contact), highest p=.48 (seniors with no contact)]. A Levene test confirmed homogeneity of variances across the class and professor contact subgroups (p=.56).

Discussion

Due to the limited research data on development of moral reasoning in Nigeria, the applicability of Western theories and empirical results for improving development of moral reasoning is uncertain. This study begins addressing this gap and confirms Western-based research results can be applied to Nigerian education, at least in some cases. A key conclusion is that professor contact increases development of moral reasoning in undergraduate students. This is consistent with United States findings (McNeel, 1994) and validates hypothesis 4. Another interesting observation is that eClass and part-time student status, which likely reduces contact quality, appears to reduce the effect.

Hypothesis 2 has also been confirmed, as the Nigerian undergraduate students have N2 indexes significantly below United States norms. Hypothesis 1 was not confirmed; even though development of moral reasoning for undergraduates was found to improve, the sample size was insufficient to provide a statistically significant result. Results regarding hypothesis 3 are mixed. Despite improvement in moral development for undergraduates, seniors' N2 index was found to be significantly lower than United States norms. On the other hand, seniors with professor contact had N2 values consistent with United States values; although, this finding has a weak basis in light of the small sample size (n=4).

In this study, the Defining Issues Test has provided results similar to those found in the United States when evaluating relative differences between Nigerian groups. However, with the possible exception of seniors with significant professor contact, the Nigerians tested well below United States norms, even after four years of university. A key question is the reason behind the lower scores. Is this due to lower development of moral reasoning? Alternatively, are the lower values a result of other factors, such as English proficiency or Christian values? Therefore, it is recommended that these questions be addressed in future research. To address the issue of English proficiency, an issue identified by Bebeau and Thoma (2003), future assessments could include an English proficiency test. To address the issue of Christian values, an issue identified by Nelson (2004), a study of secular Nigerian students could be conducted.

This study provides insights and understanding of the development of moral reasoning of students attending Nigerian Christian institutions. However, there are two delimitations. First, the study uses the N2 index to assess moral reasoning, only one of four factors associated to moral behavior (Rest, et al., 1999a, p. 101). Although moral reasoning has been shown to correlate to moral action, this study does not address other variables affecting moral behavior. Second, the study looks at development of moral reasoning of Christian students within a Christian institution; results are not generalizable to non-Christian students in non-Christian universities.

About the Author

James D. Rose is a doctoral student enrolled in the Regent University School of Global Leadership & Entrepreneurship. Correspondence concerning this article should be addressed to James D. Rose. Email: jameros@regent.edu.

References

ACU. (2006). *Africa Christian University mission and value statement.* Retrieved from http://cdfafrica.org/ACU.htm

Ahmed, R. A., & Gielen, U. P. (2002). A critical review of studies on moral judgment development using the Defining Issues Test in Arab countries. *The Arab Journal of Humanities*, *77*, 261-81.

Bar-Yam, M., Kohlberg, L., & Naame, A. (1980). Moral reasoning of students in different cultural, social, and educational settings. *American Journal of Education*, *88*. 345-362.

Bebeau, M., & Thoma, S. (2003). *Guide for DIT-2*. Minneapolis, MN: Center for the Study of Ethical Development University of Minnesota Press.

Blasi, A. (1980). Bridging moral cognition and moral action: A critical review of the literature. *Psychological Bulletin*, *88*(1), 1-45.

Corruption Perceptions Index (1999). *Transparency International*.Retrieved from http://www.transparency.org/publications/gcr/1999

Corruption Perceptions Index (2010). *Transparency International*. Retrieved from http://www.transparency.org/publications/gcr/2010

Crain, W. C. (1985). Theories of development: Concepts and applications. Englewood Cliffs, New Jersey: Prentice-Hall.

Cummings, R., Dyas, L., & Maddux, C. D. (2001). Principled moral reasoning and behavior of preservice teacher education students. *American Educational Research Journal*, *38*, 143-158.

Dong, Y. (2010). *Norms for DIT2: From 2005-2009.* Retrieved from http://www.ethicaldevelopment.ua.edu /norms-for-dit205-09

Ferguson, N., Willis, C. S., & Tilley, A. (2001). Moral reasoning among Nigerian and northern Irish children: A cross-cultural comparison using the Sociomoral Reflection Measure. *Ife Psychologia*, *9*(2), 1-6.

Gielen, U. P., & Markoulis, D. C. (1994). Preference for principled moral reasoning: A developmental and cross-cultural perspective. In L.L. Adler & U. P. Gielen (Eds.), *Cross-cultural topics in psychology* (pp. 88-101). Westport, CT: Praeger.

Gongre, W. M. (1981). *A study of moral judgment, using the Defining Issues Test, for three ethnic groups at Bacone College.* Unpublished doctoral dissertation, Oklahoma State University, Stillwater, OK.

King, P. M., & Mayhew, M. J. (2002). Moral judgment development in higher education: Insights from the Defining Issues Test. *Journal of Moral Education*, *31*(3), 247-270.

Markoulis, D., & Valindes, N. (1997). Antecedents variables for sociomoral reasoning development: Evidence from two cultural settings. *International Journal of Psychology*, *32*(5), 301-313.

McNeel, S. (1994). College teaching and student moral development. In J. Rest & D. Narvaez (Eds.), *Moral Development in the Professions: Psychology and Applied Ethics* (pp.27-47). Hillsdale, NJ: Lawrence Erlbaum Associates.

Mensch, K. G. (2009). *Belief and moral judgment: Considering implications of a religious paradox in neo-Kohlbergian moral reasoning.* Unpublished doctoral dissertation, Regent University, Virginia Beach, VA.

Narvaez, D., Getz, I., Thoma, S. J., & Rest, J. R. (1999). Orthodoxy, progressivism and development of moral judgment. *Developmental Psychology*, *35*, 478-488.

Nelson, D. (2004). Bible knowledge and moral judgment: Knowing scripture and using ethical reasoning. *Journal of Research on Christian Education*, *13*(1). 41-57.

Nigeria. (2011). *The world factbook* [online]. Retrieved April 8, 2011, from https://www.cia.gov/library/publications/the-world-factbook

Pascarella, E. T., & Terenzini, P. T. (2005). *How college affects students: A third decade of research*. San Francisco, CA: JosseyBass.

Quarry, E. B. (1997). *The Defining Issues Test as a measure of moral reasoning of undergraduate students at a Christian liberal arts institution in southern California.* Unpublished doctoral dissertation, Talbot School of Theology, Biola University, La Mirada, CA.

Rest, J. R. (1986). *Moral development: Advances in research and theory*. New York: Praeger.

Rest, J. R., Narvaez, D., Bebeau, M. J., & Thoma, S. J. (1999a). *Postconventional moral thinking: A neo-Kohlbergian approach.* Mahwah, NJ: Lawrence Erlbaum Associates.

Rest, J. R., Narvaez, D., Bebeau, M. J., Thoma, S. J. (1999b). DIT2: Devising and testing a revised instrument of moral judgment. *Journal of Educational Psychology*, *91*(4), 644-659.

Rest, J. R., Narvaez, D., Thoma, S. J., & Bebeau, M. J. (2000). A Neo-Kohlbergian approach to morality research. *Journal of Moral Education*, *29*(4), 381-394.

Richards, P. S. (1991). The relationship between conservative religious ideology and principled moral reasoning: A review. *Review of Religious Research*, *32*(4): 359-368.

Richardson, H. S. (2009) Moral reasoning. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2009 Edition). Retrieved from http://plato.stanford.edu/archives /fall2009/entries/reasoning-moral

Sabin, B. M. (2006). *A faith-based program evaluation: Moral development of seminary students at the Louisiana State Penitentiary*. PhD dissertation, University of Central Florida, Orlando, Florida. Retrieved April 2, 2011, from Dissertations & Theses: Full Text database.

Sandy, V. S., Boardman, S. K., & Deutsch, M. (2006). Personality and conflict. In M. Deutsch, P. T. Coleman, & E. C. Marcus (Eds.), *The Handbook of Conflict Resolution: Theory and Practice* (pp. 331-355). San Francisco, CA: Jossey-Bass.

Thoma, S. J., & Rest, J. R. (1986). Moral judgment, behavior, decision making, and attitudes. In J. R. Rest (Ed.), *Moral Development: advances in research and theory* (pp. 133–175). New York: Praeger.

Appendix

Appendix A
DIT2 Survey Instrument - Sample Story from DIT2: The Famine

The small village in northern India has experienced shortages of food before, but this year's famine is worse than ever. Some families are even trying to feed themselves by making soup from tree bark. Mustaq Singh's family is near starvation. He has heard that a rich man in his village has supplies of food stored away and is hoarding food while its price goes higher so that he can sell the food later at a huge profit. Mustaq is desperate and thinks about stealing some food from the rich man's warehouse. The small amount of food that he needs for his family probably would not even be missed.

What should Mustaq Singh do? Do you favor the action of taking the food? *(Check one)*
☐ Strongly Favor
☐ Favor
☐ Slightly Favor
☐ Neutral
☐ Slightly Disfavor
☐ Disfavor
☐ Strongly Disfavor

Rate the following issues in terms of importance (1=great, 2=much, 3=some, 4=little, 5=no). Please put a number from 1 to 5 alongside every item.
1. ☐ Is Mustaq Singh courageous enough to risk getting caught for stealing?
2. ☐ Isn't it only natural for a loving father to care so much for his family that he would steal?
3. ☐ Shouldn't the community's laws be upheld?
4. ☐ Does Mustaq Singh know a good recipe for preparing soup from tree bark?
5. ☐ Does the rich man have any legal right to store food when other people are starving?
6. ☐ Is the motive of Mustaq Singh to steal for himself or to steal for his family?
7. ☐ What values are going to be the basis for social cooperation?
8. ☐ Is the epitome of eating reconcilable with the culpability of stealing?
9. ☐ Does the rich man deserve to be robbed for being so greedy?
10. ☐ Isn't private property an institution to enable the rich to exploit the poor?
11. ☐ Would stealing bring about more total good for everybody concerned or not?
12. ☐ Are laws getting in the way of the most basic claim of any member of a society?

Which of these 12 issues is the 1st most important? ☐ *(write in the number of the item)*
Which of these 12 issues is the 2nd most important? ☐
Which of these 12 issues is the 3rd most important? ☐
Which of these 12 issues is the 4th most important? ☐

(As presented in Rest, et al., 1999b.)

Appendix B
Student Questionnaire
Please tick the appropriate boxes and fill in the blanks.

Survey number: _____   Name: _____ (Optional)

Class level:
☐ Freshman (1st yr) ☐ Sophomore (2nd yr) ☐ Junior (3rd yr) ☐ Senior (4th yr) ☐ Grad student

Date began studies at this institution: ___/'__ (mth / yr). Current degree program: _____

How much contact do you have with your professor outside of class (conversations >15 mins)?
- This school year: ☐ None ☐ < 1 / week ☐ 1 / week ☐ 2 / week ☐ > 2 / wk
- Previous school years: ☐ None ☐ < 1 / week ☐ 1 / week ☐ 2 / week ☐ > 2 / wk
  (Leave line above blank if this is your first year at this institution.)

Are you a Christian? ☐ Yes ☐ No   How long have you been a Christian? ____ (Years)

Of the list below, rank the areas that had the highest impact on your moral reasoning from 1 to 5:
☐Family ☐Religious Training ☐Community Service/Ministry ☐Friends ☐Education / Prof

This past year:
- How much time did you spend in community service / ministry?
  ☐ < 1hr / week   ☐ 2 hr / week   ☐ 4 hr / week   ☐ > 6 / week
- How much time did you spend with your friends?
  ☐ < 1 hr / day   ☐ 2 hr / day   ☐ 3 hr / day   ☐ > 4 hr / day

How good do you think your professors are at assessing right from wrong?
☐ Excellent ☐ Good ☐ Fair ☐ Not so good ☐ Poor

How good do you think you are at assessing right from wrong?
☐ Excellent ☐ Good ☐ Fair ☐ Not so good ☐ Poor

How good do you think you are at assessing moral dilemmas?
☐ Excellent ☐ Good ☐ Fair ☐ Not so good ☐ Poor

How good do you think your professors are at assessing moral dilemmas?
☐ Excellent ☐ Good ☐ Fair ☐ Not so good ☐ Poor

What type of student are you? ☐ Full-time ☐ Part-time   ☐ Live on campus ☐ Off campus

Any e-classes this year (with little to no time spent in the classroom)? ☐ Yes ☐ No

English proficiency: ☐ Excellent ☐ Good ☐ Fair ☐ Not so good ☐ Poor

Religious affiliation: ☐ Protestant _____   ☐ Catholic
☐ Other Christian _____   ☐ Other _____

Family religious affiliation: ☐ Protestant _____   ☐ Catholic
☐ Other Christian _____   ☐ Other _____

What ethnic group/country are you from:
   If from Nigeria: ☐ Hausa/Fulami   ☐ Youruba   ☐ Igbo   ☐ Other _____
      If not Nigerian: ☐ West African _____   ☐ Other _____

_____

Professor Questionnaire
Please tick the appropriate box and fill in the blanks.

Survey number: _____   Name: _____ (Optional)

Experience as professor: _____ (years), at current institution: _____ (years)

What is the primary subject area you teach? _____

Religious affiliation: ☐ Protestant _____   ☐ Catholic
☐ Other Christian _____   ☐ Other _____

How much contact do you have with your students outside of class? (a contact is a greater than 15-minute discussion face-to-face or over the phone)

        ☐ < 1 / day   ☐ 2 / day   ☐ 3 / day   ☐ > 4 / day

How many students do you currently have in your classes (total, all classes)?
        ☐ < 20   ☐ 20 to 40   ☐ 40 to 80   ☐ >80 students

Are you teaching any classes with a significant portion of e-learning (not in the classroom)?
        ☐ Yes   ☐ No

Divine Empowerment of Leaders: An Intertextual Analysis of Luke's use of Joel 2, Psalm 16 and Psalm 110 in Peter's Sermon in Acts 2

Edward W. Hatch
Regent University

Applying the socio-rhetorical school of interpretation to Peter's sermon in Acts 2, this paper attempts to gain insight into Luke's understanding of the concept of the divine empowerment of leaders. This intertextual analysis of Acts 2 explores Luke's use of Joel 2, Psalm 16 and Psalm 110 to show how Luke employs oral, social and cultural intertextualization to recontexualize and reconfigure certain Old Testament texts in order to prove that Jesus is the prophetic fulfillment of Lord and Messiah. Three principles of leadership empowerment are elicited from the analysis: Empowered leaders seek the good of the group not their own glory; divinely empowered leaders are divinely accountable; and empowered leaders speak boldly into chaos. Three contemporary leadership theories are associated with the results of this study: Bolman and Deal's Reframing Leadership Theory, DuRue and Ashford's Social Process of Leadership Identity Construct Theory, and Uhl-Bien's Relational Leadership Theory.

Applying techniques from the socio-rhetorical school of interpretation as espoused by Robbins (1996), this study attempts to gain insight into Luke's understanding of the concept of the divine empowerment of leaders and apply that to an understanding of leadership in the 21st century. First, an intertextual analysis of Acts 2 explores Luke's use of Joel 2, Psalm 16 and Psalm 110. Second, leadership empowerment principles are synthesized from the study, and third, elements from the study of Acts 2 are associated with contemporary leadership theories.

The Old Testament (OT) texts used by Luke are examined in light of the method of interpretation called "fulfillment of prophecy." Likely, Luke wrote the twin-volumes of his gospel and the Acts of the Apostles late in the 1st century, sometime after the destruction of Jerusalem in 70 C.E. (DeSilva, 2004). The significance of this timing is to realize that Luke wrote with agenda (p. 309). He is not only reporting on the occurrence of events for an individual, the "most excellent Theophilus" (cf. Luke 1:3 and Acts 1:1), he is interpreting and organizing these events for a broader audience of the sometimes divided community of Jews and Gentiles engaged in the fledgling Christian movement

toward the end of the first century (p. 309-310). A specific problem Luke attempts to overcome in his writings is "that of theodicy: explaining how God did in fact fulfill God's promises to the house of David (see Acts 15:16-18) despite the fact that the majority of Jews did not accept the means of fulfillment and despite the fact that Jerusalem now sits in ruins" (p. 310). This is the problem Luke takes on in Acts 2. The Jerusalem witnesses of the Pentecost events and the hearers of Peter's sermon are primarily Jewish (Acts. 2:5). Van de Sandt (1990) suggests, "The Jews from the dispersion seem to be central to this pericope and act as representatives of the world population. In them all the inhabitants of the world are potentially present" (p. 68). Therefore, Luke's unique selection of material in Acts 1-2 combined with the present circumstances of his writing function as fulcrum and lever to transition the early faith-community from the life, ministry, and mission of the person of Jesus to the life, ministry, and mission of his followers, the early church (p. 310). Necessary to this end, a nascent Christology is at work in the book of Acts (Puosi, 2006). Christology is the branch of theology that attempts to understand the person and work of Christ (Erickson, 1983). In this light, "Luke contributes to the church's Christocentric reading of the Jewish Scriptures, extending this reading into the life of the early church and its ongoing mission. Not just Jesus but also the mission of the church fulfills the promises and prophecies of the Jewish Scriptures" (DeSilva, 2004, p. 310). Luke, then, interprets the events of Acts 2 from a "fulfillment of prophecy" method/tradition in order to solidify in the minds of a less-than-fully-united Christian community at the end of the first century two essential elements important to her future survival. One is the very nature and identification of the person of Jesus and his mission (i.e. Christology); the second is the empowerment of his followers, as they take up the mantle of leadership in the early faith-community.

Beginning With the End in View

How could a speech given to a group of Jews by a converted fisherman a few months after their ringleader was killed (Desilva, 2004, p. 357) provide renewed energy, meaning, sense of mission and motivational purpose for of fledgling movement of followers some 40-50 years after these events occurred? How could such a speech clarify, motivate and unify a Christian community reading or hearing read a written record of it to such an extent that they are encouraged not only by an understanding of the faithfulness of God to his long standing promises (p. 357), but to a level of motivating even-to-death (c.f. Phil 1:21) obedience to this calling and their implications and ideals to the meaning of their own faith community at the end of the first century (p. 356)? The clear purpose of Peter's speech in Acts 2 comes near the very end of his spoken address. The purpose, Luke says, is that people will "know for certain that God has made Him [Jesus] both Lord and Christ" (vs. 36). This end in view, to "know for certain" the significance and identity of the person of Jesus, is not only specific to the actual hearers but, by application, to all future readers/hearers of Luke's chronicle (cf.

Jesus's praying in John 17:20 for those who will "believe in Me through their word"). For in the identity and purposes of Jesus are the very seeds Luke needs to "shape a community's awareness of its identity, its place in God's unfolding plan and its values" (p. 356).

To this lofty end then, it is helpful to see that the speech has a clear inner structure (Puosi, 2006) and is organized in three sections (Trull, 2004). Each supporting point is formed around the interpretation of an Old Testament text (Herrick, 2000) and explained/interpreted in light of the recent events of Acts 1-2 as fulfillment of prophecy. First, Peter interprets the phenomena of Pentecost as a fulfillment of the prophecy of Joel (quoted in Acts 2:14-21); second, he argues that Jesus's resurrection was foretold by David in Psalm 16 (quoted in Acts 2:22-32); and third, Jesus is not only resurrected from the dead and therefore alive, but exalted to a position of authority and honor at YAHWEH's right hand, consistent with a Messianic fulfillment of Psalm 110 (quoted in Acts 2:33-35). Peter ends the sermon with a call to repentance going back to the text from Joel 2 to make his compelling appeal (Acts 2:38-39). Just as Peter's speech aligns past promises to God's present fulfillment in these circumstances, so Luke, through Peter, calls for individual and collective repentance and the faith-commitment necessary to live out the unfolding fulfillment of God's plan.

Luke's Use of Joel 2 to Support Prophetic Fulfillment in Acts 2

Luke frames the Pentecost phenomenon as a fulfillment of OT prophecy drawing three supporting elements from the text of Joel 2. Each is addressed below.

Speaking Into the Chaos

The first element involves Peter's rephrasing and adding to key texts from the OT prophet Joel to interpret and bring some order, in terms of understanding, out of the confusing events those present have experienced. Peter's entire speech (Acts 2: 14 – 36) is set by Luke in context to explain the miraculous events of Acts 2:1-13. Jews "from every nation under heaven" (v. 5), who were in Jerusalem for the feast of Pentecost, are "bewildered" (v.6), perplexed (v. 12) and even "mocking" (v. 13) the extraordinary evidences of the miracle of the Holy Spirit's coming (cf. v. 1-4) that creates mass confusion among the crowd. Seizing the opportunity, Peter immediately speaks into the chaos of the event, using the Word of God to give meaning and order to the unprecedented events. The order that springs from the spoken word appears as the chaotic events are aligned to and associated with the fulfillment of Old Testament prophecy. Peter emphatically states "this is that" (v. 16) which was spoken through the prophet Joel. "The signs are evidence of the fulfillment of God's promise, as Joel writes in his book" (Puosi, 2006, p. 260). Leveraging the significance of the Pentecost event, Luke purposefully changes the wording of the Old Testament text to fit the larger circumstances of the past 53 days (i.e. the trial of Jesus, some in the very crowd of Acts 2

likely having a part in the "crucify him" chant, Jesus's crucifixion on a Roman cross, the earthquake, the three hours of darkness, the burial, resurrection and appearances of the risen Christ, and his recent ascension to name a few). Acts 2:17 says, "It shall be in the last days," while Joel 2:28 says, "It will come about after this…." "Last days" is different than "after this," not only in the English text, but also in the Septuagint (LXX) and the Hebrew Old Testament (MT). "Here the author wants to show that those people are actually living 'the last days.' The messianic era has finally arrived" (p. 206). According to Herrick (2000), "This is a decidedly 'here and now' interpretation of an eschatological passage…" (p. 1). In fact, the word used to translate "last days" is the Greek word eschatos, the word from which we get "eschatology," the doctrine of last or final things (Vine, 1981). Further, Treier (1997) sees Peter using a style of eschatological interpretation known as peser, which has been associated with the early Christian community at Qumran (p. 18). "For what shocked the audience was not Peter's eschatological understanding of Joel 2 but his insistence that the fulfillment was now because of Christ. Moreover typical Qumran peser moved from the Scripture passage to the current event, whereas Peter's thinking moved from the current event to the Scripture passage" (p. 19). Peter's alignment of present events to past prophecy will allow him to speak with authority about the future.

The Audacity of Speaking as God's Authority

In this same line of prophetic fulfillment, the addition by Peter of the phrase "God says" in verse 17, or as some translations have "God declares," is significant. Herrick (2000) suggests Peter is putting himself on the level of the OT prophets by adding the words, "God says" or "God declares" to the Joel text quoted in Acts 2. "The addition of [God declares] adds a note of divine authority which is intended to gain the audience's attention and lead them to repentance (cf. 2:37-41). In particular, it may be functioning as a 'badge of prophetic announcement' wherein Peter is functioning on par with the OT prophets" (p. 1). This is what is known as a cultural intertexture echo. Robbins (1996) says, "echo occurs when a word or phrase, evokes or potentially evokes, a cultural tradition" (p. 110), which this phrasing certainly does, by evoking the prophetic tradition of "thus saith the Lord" in the Jewish culture and religion onto this very scene. That "uneducated and untrained men" (Acts 4:13) has the audacity, intestinal fortitude and rhetorical wherewithal to speak like this is perhaps an additional evidence of the supernatural at work (Spurgeon, 1855). This representation of God's authority in man not only strengthens the new apostles' position as leaders, it foreshadows the derivative authority of all who follow Christ as representative ambassadors of Him and His Kingdom (2 Cor 5:21) (Kraybill & Sweetland, 1983).

Externally Initiated Empowerment

Was the outpouring of the Holy Spirit bigger in its broadest cultural application, more than just a fulfillment of an obscure Jewish prophecy? The ability of a non-Jewish

people to be able to see a broader fulfillment is revealed through a social-intertexture look at a key text in Acts 2. Social-intertexture "concerns [the analysis of] 'social' phenomena, since it focuses on customs and practices that are widespread through Mediterranean society, potentially affecting every person at some time during their life" (Robbins, 1996, p. 117). The God-initiated pouring-forth of his Spirit was on both men and women. Joel 2:29 says, "Even on the male and female servants I will pour out My Spirit in those days" whereas Acts 2:18 says, "EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy" (emphasis added). The deliberate inclusion of women ("daughters") here not only ties into the long history of prophetesses in Jewish culture (cf. Miriam, Ex 15: 21; Huldah, 2 Ki 22:14-20; and Deborah, Judges 4:4-5 in the OT and Anna, Luke 2:36-38; and Philip's daughters, Acts 21:9 in the NT) (Piper & Grudem, 1991), but also may connect the Jewish with the Greek cultural practices of males and females involved as being oracles, particularly the female oracles of Delphi and Apollo, which also involved ecstatic utterances (i.e. glossalallia) (Huffmon, 2007). This cultural connection may be furthered by the observation that "Ancient Near Eastern prophetic oracles were apparently initiated by the deity rather than being responses to a specific inquiry" (p. 456). Regardless of the readers'/hearers' social-cultural background, Greek or Jewish, they would understand the main point: God initiated the events of Pentecost, further legitimizing the new apostolic leadership.

Luke's Use of Psalm 16 to Support Prophetic Fulfillment in Acts 2

The second major section of Peter's sermon shifts the focus onto the resurrection of Jesus and again invokes fulfillment of OT prophecy, this time from an unexpected Psalm.

Author's Identity

Psalm 16 is quoted nowhere else in the NT outside of Acts 2 and 13 where it is used in a similar fashion (Juel, 1981, p. 545). The title to Psalm 16 indicates David wrote it so presumably one would expect the personal pronouns in the Psalm to relate to him. However, Herrick (2000) suggests that ascertaining authorship of this Psalm is more challenging than first glance and neither date nor author can be "fixed with certainty" (p. 1). Herrick reasons other possibilities of authorship and concludes, "1) there is nothing in the Psalm that necessarily rules out Davidic authorship; 2) in a comparison with other well known Davidic psalms, this psalm has much in common; 3) the title corroborates Davidic authorship, and 4) both Peter and Paul, probably following a current consensus, subscribe to this tradition (Acts 2:25; 13:35, 36)" (p.1; also cf. Kaiser, 1980, p. 224). Therefore in Psalm 16, as it was originally written and understood, the "my" and "me" in vs. 8-11, are referring to David.

Herrick (2000), endorsing Davidic authorship, says "the holy one" or "faithful one" in vs. 10 refers to David himself. "Holy one," or sometimes "faithful one," translates the Hebrew word hasîd. "In fact, the reason this passage should ever have been linked to the Messiah along with the Davidic speaker rests on the proper understanding of the term hasîd. As a Messianic term, it is only surpassed by "Servant of the Lord" and "Messiah" in the OT" (Kaiser, 1980, p. 224). "In Psalm 16, then, David is God's hasîd, 'favored one,' yet not David as a mere person but David as the recipient and conveyor of God's ancient but ever-renewed promise." Therefore, as Beecher (as cited in Kaiser) concluded:

> The man David may die, but the hhasidh [sic] is eternal. Just as David is the Anointed One, and yet the Anointed One is eternal; just as David is the Servant, and yet the Servant is eternal; so David is the hhasidh, and yet the hhasidh is eternal. David as an individual went to the grave, and saw corruption there, but the representative of Yahaweh's [sic] eternal promise did not cease to exist." (p. 224-225)

Understanding the meaning of the antecedent text is key to understanding how another author uses it in a different purpose or in another social-cultural context (Robbins, 1996). Herrick believes David in Psalm 16 was speaking of himself but that "the divine author intended more than David did" (p. 14), while others suggest David knew he was speaking of his unnamed future offspring, the Messiah, who would be the complete fulfillment of God's promises to him (Juel, 1981; Kaiser, 1980).

Peter Reframes Identity in Light of Resurrection

However David understood what he was writing in Psalm 16, in Acts 2 Peter applies the meaning to Jesus. "First, God raised Him from the dead. Second, it was not possible for death to hold Jesus. Third, David spoke of the Messiah" (Trull, 2004, p. 436). When Peter quotes Psalm 16, he attributes the Psalm to David, but he says David understood the subject of the Psalm to be none other than Jesus. Peter is saying that Jesus fulfills the intended meaning of Psalm 16. In verse 25, "For David says of Him," in context, this refers back to the mention of "Jesus the Nazarene" in vs. 22. The recitation that follows is nearly word-for-word of Psalm 16: 8-11. The only difference is Luke/Peter makes the verses be about Jesus. Even with Peter's caveat that David said this of Jesus, the personal pronouns require a lot of interpretation to understand to whom they are referring. So, whereas looking at Psalm 16 from a pure OT point of view David is speaking of himself throughout and identifies himself as the "holy one" (Herrick 2000; Kaiser, 1981), Peter's reinterpretation places Jesus as the "holy one" of 16:10b. And not only that, on the basis of verse 27 and the statement in verse 31, "he [David] looked ahead and spoke of the resurrection of the Christ," Peter is saying that David foretold Jesus's resurrection in Ps 16. In other words, Peter/Luke change the meaning of the Psalm for their own purposes (Herrick, p. 11). Herrick (2000) goes to great length to

show that neither David nor the tradition of the interpretation of this Psalm, up until the time of the events of Acts, considered this Psalm to be a Messianic psalm or prophetic in any way. His answer to explain Luke's use of the OT in the NT in this case is "TYPOLOGICAL-prophetic…with the fulfillment not expected until it came" (p. 14). In other words, "Underlying the work of God in David's life is a similar work (i.e., pattern) of God in the life of Christ—only to a greater degree. Frankly, it was only in light of the resurrection that the psalm was said to speak of a resurrection [emphasis added]. This is not an argument for every use of the OT in the NT, but in the case of Psalm 16:8-11, this seems to be the best explanation—an explanation which allows the OT to speak on its terms and according to its context and the NT to do the same. Both the human author and the divine author are given full expression in both cases" (p. 14). The question is why would Luke/Peter have done this. The answer is to establish an identity of Christ that will form a solid foundation on which to build the new faith-community (Puosi, 2006).

Deductive Christology I

Puosi's (2006) Christological syllogism is an excellent summary of Peter's argument in Acts 2 to this point:

> 1st Statement: God has fulfilled the Messianic Promise; therefore, we have a Messiah.

> 2nd Statement: Jesus is not an ordinary man: He performed miracles and He was resurrected from the dead.

> Conclusion: Jesus is the Messiah. (p. 259)

Luke's Use of Psalm 110 to Support Prophetic Fulfillment in Acts 2

The third main point of Peter's speech follows closely from the resurrection. Jesus is not only alive from the dead, but he now sits in a position of honor and authority. Peter draws this argument from Psalm 110.

Jesus's Interpretation Supports Peter's Point

In the Hebrew OT, the Psalm itself attributes authorship to David; however, the strongest endorsement for Davidic authorship is that none other than Jesus says, "David himself said in the Holy Spirit," before quoting Ps 110:1 (Mark 10:35). In fact what gets Jesus in trouble with the religious authorities is that He implies that this Psalm refers to himself (cf. Mark 10: 35ff). Peter follows in Jesus's stead both in attributing this Psalm to David (Acts 2:34), quoting it word-for-word from the OT text, and interpreting it as applying to Jesus. "Thus Jesus' interpretation of Psalm 110:1 confirms the future reconstruction, which treats David's words as a direct prophecy of

the Messiah" (Johnson, 1992, p. 433). But how did David understand what he was saying in the Psalm? There are several options: "David could have referred to the Messiah, himself, his son Solomon, or another descendant of his as his Lord" (Johnson, 1992, p. 431). Many view David as enacting an "enthronement oracle" or coronation psalm at least partially (Kidner, 1973; Johnson, 1992). Davis (2000), on the other hand, sees the Psalm as purely Messianic: "All areas of textual difficulty are cleared up by understanding the psalm not as a coronation psalm, or a psalm to be read at an autumnal festival, or some other kind of psalm…but as a messianic psalm from beginning to end" (p. 163). Luke and Peter then follow in Jesus's stead with their interpretation/application of Psalm 110.

Right Hand Exaltation

Unlike Psalm 16, which is never quoted in the NT (Juel, 1981), Psalm 110 is the OT reference most often used by NT writers "with the clear intention of affirming that Jesus Christ is the Messiah and the Melchizedekian King-Priest" (Davis, 2000, p. 163). Summarizing each of the NT references to Psalm 110:1, Davis (2000) includes two observations relevant to Acts 2: "Peter quoted Psalm 110:1 on the Day of Pentecost to demonstrate that Jesus is the Messiah (Acts 2:34-36)." And, "The writers of the New Testament cited the verse in order to show that after Jesus's crucifixion, resurrection, and ascension (Acts 2:33-35; Heb. 6:20), He is now seated at the right hand of God the Father in heaven" (p. 163). "This exalted position is one of equal honor with God" (Johnson, 1992, p. 433). This leads to a second Christological summary of the prophecy fulfillment motivations of Peter/Luke in Acts 2.

Deductive Christology II

Peter's use of Psalm 110 lays the final brick to the course of his three-layered end-in-view argument that God made Jesus "both Lord and Christ" (Acts 2:36). Puosi (2006) identifies the logic in Peter's approach as following a "promise-fulfillment" theme. A second syllogism is offered to help frame Peter's "a primitive Christology" (p. 265):

> 1st Statement: God's promise is a promise of salvation and it is fulfilled through the Lord.

> 2nd Statement: Jesus has been raised to life and to the right hand of the Father. He is the fulfillment of God's promise of salvation.

> Conclusion: Jesus is the Lord (p. 263).

Evidential Impact

The impact Peter's speech had on the once bewildered and perplexed crowd goes well beyond establishing apostolic authority and empowered leadership to Luke's higher-

order strategic ends. The group—the growing but yet future faith-community, not the individuals—are clearly in view (DeSilva, 2004, p. 351). The Holy Spirit is at work in the hearts of the hearers, they were "pierced to the heart" and asked, "what shall we do?" Peter's answer is recorded in Acts 2:38-39:

> Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 *For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.*" [Emphasis added; quote from the last part of Joel 2]

Recall that in Acts 2:17-19 Peter drops the last part of Joel 2:32 in his quote. The part left out speaks of Mt Zion and Jerusalem. Here in Acts 2:39 he picks up the Joel text again, at the very end of his sermon. He does this, according to Van de Sandt (1990), because he "wants to avoid the suggestion that he agrees with [Joel 2:32b] that salvation can only take place in Zion or Jerusalem" (p. 75). Luke cuts off the rest of verse 32 "because it ends with a call to repentance" (Herrick, 2000, p. 1, emphasis added). Repentance was always the end to which Peter was aiming. His reconstructions of OT texts bring about an explanation of the Pentecost events in light of the fulfillment of OT prophecy pointing strongly to Jesus as the fulfillment of the promised Messiah coming in the line of David; one who will conquer death and sit in a place of honor extending salvation and forgiveness of sins for all who will repent and believe. Yet not only salvation as eventual preservation from eternal separation from God, but salvation as the fullness of the "abundant life" (John 10:10) and a completing of all God's promises to all his chosen people, both Jew and Gentile in a new "now, but not yet" Kingdom; a Kingdom of "righteousness, joy and peace in the Holy Spirit" (Rom 14:17). The powerful truth of Peter's message that transformed the lives turning a mocking people into devoted followers (Acts 2:42) of Jesus, the Lord and Christ.

> So then, those who had received his word were baptized; and that day there were added about three thousand souls. They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer (Acts 2:41-42).

This Spirit-empowered repentance, instigated as it was from prophecy-fulfilled, history-recorded and story-told preaching, would have had rippling echoes of meaning and significance to Luke's readers/hearers at the end of the first century and beyond (DeSilva, 2004). This very life-giving, life-transforming power and conviction has flowed down through the ages even to us at the end of the first part of the 21st century (Cole, 2010, p. 22).

Principles of Divine Empowerment

What are the leadership lessons for today from this social-rhetorical intertextual study of Acts 2? Three stand out: empowered leaders seek the good of the group, not their own glory; divine empowerment means divine accountability; and leaders must boldly speak into chaos.

Empowered leaders seek the good of the group not their own glory. The idea of the divine empowerment of leaders has led to egregious misapplications such as the divine right of kings (Figgis, 1914). The counter-corrective to this abuse is a clearer understanding of the text and context of Acts 2. Peter takes some personal risk to speak truth to the large and confused crowd. His motive is their best, not his reputation. The group is more important than the individual. The care taken in the text to identify the variety of people present and the use of the Joel quote to underscore that divine empowerment goes beyond gender (male/female), roles (sons/daughters), or social status (bondslaves) and this may be subtle but it is not trivial. The NT writers like the apostles Paul and Peter would work out this "primitive Christology" (Puosi, 2006) as the young church grows up. Paul will outline a theology that brings forth unity out of diversity in explaining the divine gifting of all believers, "For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit" (1 Cor 12:13). Peter later in his own Epistle builds on the unity theme switching the metaphor from a body to a building when he says, "And coming to [Jesus] as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:4-5). The theme of the priesthood of all believers as a core principle for the working out of God's glory in the group of people called the church, and their divine empowerment for leadership, would eventually become a foundational principle in reforming the Church as Luther and others sought recovery from the abuses of misapplied power by the Church of Rome (Luther & Rudolph, 1979).

Divine empowerment means divine accountability. The divine empowerment of particular roles or types of leaders is also implied in the description of Acts 2. The disciples of Jesus become the Apostles of the early church. The private gathering of apostles and 120 others in obedience to God in Acts 1 turns into a public recognition of God's appointment of them when the crowd turns to the newly anointed and asks "Peter and the rest of the apostles" what they should do (verse 37). Roles of apostle, prophet, evangelist, pastor and teacher are specifically identified as being given by God as gifts to the church for leadership (Eph 4). Hirsch (2006) identifies this APEPT (acronym made from the first letters of apostle, prophet, etc.) model as part of the "apostolic genius" and the "DNA" of the NT church. The traditional roles of husbands, wives, children, and even slaves are redefined in light of divine empowerment and the

new work of the Holy Spirit (Eph 5; Col 3; 1 Pet 3). Government is identified as having been appointed by God and accountable to God (Rom 12). Leaders in the new economy are identified as those who will especially be called to "give an account" for how they lead (Heb 13: 17), and teachers are warned that they will be held to a higher standard and thus incur a stricter judgment (James 3:1). Each of these leadership roles is empowered by God (cf. Rom 12, 1 Cor 12, Eph 4), yet with that empowerment comes a greater responsibility and accountability.

Leaders must boldly speak into the chaos. It may be a stretch to connect the chaos of original creation (Gen 1) to the chaos out of which the church emerges in Acts 2. However, there are parallels worth noting. In Gen 1, the earth is formless and void, the Spirit of God was moving, and God speaks (vs. 2-3). In Acts 2, Peter, full of the newly-given Holy Spirit, speaks the Word of God into the confusion of the crowd. Drawing on the word of God from Joel and Psalms, Peter speaks into the crowd the Word of God himself, Jesus (John 1; 1 John 1). The Word spoken boldly is key to order, growth, and development. Paul admonishes Timothy to preach the word (1 Tim 4:2) and encourages the young Ephesian church to speak the truth in love (Eph 4:15). The spoken word, therefore, is essential to the application of divine empowerment by leaders. When chaos reigns, leaders must speak up (cf. Crabb, 1995).

Application to Contemporary Leadership Theory

Besides immediate leadership lessons, the events of Acts 2 and Luke's larger purposes are can extend an understanding contemporary leadership theory. Bolman and Deal's (1991) Multi-frame theory; DeRue and Ashford's (2010) Social Process of Leadership Identity theory; and Uhl-bien's (2006) Relational Leadership Theory may be furthered by this study.

Multi-Frame Leadership Theory

Luke's reframing of OT texts through Peter's speech has a two-sided application in the Bolman and Deal's (1991) Multi-frame Leadership Theory. Their four-frames are structural, political, human resources, and symbolic (p. 509). Though according to their research it would be rare that a leader had all four frames in play, considering this theory from the perspective of Luke as a leader and Peter and the apostles as leaders, it may be possible that all four frames are occurring in Acts 2. Briefly taking each frame and applying it to Acts is revealing.

The "structural" frame is at work when the leader functions as "social architect" (Bolman and Deal, 1991, p. 511). This leadership process is one of "analysis and design" (p. 511). Luke writing the book of Acts to a late 1st century Christian community (DeSilva, 2004) could be playing this role. The human resource frame has the leader acting as a "catalyst" and "servant" (Bolman & Deal), leading through "facilitation and

empowerment" (p. 511). Peter clearly fits this role as he facilitates the Jewish audiences' understanding of the events of Pentecost through his speech. At another level, Luke facilitates empowerment by placing the particular socially significant texts within interpretations made by Peter and doing so in the early chapters of his history telling the story of the early church. Peter acts as "advocate" in a political sense, the third frame in Bolman and Deal's theory. Peter advocates for Jesus as Lord and Christ (Acts 2:36) while "coalition-building" (p. 511) appealing to the crowd through a unique variety and application of OT texts. Finally, Peter frames himself as a symbolic leader functioning as "prophet" (p. 511) framing the particular OT texts within the experience of the Pentecost context and doing this as "inspiration" (p. 511) to lead the bewildered people to repentance.

Social Process of Leadership Identity

DeRue and Ashford (2010) construct a social process of leadership identity that could also find application in Acts 2. "A leadership identity comprises three elements: individual internalization, relational recognition, and collective endorsement" (p. 629). These researchers understand leadership as involving dynamic interaction involving "multiple individuals engaged in a process of interpersonal and mutual influence that is ultimately embedded within some collective" (p. 629). Peter and the apostles are involved in such a "collective"—the small group of followers of Jesus and the larger group of Jews participating in Pentecost, a collective which grows exponentially through their leadership and influence (cf. Acts 2:42-47). Going back to the events leading up to this momentous occasion, Peter and the disciples were part of Jesus's special group of followers for three years. Peter's "individual internalization" of this new social-leadership identity include the watershed "you are the Christ confession" of Mt 16:16 and the empowering "do you love me more than these" post-resurrection dialog with Jesus (John 21). "Relational recognition" occurs in Acts 1 with Peter standing to address the 120 waiting for the Holy Spirit, and in Acts 2, when the crowd, following his impassioned speech, turns to "Peter and the rest of the apostles" (2:37) for an explanation. As the book of Acts unfolds, though they are "uneducated and untrained men" (Acts 4:20), there is an emerging clarity of Peter and the other apostles' roles as leaders of the nascent movement and as followers of Jesus, who is both "Leader and Savior" (Acts 5:31). These are aspects of the social process construct of leadership identity.

Relational Leadership Theory

A third and evolving theory of social leadership that could help inform an understanding of Acts 2 is Relational Leadership Theory (Uhl-Bien, 2006). This theory builds on Hogg's social identity theory of leadership, which understands, "Leadership is a relational term—it identifies a relationship in which some people are able to persuade others to adopt new values, attitudes and goals, and to exert effort on behalf

of those values, attitudes, and goals" (p. 668). This approach sees, "Relational leadership as a social influence process through which emergent coordination (i.e., evolving social order) and change (i.e., new values, attitudes, approaches, behaviors, ideologies, etc.), are constructed and produced" (p. 668). Uhl-Bien is quick to point out this is not "a theory in the traditional sense of the word. It is an overarching framework for a variety of methods, approaches, and even ontologies that explore the relational dynamics of leadership and organizing" (p. 668). Again the definitions and explanations seem to fit Luke, Peter, and Acts 2. There is an "evolving social order" taking place in the period of Acts that manifest itself in new "values, attitudes, and goals." The persuasion is the dynamic of human relationships between Jesus's devoted followers, which includes Peter and the apostles, and those newly confronted with the truth of the events and ideas through the outpouring of the Holy Spirit in Acts 2. To the extent God is a person revealed in His Son and the Holy Spirit is a person with whom believers relate intimately (John 7, 14), there is influence and "emergent coordination" there as well. Relational Leadership Theory again seems to offer a promising way to understand all that is going on in Acts 2.

About the Author

Edward Hatch is a Ph.D. student in the Regent University School of Global Leadership & Entrepreneurship. Correspondence concerning this article should be addressed to Edward Hatch. Email: edwahat@regent.edu

References

Bolman, L. G., & Deal, T. E. (1991). Leadership and management effectiveness: A multi-frame, multi-sector analysis. *Human Resource Management*, *30*(4), 509-534.

Cole, N., & Leadership Network (Dallas, TX). (2010). *Church 3.0: Upgrades for the future of the church* (1st ed.). San Francisco, CA: Jossey-Bass.

Crabb, L. (1995). *The silence of Adam*. Grand Rapids, MI: Zondervan.

Davis, B. C. (2000). Is Psalm 110 a Messianic Psalm. *Bibliotheca sacra*, *157*(626), 160-173.

DeRue, D. S., & Ashford, S. J. (2010). Who will lead and who will follow? A social process of leadership identity construction in organizations. *Academy of Management Review*, *35*(4), 627-647. doi: 10.5465/amr.2010.53503267

DeSilva, D. (2004). *An introduction to the New Testament*. Downers Grove, IL: IVP Academic.

Erickson, M. J. (1983). *Christian theology*. Grand Rapids MI: Baker Book House.

Figgis, J. N. (1914). *The divine right of kings.* (2d edition with three additional essays. ed.). Cambridge, MA: University Press.

Herrick, G. (2000). *The use of Psalm 16:8-11 in Acts 2:25-28*. Retrieved from http://www.bible.org

Hirsch, A. (2006). *The forgotten ways: Reactivating the missional church*. Grand Rapids, MI: Brazos Press.

Huffmon, H. B. (2007). The oracular process: Delphi and the Near East. *Vetus Testamentum*, *57*(4), 449-460.

Johnson, E. E. (1992). Hermeneutical principles and the interpretation of Psalm 110. *Bibliotheca Sacra*, *149*(596), 428-437.

Juel, D. H. (1981). Social dimensions of exegesis: The use of Psalm 16 in Acts 2. *Catholic Biblical Quarterly*, *43*(4), 543-556.

Kaiser, W. C., Jr. (1980). The promise to David in Psalm 16 and its application in Acts 2:25-33 and 13:32-37. *Journal of the Evangelical Theological Society*, *23*(3), 219-229.

Kidner, D. (1975). *Psalms 73-150: A commentary on Books III-V of the Psalms*. London: Inter-Varsity Press.

Kraybill, D. B., & Sweetland, D. M. (1983). Possessions in Luke-Acts: A sociological perspective. *Perspectives in Religious Studies*, *10*(3), 215-239.

Luther, M., & Rudolph, E. P. (1979). *The Martin Luther treasury*. Wheaton, IL: Victor Books.

Piper, J., & Grudem, W. A. (1991). *Recovering Biblical manhood and womanhood: A response to Evangelical feminism*. Wheaton, IL: Crossway Books.

Puosi, E. E. (2006). A systematic approach to the Christology of Peter's address to the crowd (Acts 2:14–36). *New Blackfriars*, *87*(1009), 253-267. doi: 10.1111/j.0028-4289.2006.00144.x

Robbins, V. K. (1996). *The tapestry of early Christian discourse: Rhetoric, society, and ideology*. New York: Routledge.

Spurgeon, C. H. (1855, April 29). *Christ's people imitators of Him* (Sermon 21). The New Park Street Pulpit. Retrieved from http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=10&contentID=3201&commInfo=15&topic=Sermons&ar=Act_4_13

Treier, D. J. (1997). The fulfillment of Joel 2:28-32 : A multiple-lens approach. *Journal of the Evangelical Theological Society*, *40*(1), 13-26.

Trull, G. V. (2004). Peter's interpretation of Psalm 16:8-11 in Acts 2:25-32. *Bibliotheca Sacra*, *161*(644), 432-448.

Uhl-Bien, M. (2006). Relational leadership theory: Exploring the social processes of leadership and organizing. *The Leadership Quarterly*, *17*(6), 654-676.

Van de Sandt, H. W. M. (1990). The fate of the Gentiles in Joel and Acts 2: An intertextual Study. *Ephemerides theologicae Lovanienses*, *66*(1), 56-77.

Vine, W. E. (1981). *An expository dictionary of New Testament words*. Nashville, TN: Thomas Nelson Publishers.

REGENT
UNIVERSITY.
SCHOOL OF GLOBAL LEADERSHIP
& ENTREPRENEURSHIP

Article Reprint Permission Request

Please allow 10 business days for your request to be processed.

Title: _____

First Name:* _____

Last Name:* _____

Email:* _____

Phone:* _____

Mailing Address:* _____

City:* _____

State:* _____   Zip/Postal Code:* _____

Company/Organization: _____

Position/Title: _____

Regent Affiliation:* _____

Publication Name:* _____

Volume/Issue#:* _____   Publication Year:* _____

Title of Article:* _____

Author(s) of Article:* _____

Method of Use:* ☐ Electronic/Online Only
☐ Print Only
☐ Electronic/Online and Print

Purpose of Request: * _____

_____

_____

☐ I agree to pay $100 for commercial use (such as distribution in a for-profit or business setting, including reproduction on a company web site) or other use for monetary gain. *NOTE: Payment of the fee is not required for academic (such use in dissertations or publication on a university web site) or other not-for-profit use.*