PASTORAL ROLE MODELING AS AN ANTECEDENT TO CORPORATE SPIRITUALITY

CLINTON PARKER III

Abstract

This paper addresses the question of how corporate spirituality is fostered in ecclesiastical settings through role modeling of pastoral leadership. Although there is a growing interest in spirituality, leader role modeling, and ecclesiological approaches to leadership, little work in this area has linked biblically based leadership approaches with the organizational leadership theories for ecclesial settings. In biblical literature, Acts 2:42 describes the vital components of spirituality whereby practitioners can experience deeper relationships with the Divine and greater intimacy with other individuals within the community of faith. Commitment to teaching, fellowship, and prayer are vital to spiritual formation and interiority. Drawing from recent leadership studies concerning transformational, authentic, spiritual, and legacy leadership theories where role modeling impacts follower development, as well as attending to consistent leadership patterns set forth in biblical literature, we learn that corporate spirituality can result from leadership example and subsequently influence follower praxis.

Christian Spirituality

The term *spirituality* has become a buzzword in U.S. culture. In spite of the widespread interest, the term appears to lack concreteness and is frequently used in an arbitrary manner as each user determines the definition.[1]

Clinton Parker, III is a Ph.D. Candidate at Regent University, Virginia Beach, VA, and Senior Pastor, Mount Zion Baptist Church, Boonton, NJ

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[1] Adam McClendon, "Defining the Role of the Bible in Spirituality: 'Three Degrees of Spirituality' in American Culture," *Journal of Spiritual Formation and Soul Care* 5 (2) (2012): 207.

"In recent decades the notion of 'spirituality' has become astonishingly plastic."[2] Thus, the ambiguous use of this term necessitates a specific definition from a Christian perspective for our purposes. Christian spirituality involves the pursuit of fulfilling an authentic subsistence, which integrates the essential beliefs of the Christian faith and the totality of life experience on the basis of and within the framework of that belief system.[3] The individual who professed faith in Jesus Christ[4] actualizes the human capacity for perceived engagement with transcendence yielding personal value or benefit.[5] Grenz asserts that the individual with faith receives life in Christ and is indwelt by the Spirit. Such a person is concerned about union with God and will sense through reception of Divine grace, a need to practice yielding to God's Spirit and abandonment of deviant living.[6] The Holy Bible serves as the basis of Christian belief to inform and influence attitudes, actions, and every aspect of life and is essential to religious orthopraxy.[7] The Scripture says, "One does not live by bread alone, but by every word that comes from the mouth of God" (Matt. 4:4).[8] Thus, Scripture is central to Christian spirituality.

The lifestyle of the adherent with professed faith in Jesus Christ is conscious and deliberate as the disciplines of interiority and external praxis of discipleship are

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[2] Peter Adam, *Hearing God's Word: Exploring Biblical Spirituality: New Studies in Biblical Theology* (Downers Grove, Ill.: InterVarsity, 2004), 9.

[3] Thomas V. Frederick, "Discipleship and Spirituality from a Christian Perspective," *Pastoral Psychology* 56 (6) (2008): 556.

[4] McClendon, 216.

[5] Sandra M. Schneiders, "Approaches to the Study of Christian Spirituality," in *The Blackwell Companion to Christian Spirituality*, ed. Arthur Holder (Malden, Mass.: Blackwell Publishing, 2005), 20.

[6] Stanley J. Grenz, "Christian Spirituality and the Quest for Identity: Towards a Spiritual-Theological Understanding of Life in Christ," *Baptist History and Heritage* 37 (1) (2002): 89, 91.

[7] Frederick, 556.

[8] *The New Oxford Annotated Bible with Apocrypha*, eds. Bruce M. Metzger and Roland E. Murphy (New York: Oxford University Press, 1991). This translation will serve as the primary source of all Scripture references unless otherwise indicated.

applied to the individual and corporate domains.[9] According to Carson, spirituality is theological in nature, comprised of five central components. First, the gospel of Jesus Christ is central to all associated thought. Second, the Christian form of spirituality works from the internal to the external. Third, the individual of faith must engage his or her affections in order to cultivate an active sense of Divine presence. Fourth, meditation and reflection are Bible-centered. Fifth, spirituality is a theological construct.[10] Christian spirituality is inseparably interwoven with discipleship and is concerned primarily with the individual and collective demonstration of an authentic Christian existence. Spirituality and discipleship are conjoined. The practitioner of spiritual disciplines can experience a deeper relationship with the Divine and greater intimacy with other individuals within the community of faith, which supports individual objectives of spiritual formation.[11] The account in Acts 2:42 is a narrative of the essential disciplines of Christian spirituality, the necessity of communal engagement, and the pastoral leader's role in the developmental process of corporate spirituality.

The Early Church and the Disciplines
of Christian Spirituality

In biblical literature, the initial summary in Acts offers a picture of communal life in an ecclesiastical setting in conclusion to the Pentecost narrative. "So those who welcomed his message were baptized, and that day about three thousand persons were added. They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:41–42). This pericope presents a glimpse into the manner in which the new Christian converts were

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[9] Schneiders, 16.
[10] Donald A. Carson, "When Is Spirituality Spiritual? Reflections on Some Problems of Definition," *Journal of the Evangelical Theological Society* 37 (3) (1994): 393–94.
[11] Frederick, 556.

assimilated into the community of faith; it also introduces the life of the first Christian community.[12] The archetypal ecclesial community that was formed after Christ's ascension was distinguished by their devoutness to the apostles' teaching, fellowship, and prayer, which were the essential disciplines for communal spiritual formation.[13]

The community of faith as portrayed in Acts of the Apostles serves as a model church and provides a narrative of the communal nature of Christian discipleship that fosters robust spiritual formation. Then, individuals who converted to the Christian faith joined the local church to stimulate personal spiritual development through regular involvement and reciprocal support with people of like faith. Public profession of faith in Christ resulted in association with like-minded individuals who were experiencing personal renewal. The wholehearted pursuit of the Divine in the communal setting resulted in a natural harmony that was conducive to corporate spiritual growth and development as exemplified and facilitated by the apostles.[14] Keener purports that conversions were difficult to sustain without immediate integration into ecclesial community life. In Christian gatherings, the converts received exposure to an environment that diligently engaged the disciplines of apostolic instruction, fellowship, and prayer.[15] Hence, church leaders who fostered an environment optimal for communal spiritual formation assigned a high degree of importance to the spiritual disciplines they espoused and practiced.

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[12] John B. Polhill, *Acts: The New American Commentary* (Nashville, Tenn.: Broadman and Holman, 1995), 118.

[13] Richard N. Longenecker, "The Acts of the Apostles," in *The Expositor's Bible Commentary: John and Acts,* ed. Frank E. Gaebelein (Grand Rapids, Mich.: Zondervan, 2005), 313.

[14] David DeSilva, *An Introduction to the New Testament: Contexts, Methods and Ministry Formation* (Madison, Wisc.: InterVarsity, 2004), 359–362.

[15] Craig S. Keener, *Acts: An Exegetical Commentary: Volume 1: Introduction and 1: 1–247* (Grand Rapids, Mich.: Baker, 2012), 991.

Priority of Pastoral Leader's Spiritual Formation

In the Pauline corpus, emphasis is consistently placed on character and the visible lifestyle progress of the ecclesial leader, which requires attentiveness and diligence. The pursuit of personal morality is a vital aspect of leadership whereby the individual maintains an essential unity between personal mission and a life of interiority that resembles the Lord's inner attitude of obedient love to God, which is foundational to personal and communal spiritual health.[16] The Apostle Paul questioned the Corinthian congregation regarding morality as an indicator of their spirituality, "Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body" (1 Cor. 6:19–20). Paul's inquiry underscored the essentiality of moral wholesomeness and commitment to spirituality that would yield such an outcome. The body should be rightly viewed as God's sacred dwelling place and property whereby the disciple has the Divine resources to maintain personal holiness and morality to honor God in all areas of life.[17] "The mandate to Glorify means to influence one's opinion about another so as to enhance the latter's reputation."[18] Hence, the leader should cultivate a deep sense of interiority to fulfill the biblical mandate to glorify God for the ultimate purpose of impacting others.[19]

Personal attentiveness and watchfulness are paramount, not only for the outward life but also for the inner thoughts and feelings; unaddressed flaws can result

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[16] Dermot A. Power, *A Spiritual Theology of the Priesthood: The Mystery of Christ and the Mission of the Priest* (Washington, D.C.: CUA Press, 1998), 82.

[17] W. Harold Mare, "1 Corinthians," in *The Expositor's Bible Commentary: Romans through Galatians,* ed. Frank E. Gaebelein (Grand Rapids, Mich.: Zondervan, 2005), 225.

[18] William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 258.

[19] Power, 82–83.

in moral devastation, which is called the dark side as experienced by many modern-day ecclesial leaders.[20] The leader must never relent in the domain of personal spiritual formation[21] as it produces spiritual stamina that will yield incontrovertible evidence of spirituality worthy of replication. The leader's emulation of such perseverance will foster comparable traits among the followership.[22] In 1 Timothy 4:16, Paul exhorted his protégée Timothy to practice the principles of personal purity with diligence and determination. Willimon argues that it is ethically necessary for ecclesial leaders to develop those habits and practices that will enable them to remain focused and formed for the spiritual work, which will yield good character and provide a model that will inspire followers to pursue personal improvement.[23] In 1 Corinthians 4:16 and 11:1, the Apostle Paul modeled and mandated spiritual growth and discipline as he urged the Corinthians to follow his example, which was a replication of the lifestyle modeled by Jesus.[24]

Process for the Pastoral Leader's Spiritual Formation

Jesus was the exemplar of spiritual discipline. He intentionally paused from the rigors of ministry to commune with God in solitude. The Old Testament practice of *Selah*, an announcement for an interlude or

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[20] Gary L. McIntosh and Samuel D. Rima, Sr., *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction* (Grand Rapids, Mich.: Baker Books, 2007), 21–29. The authors define the dark side as those inner urges, compulsions, and dysfunctions of leader personalities that often go unexamined or remain unknown until an emotional explosion is experienced.

[21] Ralph Earle, "1 Timothy," in *The Expositor's Bible Commentary: Ephesians through Philemon,* ed. Frank E. Gaebelein (Grand Rapids, Mich.: Zondervan, 1981), 375.

[22] Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus: The New American Commentary* (Nashville, Tenn.: Broadman and Holman, 1992), 141.

[23] William H. Willimon, *Pastor: The Theology and Practice of Ordained Ministry* (Nashville, Tenn.: Abingdon Press, 2002), 307.

[24] Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing, 1987), 490.

break,[25] seems to support this priority. The definition proffered by Unger includes the element of intentionality or deliberateness to the pause for silence.[26] Craigie suggests *Selah* as an intermission for silence and solace or for personal relief. The term's etymology, precise significance, and meaning are uncertain. However, "deliberate pause or break" is consistent in the definitions.[27] The element of solitude signifies complete aloneness for spiritual benefit,[28] which requires temporary sequestration from activities. Jesus frequently withdrew from ministry endeavors for spiritual seclusion at key times because their very scope and importance required significant interaction with God.[29] Luke 5:16 says, "But [Jesus] would withdraw to deserted places and pray."[30] "His purpose in seeking loneliness was in order to pray. . .the mainspring of his life was his communion with God, and in such communion he found both strength and guidance…."[31] The present-day leader's spirituality is dependent on intentional times of solitude and *Selah* for interaction with the Divine. Willimon views deliberate sequestration as required for reflection, remembrance, and responsiveness to God.[32] Dermot Power further acknowledges the essentiality of engagement with God for interiorization through a period of seclusion for the purpose of prayer, reflection, and self-giving.[33] Christians

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[25] Derek Kidner, *Tyndale Old Testament Commentary: Psalms 1–72* (Downers Grove, Ill.: IVP, 1973), 36–37.

[26] Merrill F. Unger, *The New Unger's Bible Dictionary* (Chicago: Moody Press, 1988).

[27] Peter C. Craigie, *Psalms 1–50: Word Biblical Commentary* (Waco, Tex.: Word Books, 1983), 76.

[28] Robert L. Plummer, "Are the Spiritual Disciplines of 'Silence and Solitude' Really Biblical?" *Journal of Spiritual Formation and Soul Care* 2 (1) (2009): 102.

[29] Darrell L. Bock, *Luke: Baker Exegetical Commentary on the New Testament* (Grand Rapids, Mich.: Baker Academic, 1994), 478.

[30] See also Matthew 14:23; Mark 1:35; 6:46–47; Luke 4:42; 6:12; John 6:15.

[31] I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text, New International Greek Testament Commentary* (Exeter, United Kingdom: Paternoster Press, 1978), 210.

[32] Willimon, 329.

[33] Power, 128–29.

from diverse backgrounds who practiced the discipline of prayer in solitude affirmed the transformative value.[34]

   Selah is also essential for reflection,[35] which requires deliberateness and occurs in solitude.[36] The Scriptures promote the practice of frequent meditation (Ps. 1:2; 19:4; 119:11, 15, 97, 99). God commanded Joshua to meditate on Scripture for the purpose of life application. "This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it" (Josh. 1:8). Joshua was to engage in an intense but silent reading of the Scriptures on a constant basis. The Hebrew word translated "meditate" literally means "to mutter." The muttering of God's Word refers to constant reflection and quiet recitation.[37] The meditation of Scripture requires a high degree of concentration in a distraction-free environment.[38] Nogalski refers to this process as internalization and sees it as essential for life application.[39] Power maintains that hidden reflective praxes support greater pastoral effectiveness and powerful actualization of pastoral compassion, which ultimately influences the followers.[40] The personal spiritual formation of the modern-day ecclesial leader is highly dependent on the application of *Selah*. As such, solitude is essential and necessitates an intentional and temporary withdrawal from activity for the sake of personal reflection, rejuvenation, interiority, and interaction with the Divine. The practice of *Selah* will also foster a healthy, serious concern for lifestyle and

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[34] Plummer, 102–03.

[35] Power, 129; Willimon, 329.

[36] Akrivou and others, "Sound of Silence," 123.

[37] Donald H. Madvig, "Joshua," *The Expositor's Bible Commentary: Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel,* ed. Frank E. Gaebelein (Grand Rapids, Mich.: Zondervan, 1992), 257.

[38] Robert J. Hubbard, *Joshua: The NIV Application Commentary* (Grand Rapids, Mich.: Zondervan, 2009), 82.

[39] Melanie Nogalski, "Joshua 1:1–9—Only Be Strong and Very Courageous," *Review & Expositor* 95 (3) (1998): 427–33.

[40] Power, 129.

character, which requires diligence and wholehearted commitment that results in visible progress before the followership (1 Tim. 4:15–16). Thus, the leader will serve as a spiritual role model, which is essential for follower development.

Essentiality of Leader Role Modeling

Role Modeling in Biblical Literature

Biblical and leadership literature stress the necessity of leadership role modeling to perpetuate desired behaviors in followers. The pastoral leader has the obligation to exemplify the very principles he or she espouses. At this point, it is important to address the fundamental distinction between a role model and a mentor. Role models are those who lead by example; they personally apply the same standard they expect their subordinates to follow. They are primarily concerned with epitomizing espoused ideals and practices for follower emulation.[41] Personal or intimate relationships with the followers are not necessary as demonstrated by the Apostle Paul who assumed role-modeling responsibility from afar for multiple congregations[42] in various locations including Corinth (1 Cor. 11:1), Philippi (Phil. 3:17), and Thessalonica (1 Thess. 1:6), which made closeness or intimacy unlikely. On the other hand, according to Mertz, personal relationships are foundational to the mentoring role.[43] Anderson and Lucasse define mentoring as a nurturing process whereby an individual with more skill and experience teaches, sponsors, models, encourages, advises, and befriends an individual with fewer skills and experience for developmental purposes to support advancement. Mentoring functions are performed within the context of

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[41] Gary A. Yukl, *Leadership in Organizations*, 8th ed. (Upper Saddle River, N.J.: Pearson, 2013), 55.

[42] Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing, 2006), 314–15.

[43] Norma T. Mertz, "What's a Mentor, Anyway?" *Educational Administration Quarterly* 40 (4) (2004): 541–60.

ongoing and caring relationships between the mentor and protégée. Nurturing, encouraging, counseling, befriending, and ongoing caring are essential,[44] which supports the individualized and highly relational nature of this role. Thus, mentoring necessitates personal relationships, but role modeling does not.

The Apostle Paul and his leaders were strategic and intentional regarding pastoral role modeling, and the Thessalonian congregation emulated his example.[45] "…just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit" (1 Thess. 1:5b–6). Louw and Nida define an imitator as "one who does what others do."[46] The conduct of the leaders exemplified character with no contradiction. The followers in Thessalonica were able to hear the declaration and the manner in which the message was lived through Paul and the other pastoral leaders.[47] Witherington noted, "The Thessalonians became imitators of Paul and Jesus. There is no exhortation to become imitators, just a reminder that they have already done so."[48] Their imitation of Paul and his leadership colleagues ultimately resembled Jesus Christ's model. The Thessalonian followers were taught that exemplification of Paul's instructions would make them role models for others as demonstrated by the churches in Judea that served as role models for them (1 Thess. 2:14). Bruce asserts that the Thessalonians knew of the example set by

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[44] Eugene M. Anderson and Shannon Anne Lucasse, "Toward a Conceptualization of Mentoring," *Journal of Teacher Education* 39 (1) (1988): 40.

[45] Ben Witherington, *1 and 2 Thessalonians: A Socio-Rhetorical Commentary* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing, 2006), 72.

[46] Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 508.

[47] Gene L. Green, *Pillar New Testament Commentary: The Letters to the Thessalonians* (Grand Rapids, Mich.: Wm. B. Eerdmans, 2002), 97.

[48] Witherington, *1 and 2 Thessalonians*, 72.

the distant churches in Judea through hearsay,[49] which supports the position that role modeling is not dependent on intimate and personal relationships. Their way of life was a reflection of the apostolic and Christological standards exhibited by Paul, his leadership group, and churches abroad (Rom. 5:14; 6:17; 1 Cor. 10:6; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9).[50] Now, as then, congregational spiritual formation is dependent on role modeling.

In the pastoral writings, Paul exhorted his protégée Timothy to be an exemplar to the congregation:

Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. Put these things into practice, devote yourself to them, so that all may see your progress. Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers (1 Tim. 4:12–16).

According to Towner, "The task of modeling was intrinsic both to formal and informal education."[51] The pastoral leader bore the responsibility of presenting a pattern for follower replication through attentiveness to personal spiritual progress and an ongoing consciousness of the need for congruence with proclamation and practice. Thus, continued perseverance in the life of the exemplar is fundamental for the visible progress needed to foster corporate spiritual development.[52] The Apostle Paul fully expected his followers to imitate him as he demonstrated a commitment to imitate Christ, which was the quintessence of spiritual formation. He was both a

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[49] Frederick Fyvie Bruce, *Word Biblical Commentary: 1 & 2 Thessalonians* (Nashville, Tenn.: Word Publishing, 1982), 45.

[50] D. Michael Martin, *1, 2 Thessalonians: The New American Commentary* (Nashville, Tenn.: Broadman and Holman Publishers, 1995), 60.

[51] Towner, *Timothy and Titus*, 314.

[52] William D. Mounce, *Word Biblical Commentary: Pastoral Epistles* (Nashville, Tenn.: Thomas Nelson), 264.

follower of Christ and a role model of sacred teachings.[53] Thus, biblical literature requires pastoral leader role modeling because congregational spirituality depends on the observable examples that can be emulated for corporate development. Yet the Bible is not the only place where role modeling is deemed important; organizational leadership studies also assign a high degree of importance to leader role modeling.

Role Modeling in Leadership Literature

Leader role modeling has a high degree of importance in biblical literature. Because a congregation is classified as a religious organization, it is necessary to also consider the significance of the exemplar in organizational leadership literature. Four leadership theories will be considered in this section: transformational leadership, authentic leadership, spiritual leadership, and legacy leadership. Transformational leadership is defined as those "leader behaviors that transform and inspire followers to perform beyond expectations while transcending self-interest for the good of the organization."[54] This approach has some moral components that are similar to the brand of leadership emulated by Apostle Paul, which according to Brown and Treviño, is practiced by individuals who are principled, honest, compassionate, just, and balanced in decision-making. Transformational leaders establish clear ethical standards that are frequently communicated to their followership and consistently apply rewards and reprimands to reinforce espoused standards. Most importantly, these leaders are moral and serve as role models for ethical conduct.[55] Kanungo and Mendonca

[53] Gordon D. Fee, *New International Commentary on the New Testament: The First and Second Letters to the Thessalonians* (Grand Rapids, Mich.: Wm. B. Eerdmans, 2009), 38.

[54] Bruce J. Avolio, Fred O. Walumbwa, and Todd J. Weber, "Leadership: Current Theories, Research, and Future Directions," *Annual Review of Psychology* 60 (1) (2009): 423.

[55] Michael E. Brown and Linda K. Treviño, "Ethical Leadership: A Review and Future Directions," *Leadership Quarterly* 17 (6) (2006): 599.

assert that transformational leaders care about others and are focused on their personal characteristics in order to exercise ethical influence over their followers.[56] They exercise moral influence and authority because their behavior is consistent with the principles they promote. "In Judaic-Christian traditions, the moral sage (saint, holy person) exercises a transforming influence upon all those whom she or he contacts. The moral sage is a leader."[57] The pastor with transformational leadership competencies practiced in an ecclesial environment believes in the power of the Divine to transform the organization and inspires change through role modeling and the facilitation of spiritual development.[58]

Authentic leaders assign a high degree of importance to the role-model function. Avolio, Luthans, and Walumbwa define authentic leaders as "individuals who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspective, knowledge, and strengths; aware of the context in which they operate; and who are confident, hopeful, optimistic, resilient, and high on moral character."[59] Authentic leaders are true to themselves, and their core attributes are self-awareness, openness, transparency, and consistency. They are motivated by a sense of genuine care and concern for their subordinates and model positive qualities such as hope, optimism, and resiliency. In a manner similar to the transformational model, the authentic leader's concentration on exemplary character and conduct are viewed as weighty priorities because of their effects on

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[56] Rabindra N. Kanungo and Manuel Mendonca, *Ethical Dimensions of Leadership* (Thousand Oaks, Cal.: Sage Publications, 1996), 68.

[57] Bernard M. Bass and Paul Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," *The Leadership Quarterly* 10 (2) (1999): 196.

[58] Willimon, 279.

[59] Bruce J. Avolio, Fred Luthans, and Fred O. Walumbwa, "Authentic Leadership: Theory Building for Veritable Sustained Performance," *Working Paper. Lincoln: Gallup Leadership Institute, University of Nebraska* (2004): 4.

others.[60] The importance of self-awareness for authentic leaders seems to resemble the primacy of behavior congruent with beliefs ascribed by the Apostle Paul when he urged Timothy to practice self-attentiveness to ensure congruency with his message and lifestyle to support leader role modeling for follower benefit (1 Tim. 4:16).

Spiritual leadership also underscores the significance of the exemplar and one's character. This approach "describes how leaders can enhance the intrinsic motivation of followers by creating conditions that increase their sense of spiritual meaning...."[61] Fry states, "the values, attitudes, and behaviors are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" and occurs when "A person in a leadership position embodies spiritual values such as integrity, honesty, and humility, creating the self as an example of someone who can be trusted, relied upon, and admired...."[62] Reave notes that a leader who personifies spiritual values is perceived as someone who is trustworthy, reliable, and esteemed. Accordingly, spiritual leadership is demonstrated through the ethical, compassionate, and respectful treatment of others providing a vital model of character and conduct.[63] This model has a positive influence on follower spirituality because the values along with altruistic love are exemplified, which will stimulate hope, faith, and a willingness to make the necessary effort in pursuit of the collective ideals.[64] The internal voice of conscience and values usually originates from religious teachings or a sense of transcendent interaction. Although ethical values

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[60] Brown and Treviño, 599, 601.

[61] Yukl, 350.

[62] Louis W. Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14 (6) (2003): 711.

[63] Laura Reave, "Spiritual Values and Practices Related to Leadership Effectiveness," *The Leadership Quarterly* 16 (5) (2005): 662.

[64] Louis W. Fry, Sean T. Hannah, Michael Noel, and Fred O. Walumbwa, "Impact of Spiritual Leadership on Unit Performance," *The Leadership Quarterly* 22 (2) (2011): 263.

may be performed without spiritual faith, true spirituality cannot be demonstrated without ethical values.[65] Spiritual leadership shares the importance of integrity and role modeling with the aforementioned leadership theories, which are the necessary pastoral leadership priorities identified in biblical literature to cultivate communal spirituality.

Legacy leadership is a self-perpetuation model whereby a leader intentionally develops future leaders, who in turn create another generation of leaders that continue this process. The legacy leadership construct is based on 1 Thessalonians 1:2–2:12. Paul utilized this process throughout his missionary journeys so that he could leave each congregation with the confidence that others were prepared to continue his work for ecclesiastical expansion. He taught others to lead by role modeling espoused values, virtues, and behaviors as the heart of replication. The top quality of a legacy leader was worthiness of imitation.[66] A priority of leadership is to model the way or set an example. It is inadequate for leaders to give moving speeches about vision and values. Although compelling talks offer some motivational value, followers are stimulated to action by the manner in which the leader behaves. They expect their leaders to be present, to engage, and to participate in the accomplishments. It is vital that leaders capitalize on opportunities to model the values they promote. Vision and values are concrete when leaders are the examples. People are willing to follow the direction of a leader whose behavior is consistent with his or her beliefs.[67] The legacy leader assigns a high level of importance to character, conduct, and exemplification in a manner similar to the transformational, authentic, and spiritual

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[65] Reave, 665.

[66] J. Lee Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, "Legacy Leadership: The Leadership Wisdom of the Apostle Paul," *The Leadership Quarterly* 16 (5) (2005): 752–53.

[67] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 3rd ed. (San Francisco: Jossey-Bass, 2002), 77.

leadership constructs. Therefore, organizational leadership literature, in a manner similar to biblical literature, affirms the need for leaders to demonstrate the values and behaviors they want to see in followers. Therefore, organizational leadership literature further supports the need for even religious leaders, particularly pastors, to practice and model personal spirituality in order to nurture corporate spirituality in their respective ecclesial contexts.

Paul served as a role model to influence the conduct of his adherents. He said, "Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us" (Phil. 3:17). He was a transformational leader with moral influence because his personal behavior was consistent with the principles he promoted: "Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you" (Phil. 4:9). The Apostle's spirituality and behavior illustrated the excellent and praiseworthy virtues he previously extolled as the focal point of his teaching and the structure of his life.[68] He urged pastoral protégée Timothy to practice the disciplines learned from him and then model those behaviors before his congregation to nurture follower transformation in a manner similar to ideals from recent organizational leadership studies: transformational, authentic, spiritual, and legacy leadership constructs where character, ethical behavior, and role modeling are vital to follower development. Therefore, the value and behavioral outcomes expected of the followership should be practiced and emulated by the pastoral leader.

Formation of Corporate Spirituality

Corporate spirituality is dependent on the example set by the pastoral leader. Equally important is the response of the follower. Yukl describes a follower as an individual

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[68] G. Walter Hansen, *The Letter to the Philippians: The Pillar New Testament Commentary* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing, 2009), 299–300.

who acknowledges the main leader as the primary source of guidance. Followers will respond and remain loyal to a leader whose behavior is consistent with espoused values.[69] Frye's explanation of spiritual followership is characterized as a relational process broadly represented in our organizational lives that endeavors to develop, coordinate, challenge, and transform individuals in order to renew importance, purpose, connectedness, and assimilation.[70] As such, the "followership theory is the study of the nature and impact of followers and following in the leadership process. This means that the construct of followership includes a follower role (i.e., a position in relation to leaders), following behaviors (i.e., behaviors in relation to leaders), and outcomes associated with the leadership process,"[71] which is consistent with the aforementioned explanations. The followers at the early church responded to the role modeling of the Apostles by emulating the modeled behaviors that ultimately yielded a positive outcome. According to Acts 2:47, they were mentioned as "…having the goodwill of all the people. And day by day the Lord added to their number those who were being saved." The congregation in Jerusalem experienced an auspicious reception from the people in the community because of the visible changes in their lives.[72]

Acts 2:42–47 offers the first glimpse of the practices that fostered the individual and collective interiority of the early church. This summary presents a positive depiction of the early church with the likely intent of convincing the reader of the church's true value in its ideal state. The apostles who functioned as pastors in the early church received a charge from Jesus to teach by

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[69]Yukl, 143.

[70] Joshua Frye, Lorraine G. Kisselburgh, and David Butts, "Embracing Spiritual Followership," *Communication Studies* 58 (3) (2007): 246.

[71] Mary Uhl-Bien, Ronald E. Riggio, Kevin B. Lowe, and Melissa K. Carsten, "Followership Theory: A Review and Research Agenda," *The Leadership Quarterly* 25 (1) (2013): 98.

[72] David G. Peterson, *The Acts of the Apostles: Pillar New Testament Commentary* (Grand Rapids, Mich.: Wm. B. Eerdmans, 2009), 164.

example, just as he did (John 13:15–17). Jesus patterned the virtues he taught, and he expected his students to emulate the same approach.[73] The believing community responded to the apostolic instruction with the dedication and persistence necessary for spiritual development.[74] Barrett understands their steadfastness to mean obstinate persistence, firm adherence, and faithfulness to a task, which appears to embody more intensity.[75] According to Keener, this new community of faith practiced unified continuance through the power of the Holy Spirit, which led to long-term results.[76] The followers practiced a commitment to three disciplines: teaching, fellowship, and prayer.[77]

Teaching

Corporate biblical learning came from the Apostles who functioned in the pastoral leadership capacity; scriptural instruction was of foremost importance to church life. They were the primary instructors for a congregation and were admonished to teach sound doctrine. The execution of the teacher's role of was one of the highest priorities[78] in accordance with Acts 6:4: "while we, for our part, will devote ourselves to prayer and to serving the word." Polhill sees biblical instruction as one of two primary pastoral responsibilities.[79] The pastoral leader's example was necessary to encourage spiritual followers to practice personal interiority to foster individual spirituality through diligent study, mind renewal, and application of Scripture. Paul gave the

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[73] Andreas J. Köstenberger, *John: Baker Exegetical Commentary on the New Testament* (Grand Rapids, Mich.: Baker Academic, 2004), 408.

[74] Louw and Nida, *Semantic Domains,* 662.

[75] Charles Barrett, *A Critical and Exegetical Commentary on the Book of Acts: The International Critical Commentary* (Edinburgh, Scotland: T & T Clark, 1994), 163.

[76] Keener, 1000.

[77] Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1998), 159–60.

[78] Willimon, 204.

[79] Polhill, 181.

exhortation for mind renewal: "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect" (Rom. 12:2). He urged his readers to resist the influences of the world's way of thinking and instead allow a renewal process to work at the center of consciousness and progressively make the whole life new. [80] The phrase *renewing of your mind* suggests an acquiescence of thought to the power of God's Spirit in the light of the teachings in the gospel message.[81] Thus, follower formation consisted of a change of mind resulting from the internalization of biblical teaching and yielding to the transformation process.

The congregational teaching was ethical and practical in nature,[82] after which the congregants engaged in open-minded and diligent study of the sacred writings outside of the communal setting.[83] "…for [the Jews] welcomed the message very eagerly and examined the scriptures every day to see whether these things were so" (Acts 17:11). The congregation possessed an eagerness to learn about God's workings and appraise God's perceived activity in light of the written revelation that was available.[84] Bock described the eager reception of Scripture demonstrated by this particular community of faith as zealous.[85] "The early church experienced spiritual vitality, not because of gimmicky techniques, but because it focused on the priority of biblical teaching."[86] The first

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[80] D. Edmond Hiebert, "Presentation and Transformation: An Exposition of Romans 12:1–2," *Bibliotheca Sacra* 151 (603) (1994): 309–24.

[81] Colin G. Kruse, *Paul's Letter to the Romans,* The Pillar New Testament Commentary (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing, 2012), 465.

[82] Darrell L. Bock, *Acts: Baker Exegetical Commentary on the New Testament* (Grand Rapids, Mich.: Baker, 2007), 150.

[83] Peterson, 484.

[84] Clinton E. Arnold, *Zondervan Illustrated Bible Backgrounds Commentary: John, Acts* (Grand Rapids, Mich.: Zondervan, 2002), 383.

[85] Bock, 556.

[86] Steven J. Lawson, "The Priority of Biblical Preaching: An Expository Study of Acts 2:42–47," *Bibliotheca Sacra* 158 (630) (2001): 200.

church experienced transformation through personal follow-up study of biblical instruction that provided the direction necessary to conduct their lives in a manner that countered the world in which they lived. Teaching, however, was one aspect of follower formation; development of spirituality also necessitated a faithfulness to fellowship.

Fellowship

The early church demonstrated a commitment to fellowship, which is defined as association, communion, close relationship,[87] or "deep unity within the community."[88] Instruction and fellowship were closely related as the teaching of the pastoral leaders had a direct impact on the quality of these new interpersonal relationships within this group of spiritual followers. At its core, the term *fellowship* conveys a sense of harmony and inseparableness created by the Holy Spirit. As such, these new converts understood that they were part of a spiritual family. Their corporate commitment to instruction resulted in learning about relationships with Christ and others that ultimately strengthened and deepened communal relations. As the life-transformative instruction purged and purified their hearts, the people of faith developed a deep sense of love and allegiance to each other.[89] "Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts" (Acts 2:46). The term *day by day* stresses the regularity and degree of loyalty to the practical expressions of common life.[90] The repetition of the breaking of bread throughout the pericope seems to underscore the intimate companionship among the followers and the manner wherein the practice became a part of the ecclesiological

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[87] Polhill, 118.

[88] Leopold Sabourin, "Koinonia in the New Testament," *Religious Studies Bulletin* 1 (4) (1981): 115.

[89] Lawson, 213.

[90] Peterson, 163.

fabric. Hence, the congregants shared in the bread of God, thereby tasting, touching, seeing, feeling, and experiencing Christ as a community, which ultimately strengthened their companionship.[91] Vondey asserts that fellowship and the breaking of bread are integral to communal spiritual formation and facilitated by pastoral leaders who enjoy communion with God and others. The church is a medium of spiritual relationships that will foster communication and concord.[92] The followers at the early church experienced spiritual formation by means of the apostolic leaders' instruction, experiences, and practical demonstration that fostered a culture of fellowship that bore transformative relationships and societal approval.

Prayer

Prayer was a significant part of congregational life for leaders and followers. The author Luke stated, "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and prayer" (Acts 2:42). The church in antiquity demonstrated an unwavering commitment to a lifestyle of prayer, in which they participated in set times of prayer (Acts 3:1). They also prayed together frequently in groups, petitioning God regarding their own needs and the needs of others.[93] The term used for prayer appears in the book of Acts nine times, which assigns a degree of importance to this discipline.[94] Polhill purports that prayer is one of the two primary pastoral priorities, as found in Acts 6:4.[95] Corporate prayer fostered oneness. "All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers" (Acts 1:14). This group of believers

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[91] Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology* (Mahwah, N.J.: Paulist Press, 2008), 175.

[92] Power, 51.

[93] Peterson, 161–62.

[94] Bock, 151.

[95] Polhill, 181.

numbering 120 practiced assiduousness in prayer as a unified and like-minded fellowship.[96] Communal prayer invoked revelation of God's plan. "Then they prayed and said, 'Lord, you know everyone's heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place'" (Acts 1:24–25). The congregation's prayer signified their reliance on God to reveal the proper apostolic successor for Judas.[97] According to Bock, the believers collectively sought direction from the Divine and demonstrated their trust in God as they lived in active submission to God's guidance.[98] The ecclesial community sought God together during imminent danger (Acts 4:24–31). The Jewish leaders in Jerusalem issued threats to stop Peter and John from preaching and teaching about Jesus publicly. The early church turned to God in corporate prayer, whereby they acknowledged God's power and then petitioned for boldness to continue preaching and teaching.[99] Trial and difficulties experienced by the early church necessitated intense communal prayer. Moreover, prayer was the normal atmosphere for God's people and the context for divine movement.[100] "While Peter was kept in prison, the church prayed fervently to God for him" (Acts 12:5). The prayer offered by the people of the church on behalf of Peter was continuous and fervent. The expression *fervently* can be rendered as *strongly*. Thus, the church prayed strongly to God and prayed with heart-felt words.[101] The church leaders also prayed corporately in some form of

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[96] Polhill, 118.

[97] Keener, 772.

[98] Bock, 151.

[99] Eckhard J. Schnabel, *Zondervan Exegetical Commentary of the New Testament: Acts* (Grand Rapids, Mich.: Zondervan, 2012), 252.

[100] Richard N. Longenecker, *The Acts of the Apostles: The Expositor's Bible Commentary* (Grand Rapids, Mich.: Zondervan, 1981), 409.

[101] Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Acts of the Apostles: UBS Handbook Series* (New York: United Bible Societies, 1972), 234.

ordination of new leaders to the work of ministry[102] (Acts 13:2–3; 14:23). The followership developed spiritually through the practice of frequent prayer, which nurtured an environment that experienced Divine activity.

Implications

When modern-day congregants are committed to teaching, fellowship, and prayer and are experiencing the kind of corporate spirituality exemplified and enabled by the pastoral leader, they can anticipate some positive outcomes in their respective ministry environments in a manner similar to Acts 2:47 where the early church is mentioned as "having the goodwill of all the people. And day by day the Lord added to their number those who were being saved." The local community should experience the positive impact of the church's collective strong spiritual condition. The need for the church in the United States is immense. According to a study by Barna Group, the opportunities for churches to provide intentional and tangible assistance are numerous. Local congregations can strengthen their neighborhoods through service in areas such as community enhancement and cleanup, foster care and adoption, distribution of food and clothing, homeless relief, recovery, counseling, support groups, literacy, and so on to assist with needs.[103] The modern churches should have a positive impact on their respective communities in a manner similar to that ancient church, particularly through their examples of spiritual living and role modeling.

Conclusion

Biblical literature consistently emphasizes the need for the visible character progress, and the untarnished lifestyle of the pastoral leader, which necessitates

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[102] Peterson, 415.

[103] Barna Group, "Do Churches Contribute to Their Communities?" https://www.barna.org/barna-update/congregations/502-do-churches-contribute-to-their-communities#.UtzdnqX0AzY (accessed January 19, 2014).

individual diligence and attentiveness to the pursuit of personal holiness and ethics. As such, the modern-day leader's personal spiritual formation is dependent upon the urgency and application of *Selah* for the sake of reflection that ultimately strengthens personal interiority and cultivates the exemplification of espoused principles for role modeling and consequent follower emulation. Pastoral leaders would benefit their followers through the embodiment of the ideals identified in the aforementioned transformational, authentic, spiritual, and legacy leadership theories where role modeling is paramount to follower development, motivated by genuine care and concern for them. The early church assigned a great degree of importance to individual and corporate interiority, in which spiritual followers practiced a commitment to the disciplines of teaching, fellowship, and prayer as role modeled and facilitated by the apostles.

Present-day pastoral leaders along with their followers will receive great personal and organizational benefit from replicating a similar priority and approach by teaching by example, fellowship, and prayer—all to foster corporate spirituality that will have a positive community impact. As Jesus said,

> 'For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And what was it that we saw you sick or in prison and visited you?' and the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' (Matt. 25:35–40).