

New Testament Pastoral Leadership

By Daniel P. Leyrer

It is natural to look to the pastor of a congregation for leadership. When God's people, by the authority and with the blessing of the Lord Jesus himself, call that man to be their pastor, they are telling him that they expect him to lead. When God's people focus their eyes on that man as he presides at worship, they are expecting to be led into God-pleasing praise. When God's people settle in for that man's sermon or Bible class, their active minds and eager hearts expect to be led into the green pastures of the Word. When God's people ask that man to make a hospital call on a loved one, they are asking him to take the lead in bringing the comfort that is the gospel. When God's people reveal the problems of a marriage to that man, they are expecting that he will lead them back to better times. When God's people sit around the church council table with that man, they expect that his consecrated Christian counsel will lead them to reach for new ministry opportunities while staying firmly planted in the Scriptures. God's people want a leader in their pastor. They want him, even more, they pray for him to lead them to cling to Jesus more closely and to serve Jesus more boldly.

What did Jesus say about pastoral leadership? What did the apostles, especially Paul since he addressed a pastor's work so directly in the Pastoral Epistles, understand pastoral leadership to be? With this article we shall attempt a New Testament journey to answer the question: How does Scripture prescribe and describe the pastor's leadership? In so doing we shall examine the words Jesus addressed not so much to Christians at large, but especially to those Christians who are called to shepherd God's flock. The way the New Testament writers refer to themselves and teach spiritual leadership will help us understand how the first Christians viewed this topic. What we discover may surprise us. If we're looking for a long list of duties for the pastoral leader, we'll be disappointed. Instead we find a long list of qualities. We find more references to the attitudes of a leader than his aptitudes. We find that New Testament pastoral leadership is defined much more in terms of who a man is than what a man does. And, above all, we find that where there is no authentic, vibrant Christian character there can be no real pastoral leadership.

The Pastor Who Leads Is a Man of Mature Faith

Pastoral leaders are first of all followers. "Follow me" were Jesus' first words to most of the men who would lead the early Christian church (Mt 4:19, Mk 1:17, Jn 1:43 et al). To follow Christ is to know him in faith and to seek to grow in that faith. This was the Savior's design for the apostles. It was important to Jesus that the apostles "be with him" (Mk 3:14) before they went off preaching and teaching and leading other believers. As we read the Gospels it becomes clear that the apostles' "seminary training" was very much a 24/7 affair. Their close connection to the Master allowed them to sit at his feet and listen to what he had to say. As they did the Holy Spirit convinced them what Jesus had to say were "the words of eternal life" (Jn 6:68). The more they listened, the more they followed, the more their faith matured. Jesus expected this. He expected the apostles' faith to blossom into the kind of bold confession of Christ that would serve as a rock of foundation for the church (cf. Mt 16:15-18). He expected that their mature faith would co-testify with the Spirit because they had "been with [him] from the beginning" (Jn 15:27). Even as the Lord Jesus invited his disciples to believe like children (Mt 18:3) he encouraged them to trust in him to do great things (Mt 21:21). Before the apostles could lead, they had to embrace following Jesus. Jesus expected these would-be leaders to be men of mature faith.

President Woodrow Wilson often quoted his father, a Presbyterian minister, concerning pastoral leadership: "A Christian minister must *be* something before he can *do* anything." The New Testament picture of the pastorate agrees with this assessment. Consider the titles the apostles used for themselves and all those who would lead God's flock. While these titles imply action, the foundational principle for each one of them seems to be a close connection to Christ, a mature faith.

The apostles were honored to be known by the title Jesus himself gave them: “witness” (μάρτυς, cp. Ac 1:8 to 1:22). Yes, the title witness implied that they had seen Jesus with their own eyes. But it was more than that. Implicit in the title is the idea of having a story to tell, an account to relate. A witness provides personal testimony. Such testimony can only come from a close connection to the One who said “these are the Scriptures that testify about me” (Jn 5:39) and “you also must testify” (Jn 15:27). The witness’ faith is a mature faith, having been so close to the Object of his faith. The apostles could not lead God’s people before they personally testified to God’s people what Jesus meant to them.

As they began their New Testament books, Paul, Peter, James, Jude, and John were inspired to call themselves “slaves” of Christ Jesus (δοῦλοι). So closely were they connected to Jesus, so earnestly trusting in him, that they had given their will over to him. That’s the idea behind δοῦλοι. These holy writers, these leaders in the church, wanted their readers to know that their leadership meant nothing unless it was in line with the will of Christ. Only a mature faith can speak in such a way.

The New Testament pastor humbly understood that his mature faith was a gift from God, but that never stopped him from inviting the congregation to take his faith as an example (Php 3:17; 2 Th 3:9; 1 Pe 5:3). Indeed, “example” (τύπος) is one of the titles Paul would have Pastor Titus make his own (Ti 2:7). Paul also thought of his own call to faith and subsequent service as an example (ὑποτύπωσις, 1 Tm 1:16). The New Testament pastoral leader praised God for his saving faith and asked God for an exemplary faith. The picture of leadership here is not simply one who instructed the congregation to go to the cross. Rather, he said, “Come to the cross with me.”

The mature, exemplary faith necessary for a pastoral leader can also be found in one of Paul’s final names for the Christian minister: “soldier of Christ Jesus” (στρατιώτης Χριστοῦ Ἰησοῦ, 2 Tm 2:3). The particular aspects of leadership the apostle brings out with this title are dedication and focus on the task at hand. It is difficult for God’s people to follow a pastoral leader when he has allowed his attention to be diverted away from doing things that advance the gospel of Jesus Christ. But when he is a good soldier focused on the objective his Savior has given him, then the leader inspires others to fight the good fight in God’s army.

One of the most basic names for a pastoral leader in the New Testament is “disciple” (μαθητής, Mt 5:1, 10:1; Lk 22:11). While it’s a name by which all Christians should identify themselves, Jesus wanted those who later would serve as apostolic leaders to think of themselves as disciples. To be a disciple implies that you are a persistent learner, a pupil who adheres to the Teacher and his teaching. We are accustomed to thinking of the church’s mission as that of making disciples of all nations through word and sacrament (Mt 28:19-20). The One who commissioned the apostles in such a way wanted them to *be* disciples before they *made* disciples. They were to be lifelong learners, men of mature Christian faith.

Maturity of faith really stands out in one of Paul’s favorite titles for the first century Christian pastor: “elder” (πρεσβύτερος, Php 1:1; 1 Tm 5:17; Ti 1:5; cf also Ac 14:23, 20:17). For a pastor to be an elder does not mean he has to be an older man. It does mean that he has a mature faith in Christ, one that has been developed and tested by God. To hold the office of elder in the early church assumed a certain dignity on the part of the elder as well as a dignity afforded the office by the congregation. An elder was expected to feed Christians with God’s Word. Leadership in that area depended on how much he himself was being fed (cf. 1 Tm 4:6) in order to maintain his mature faith. In fact, the pastor’s deeply rooted faith was considered so important that Paul included “not a recent convert” (μη νεόφωτος) in his list of qualifications for the office (1 Tm 3:6).

One New Testament title for the pastoral leader that smacks of Old Testament language is “man of God” (ἄνθρωπος θεοῦ, 1 Tm 6:11; 2 Tm 3:17). So closely connected to Christ is the pastor that the congregation is encouraged to see God through him. Of course, the only way something like this can happen is when the leader’s sincere faith is so evident that the saints easily think of him as “the reverend.”

It is clear from the way Jesus taught the apostles and the way the apostles articulated pastoral leadership in the New Testament that a mature, exemplary faith allows a leader to lead. An unwavering trust in Christ, forged by the Spirit as the pastor is fed on the Word, empowers this leader to see what God is calling the congregation to do and to encourage the whole congregation to do it. A faith such as this commands (rather

than demands) respect from the people of God. And that godly respect is the platform on which consistent pastoral leadership is built. Consider Paul's inspired advice to young Pastor Timothy. Though Timothy may have thought his youthful age to be a barrier to the kind of respected leadership he desired, Paul told him otherwise (1 Tm 4:12). "Set an example for the believers," Paul said, "in speech, in life, in love, in faith and in purity" and no one would be able to look down on Timothy because of his youth. Just as faith permeates the Christian's life, so the Christian pastor's faith is to be an example in every area of his work. When presenting pastoral leadership to us, the Bible does not allow us to consider what a leader does before we agree on what a leader is. Christian character that reflects a mature faith counts more than anything in the list of leadership skills (cf. 1 Tm 3:1-7; Ti 1:6-9). Thus, there is room for a wide range of gifts among pastoral leaders. But there is room for only one faith. It is to be mature and exemplary.

The Pastor Who Leads Proclaims the Gospel

Jesus not only called the apostles with the words "follow me," but he also told them up front that he was going to make them "fishers of men" (Mt 4:19; Mk 1:17). This function of their apostleship demanded that they go out to where the people were, just as a fisherman goes looking for fish. And as a fisherman uses all his skill in reeling in his catch, so the early pastoral leaders were to be skilled in bringing people to Christ through their proclaiming the gospel. Jesus underscored this gospel proclamation when he invited the apostles to see human beings as a harvest of souls to be gathered into the Lord's storehouse (Mt 9:35-38; Jn 4:35). True pastoral leadership, according to the Savior, includes an energetic and timely preaching of the Word. Not only is the leader seeking to bring in the "other sheep" (Jn 10:16) through this preaching, but he is also seeking to protect and strengthen the sheep who already know the Good Shepherd (Jn 10:4, 14). Faithful gospel proclamation to believers and unbelievers is an important way a pastor leads. As an under-shepherd of the Chief Shepherd (1 Pe 5:4) he preaches the Word to lead the flock both to safe pastures and new pastures of living their faith.

There is a hearty emphasis on gospel proclamation in the apostolic word portrait of the pastoral leader. The pastors of the seven churches of Revelation were each addressed as "messenger" (ἄγγελος) by the Lord Jesus himself. Bearing such a title, they were to take John the Baptist as their example since he was called a messenger in all four Gospels. When a pastor understands that he is Christ's messenger, he knows the message he has to bring is not his own. He is not free to change it into something Christ did not intend. At the same time, the messenger leader delivers the message with confidence, knowing it is backed by the authority of the One who sent him out with it in the first place. The messenger leader delivers his message with urgency, for he knows that the King he represents is coming soon. Consider the urgency of gospel preaching implied in other pastoral leader titles: "ambassador for Christ" (πρεσβεύειν ὑπὲρ Χριστοῦ, 2 Cor 5:20; Eph 6:20) and "herald" (κῆρυξ, Ro 10:14; 1 Tm 2:7; 2 Tm 1:11; 2 Pe 2:5). By proclaiming the gospel the pastoral leader is not just speaking *about* Jesus, he is speaking *for* Jesus.

The New Testament word portrait of the leader who proclaims the gospel is textured with strokes that emphasize effort. Just as the farmer (γεωργόν, 2 Tm 2:6) is characterized by hard work, so also the preacher toils to sow the seed of God's Word. Though he understands and is thankful that only God can make that seed grow (1 Cor 3:6-7), the preacher's leadership is evident in how hard he works at getting the message of God's law and gospel to people's hearts. The pastoral leader takes seriously his position as "steward of the mysteries of God" (οἰκονόμος μυστηρίων θεοῦ, 1 Cor 4:1). He knows he must first mine the treasures of these mysteries for himself before he can hope to present them to God's people. To be a faithful steward he is willing to expend effort in God's house. Preaching the Word after working in the Word is good pastoral leadership.

Even if he was not one of the Twelve or Paul, a New Testament pastor was encouraged to think of himself as an "apostle" (ἀπόστολος, Ac 14:4, 14; Ro 16:7; Php 2:25; 1 Th 2:7). Paul encouraged Pastor Timothy to "do the work of an evangelist" (εὐαγγελίστος, 2 Tm 4:5). Both these titles stress a going out with the gospel. The pastoral leader knows his commission is from Christ himself. He acknowledges this commissioning by being the lead (but not only) evangelist in the congregation. Lest we think that pastoral

leaders only thought of the “going out” without considering the quality of their message once they got there, the New Testament often uses the title “teacher” (διδάσκαλος, Ac 13:1; 1 Cor 12:28-29; 1 Tm 2:7; 2 Tm 1:11; He 5:12; Ja 3:1). One of the qualifications for a pastor listed by Paul in 1 Timothy is “able to teach” (διδασκτικός, 3:2). Being a teacher of God’s Word means you are able to communicate its full meaning clearly in all sorts of settings. The best teachers are the ones who are first students. The pastoral leader studies the Word and goes out with that Word, never doing one only to leave the other undone.

The New Testament pastoral leader was to seek proficiency in his proclamation of the Word. The many different verbs used in the New Testament for presenting God’s Word to human beings (e.g. παρακαλέω, μαρτυρέω, κηρύσσω, εὐαγγελίζομαι, λαλέω, διδάσκω, καταγγέλλω) impress upon us that gospel proclamation was never limited to one style. Rather, the leader who proclaimed the Word adapted his style to the situation. Such adaptability did not happen by accident. It took work. Timothy was encouraged to develop proficiency in proclaiming the Word in different styles when Paul wrote: “Devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift....Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress” (1 Tm 4:13-15). It is interesting how the godly respect that is gained by the pastor through progress is connected to his proclamation of the Word. Leaders are followed when their progress is evident to all. Paul says this happens naturally when the pastoral leader devotes himself to proclaiming the gospel.

The pastor leads, then, from the pulpit. He leads when teaching the Word in Bible class. He leads when he interprets and applies the Word to hurting souls in calls and counseling sessions. Though these activities are quite different in style and setting, their common thread is an appropriate proclamation of law and gospel. According to the New Testament model, it is not just proclamation that the pastor seeks. He seeks proficiency in proclamation. He strives to be a “workman who does not need to be ashamed and who correctly handles the word of truth” (2 Tm 2:15). To leave repentant hearts unforgiven by only proclaiming law or impenitent hearts unpierced by only proclaiming gospel certainly is not proficient proclamation. Nor is it leadership, even if it seems like things are getting done. Let the proclaimer lead the flock by studying faithfully, by setting goals for developing better ways of proclaiming depending on the circumstances, and by asking for and accepting constructive criticism from church leaders.

The Pastor Who Leads Is a Humble Man

A leader in the Jewish community once told Jesus that he was willing to follow him wherever he went. Jesus’ reply: “Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head” (Mt 8:20). The God-Man made himself nothing and humbled himself all the way to the cross to serve us with salvation (cf. Php 2:6-8). In the Gospels we hear him telling would-be leaders in the church to deny themselves and take up their crosses (cf. Mt 16:24; Mk 8:34; Lk 9:23). The Savior who came not “to be served but to serve” (Mt 20:28) instructed the apostles that their true greatness would be service (cf. Mt 20:26). When Jesus humbly served by washing the apostles’ feet the night before his death, he encouraged them to remember that foot washing as an example of the humility that would make them good leaders (cf. Jn 13:12-17). Christ criticized his disciples when they arrogantly believed that they were the only ones who could do great things for the Lord (cf. Mk 9:38-41; Lk 9:49-50). The apostles were told in a way that undoubtedly deflated their egos that their great achievements in the early church would best be viewed as those of unworthy servants who were only doing their duty (cf. Lk 17:10).

In the Graeco-Roman world into which the apostles were sent, humility was viewed as a weakness. The apostles, remembering Christ’s words, considered it a strength. What’s more, they considered humility as an absolute essential for pastoral leadership. True leaders humbled themselves in order to accentuate the gifts and needs of others and to build others up for the common good.

Consider the humble leader by some of the titles Paul took for himself. Before Paul even began his illustrious apostolic career, God called him a “vessel” (σκεῦος, Ac 9:15). It became a name Paul gave to all ministers who would lead in the church by proclaiming the gospel (cf. 2 Co 4:7). A vessel understands that his true value to Christ’s church is not found in outward trappings like looks and personality, rather the value is found in the message the vessel carries. The pastoral leader has been entrusted with a glorious and powerful message. His best leadership springs from a humble understanding that the message and not the man is accomplishing great things. Indeed, such humility will focus the pastor on laying the message on more and more people’s hearts, and that’s wonderful leadership.

Paul used several other words to emphasize that he viewed his ministry as that of a humble “servant” (ὑπερέτης - Ac 26:16; 1 Co 4:1; διάκονος - 1 Co 3:5, 2 Co 3:6, Eph 3:7, et al.; λειτουργός - Ro 15:16, Php 2:25). We find this same emphasis on humble service in our words “minister” and “ministry” today. While the apostles did not consider every form of service as appropriate for their calling to spread the Word (cf Ac 6:2), they certainly viewed every aspect of their preaching and teaching ministries as a service provided for the greater good of the body of believers. In short, they were servant leaders.

The great pastoral leader Paul also communicated humility when he called himself and other ministers “fellow workers” (συνεργοί, 1 Cor 3:9; cf. 2 Cor 6:1). Peter gets at this same point when he refers to himself as a “fellow elder” (συμπρεσβύτερος, 1 Pe 5:1). Though the early church viewed these apostles as magnificent leaders, Peter and Paul never thought of themselves as one-man shows. Especially when one reads the Pauline Epistles you come away with the impression that Paul promoted, even craved, teamwork. It takes a humble man to understand that things in Christ’s kingdom will be done better when he is not the only one doing them. A true pastoral leader, then, acknowledges and cultivates the gifts of other Christians, lay and clergy alike, to promote and extend the work God has given the church to do.

The longest New Testament list of qualifications for the pastor emphasizes a humbling of oneself. Consider some of the qualities Paul mentions in this list (1 Tm 3:2-7) to explain what it means for a pastoral leader to be “above reproach” (ἀνεπίληπτος). He stresses that such a man leads the congregation when he refrains from bullying people with his words (μὴ πλήκτης). On the other hand, Paul advocates a certain yielding nature (ἐπιεικής) within the pastor, a gentleness that knows that things don’t always have to be his way. The pastor is to play the role of peacemaker (ἄμαχος), which can hardly be attained when he is constantly taking sides in non-doctrinal matters so as to exacerbate hard feelings within the church. And one of the reasons a pastor should not be a recent convert, according to Paul, is to avoid becoming conceited (μὴ τυφωθεῖς) because of his position of influence.

So we see that the New Testament model for pastoral leadership is heavy on humility. When the pastor, along with Paul, considers himself “the worst of sinners” (1 Tm 1:16) and “less than the least of all God’s people” (Eph 3:8), he is on his way to effective leadership. A humble heart never uses the pastoral office to manipulate for personal gain, but to minister for kingdom gain. The servant leader will accept the platform of respect offered him by the congregation, but never will he turn that platform into a pedestal from which he may lord it over God’s flock (cf. Mt 20:25-28; 1 Pe 5:2-3).

The Pastor Who Leads Understands It’s All About People

Jesus wanted the apostles to remember that gospel ministry has a face, and it is the face of people. The gospel is never preached in a vacuum, and the souls pastoral leaders were trained to touch have always dwelt within people. Therefore Jesus instilled in the leaders of the early church a love for people born out of his obvious love for them. Through Christ’s life and teaching the disciples were led to value every person as a blood-bought soul, someone worthy of their time and effort. For instance, Jesus encouraged his apostles to “come with [him] by [themselves] to a quiet place and get more rest” when the crowds of people got to be too much (Mk 6:31). At the same time these same apostles saw their Master refuse to turn away any shepherdless soul, even when it infringed on their personal time (Mk 6:34).

The Master Leader taught his pastoral leaders never to overlook a person that society might overlook. The Gospel of Luke especially portrays a Savior who sought out those on the fringes of first century Palestinian society: women, tax collectors, Samaritans. Every time we witness an infant baptism we are reminded of Christ's attitude toward little children: "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (Mt 19:14; Mk 10:14; Lk 18:16). Like the previously mentioned groups of people, little children would have been easy to overlook in that ancient society. But Jesus would have none of it. He wanted his disciples to know that every person is important to the heavenly Father, and he expected that fact to have an impact on the way they would lead the church in the future (cf. Jn 21:15-17).

At the Seminary we professors often summarize our training in pastoral theology with the exhortation "love your people." We believe this formula for pastoral leadership to be patterned after that of the Lord Jesus himself. As he gathered with the apostles for the Last Supper, Christ gave them instructions for ministry that would ring in their ears long after he had ascended into heaven. Basic to all these instructions was the *mandatum* that gave Maundy Thursday its name: "Love one another....All men will know that you are my disciples if you love one another" (Jn 13:34-35). The love of which he spoke can only live in a heart for people. This was the heart Jesus wanted his pastoral leaders to have. The heart for people was taught by Jesus to the apostles in terms of willing forgiveness (Mt 18:21-22) and non-retribution (Lk 9:54-55). People were important to Jesus and he wanted them to be important to those who would lead his church.

Judging from the way Peter and Paul referred to pastoral leadership in their epistles, it seems they got Jesus' message about people. Christ called himself the good "shepherd" (ποιμήν, Jn 10:14), stressing the sacrificial love he had for people. It's no coincidence that Paul encouraged the pastoral leaders of Ephesus to consider their work shepherding (ποιμαίνειν, Ac 20:28) and to refer to the pastoral office as that of shepherds (Eph 4:11). Similarly, Peter urged the spiritual leaders of churches throughout Asia Minor to view their congregations as flocks and themselves as shepherds (1 Pe 5:2). There can be no doubt that the shepherd picture of pastoral leadership advocated by these apostles was inspired by Jesus' teaching of a shepherd's love. To view people as sheep is not to deny that they have minds of their own or that they can take care of themselves. To view people as sheep is to consider each one precious, each one worthy of a pastor's best effort (cf. Lk 15:4-7). Leadership that does not flow from a shepherd's love for the sheep is from a poisoned spring. But the opposite is also true. When a shepherd loves his sheep enough to care for them, call on them, and counsel them, he is exhibiting the finest form of leadership.

Many have written how we leave the New Testament portrait of the shepherd incomplete if we only stress his feeding and protecting the flock. True enough. The portrait of the shepherd leader also includes that of leading the sheep to new pastures, that is, leading people to realize their potential for service and, yes, leadership in the church. Consider Paul's inspired idea of the pastor/teacher's task of "equipping the saints" (πρὸς τὸν καταρτισμὸν τῶν ἁγίων, Eph 4:12). The idea in the Greek is that of filling in what is lacking in order to bring to completion. Thus the pastoral leader was to see himself as sort of a "player coach." While he was willing and excited to do God's work, he was just as excited to provide others with the inspiration and knowledge to do God's work. The same idea comes through when Paul told the Corinthians he thought of himself as an "expert builder" (ἀρχιτέκτων, 1 Cor 3:10) whose sketch plans were used by others. Paul's leadership in the Corinthian congregation was evident to all. But his leadership expressed itself by drawing up gospel ministry plans that other Christians could follow and carry out.

Perhaps loving, people-oriented leadership is best summarized in one of Paul's favorite titles for a pastor in the Pastoral Epistles: "overseer" (ἐπίσκοπος, 1 Tm 3:2; Ti 1:7; cf. also Ac 20:28). The "watching over" implied by the title is forceful on so many levels. The pastoral leader must watch over the people God has entrusted to him in terms of their spiritual welfare: comforting them in crisis, warning them of the danger of false doctrine, keeping them well-fed with God's good spiritual food. However, the pastoral leader is also to watch over the flock by organizing and administrating their own work in ministry. Therefore he will concern himself with building morale by the gospel; setting spiritual goals for the flock; demonstrating appropriate flexibility in encouraging different forms of service, even ones he's never considered before; encouraging a

faithful handling of and accounting for church funds. None of this means the pastoral leader must become the “church CEO.” It does mean that his love for every person in his congregation and community will show itself in caring and compassionate oversight. The people of God want and need loving direction. The pastoral leader understands that in parish ministry, it’s all about people.

When Paul thought of how his pastoral life involved preaching a Word that would be believed by some for their salvation and rejected by others to their damnation, the only thing he could say was: “And who is equal (ἴκανος) to such a task” (2 Cor 2:16)? Ultimately Paul would answer his own question: “Our competence (ικανότης) comes from God” (2 Cor 3:5). God’s book does not provide us with a checklist of sure-fire actions that will turn any pastor into a competent leader. But it does provide us with an ample checklist of attitudes, produced by the Spirit and subject to the Son, that provide the Christian pastor with a platform for leadership. The planks of the platform are strong and sturdy. Let the pastor be a man of great faith so his connection to Christ is evident and inspiring to all. Let the pastor labor for proficiency in proclaiming the gospel so the congregation can feel his leadership in audiences of one thousand or one. Let the pastor lead his flock from behind by humbling himself to serve. Let the pastor develop a heart for people so that each sheep knows it’s important to the shepherd. These are the attitudes of a Christian that are exemplified in a Christian pastor. Pray for them. Cultivate them. Let them move you to action. In so doing you will be a New Testament pastoral leader.