

## **THE LEADERSHIP STYLE OF THE EARLY CHURCH (ACTS 15); A GUIDE FOR CHRISTIAN EVANGELICAL FELLOWSHIP OF NIGERIA (CEFN)**

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### **Abstract**

*This paper focuses on the Leadership Style of the Early Church in Acts 15 in relation to a modern church Christian Evangelical Fellowship of Nigeria (CEFN). It examines Church Leadership from the first church to our modern church in the effort to show how the former serves as a guide in influencing the later. The Church in the modern world looks to the Bible for guidance in establishing godly and effective leadership structures. One approach has been to seek for a specific detailed pattern of leadership. The difficulty in this is that there seems to be no clear prescriptive pattern of leadership in the teachings of the New Testament. More often than not, this approach simply results in various church groups or denominations finding “proof texts” to justify their existing leadership structure. A better approach is to study the New Testament writings in order to discover what they did and why. Once this is done, we can then glean principles that can be applied to our culture and time. By doing this, we can develop a broader consistency in church Leadership structures while allowing for diversity in each unique situation. A combination of socio-historical, Narrative and Comparative research methods will be used in dealing with this topic. This paper has potential of guiding and synchronizing the modern churches in their choice of Leadership style and following these biblical principles of leadership we can see strong and healthy churches emerge in our community.*

### **INTRODUCTION**

The quest for leadership style that is adequate for any growth is important. In every country and continent of the world, the place of leadership of any kind cannot be overemphasized. As such as secular leadership is paramount to advancement in any sphere of her endeavor, spiritual leadership is much more important. We live in a time of rapid change, a time of progress for the church globally despite challenges from within and without which is necessitating the accurate, enduring and result-oriented leadership style. However, getting the leadership position is not just enough, the challenge ought to get the leadership style accomplished in the proper way with the aim of bringing positive development to the people being led, in the influence and power of the Holy Spirit. Leadership in general term could be described as the dynamic use of vision, authority, influence, and positive qualities to govern or lead a group successfully

to achieve a goal. It carries management, control, guidance, headship, direction, and governance.

The church in the modern world needs to look to the biblical guidance in establishing godly and effective leadership structure. The future of any organization is largely depended on the leadership/management structure. What brought the church thus far for these thousands of years? In addition to so many other factors, could it also be attributed to the workable administrative style of the early church? We cannot doubt because the organizational structure of a church is an important issue of which the future of the church is largely depended upon. Thus, we shall consider the leadership style of the early church in Acts 15 with an intention of evaluating the leadership structure and style of the modern church Christian Evangelical Fellowship of Nigeria (CEFN) Inc.

The introduction of Christianity and leadership pattern that came with it in the New Testament is strange to the practices of Judaism that was firmly on ground in the Old Testament. The religious leadership in the Jewish community thus resided mainly with these three groups which could be represented in the Priestly class: Priests and Levites, the Theologians and Teachers of law, Pharisees, and Scribes, the Sadducees (Wijngaards 117). The church leadership style differs from the above established known religious settings of the Jewish religion. The early church leadership style is basically the pattern that was first of all established in Jerusalem according to Acts of the Apostles chapter 15 which gave a documentary of the preceding of the Jerusalem first known church council headed by Elders.

Therefore, which leadership style was generally exhibited in the council at Jerusalem? It can be noticed that a meeting-like session was portrayed in Acts 15, everyone contributed and James concluded the matter. Another serious matter in this church was on who was the Pastor in-charge of the church? While some argued for Peter based on Matt. 6:18, Mk 16:7, John 21:15 and Acts 2:14ff. Whereas others argued that he is none other than James based on his concluding role in the early Church deliberations of Jerusalem Council (Acts 15). Furthermore, is there any example of leadership style for the Church in the modern world to look up to? On the identity of this James, most scholars believe that he was the half brother of Jesus Christ which is different from the rest James spoken about in the New Testament records.

This paper therefore is an effort to seek answers to the various questions raised above, and those that have not been raised but will at the end throw more light on the impact that the early church made and continues to bring on the leadership style of the modern church Christian Evangelical Fellowship of Nigeria (CEFN). What are the things in the leadership style of the modern church that has greatly deviated from the practice of the early church? This forms the purpose of the paper and to examine this purpose will require a look at the background of the New Testament church and to find out her leadership style which was effected and

adequate to meet the challenges of the time. To also examine the historical setting of the modern church, Christian Evangelical Fellowship of Nigeria (CEFNI) in her leadership style in its effectiveness to meet the challenges of the 21<sup>st</sup> century.

### **1. THE LEADERSHIP STYLE IN THE EARLY CHURCH**

There are some scholars who do not believe that the New Testament has a particular organizational administrative leadership pattern. Donald G. Miller stated that “No particular structure of church life is ordained” (306). He further stated that any form which the Holy Spirit can inhabit and to which he may impart the life of Christ, may be accepted as valid for the Church. As all forms of life adapt themselves to their environment so does the life of Christ by His spirit in the church. An error in Miller’s thinking and well as others is that, many do not understand that the New Testament form of organization for the local church is based upon New Testament principles of leadership taught and ordained by Jesus using his called apostles. It is that fundamental principle which provides for us the standard by which all organizations and leadership structures in the local church must be measured, of which we would investigate in this paper.

The authority of the church comes from Jesus Christ who gives it the right and power to act in his name. Tradition is important, but the church cannot create or maintain her authority primarily by making rules of conduct which a few people enforce on others. Some people have more powerful personalities than others, of which their opinion lays certain form of structures and hierarchies. But the church cannot create or maintain authority primarily by unquestioning acceptance of unique personalities who demand personal loyalty. In church, authority comes from Jesus who is present as the head of his body, the church. The Holy Spirit sustains this authority by working in the Christian community; it is an authority where all members contribute to the up building, well-being, and mission of the congregation by exercising their gifts. Genuine authority is therefore present or absent as the church conforms to or is unfaithful to the “mind of Christ” revealed in scriptures and discerned through the leading of the spirit. Christ is the head of the church as its sustainer, as well as its source. Jesus Christ as the head of the church gives the body unity and cohesion. Just as the head coordinates and directs the physical body, so the head of church gives unity and order in the midst of great diversity. Paul tells us in “Him all things hold together” (Col 1:17b)

### **An Overview Of Acts 15 (Jerusalem Church Leadership Style)**

Baker was expanding Barrertt view that looking at Acts of the Apostles generally before chapter 15. It can be deduced that tension and conflicts existed before the council, but this meeting went a long way toward resolving many of these matters. Yet, Luke is clear that this meeting did not solve everything, as James request to Paul shows in Acts 21. So we get not “perfect peace” here but only a basic solution (488). While some New Testament Scholars like Jervel call what happened in Acts 15 as a meeting and not a Council as in the current usage (403). A host of others sees it as a Council meeting as it can be applied to all Council

meeting in all the ages because of the personalities involved and the manner in which preceding went.

What necessitated the council in Acts 15 was the extension of salvation to the Gentiles, bringing the Jewish ritual laws on the new community (Gentiles); which of course was the matter of circumcision. Many attended this council to ask the Apostles and Elders (Acts 15:2). The first mention of Elders in the church is found in Acts 11:30. It is now AD 44, and by this time the church in Jerusalem is about 15 years old. The reference describes the time when Barnabas and Paul took an offering from the church in Antioch and presented it to the Elders in the Church in Jerusalem. The word translated “Elder” is *presbuteros* in Greek. Although we were not given any information as to when Elders were appointed in the Jerusalem church, the process used to select them, and what their responsibilities were. We only know that at this point in time, Elders were recognized and functioning in the Jerusalem church.

These Elders assembled for the resolution of the conflict that threatened to tear the church apart which had to do with observing the Torah, particularly dietary laws and circumcision. The council concluded that the gentiles did not have become Jews in order to become Christians. When the essentials of Christianity were well stressed all the rest will fall into place. Considering the manner in which the deliberations at this council went” The Apostles and Elders came together to consider this matter”. Dispute went on! We are not told how many hours or days this dispute went, but as was their customary, Peter spoke, then Barnabas gave their testimony (Vs 2). Then verse 13 indicated after a brief silence, James answered ... He concluded in this text that “therefore I judge that we should not trouble those from gentiles who are turning to God ...” some have seen in this passage evidence that James was acting as the presiding Elder or President of this church in Jerusalem.

### **Who was this James?**

Adamolekun (4) gives more leadership role of the early church to Peter based on these points; Peter appeared as the spoke man of the apostolic group, he led the first Jerusalem church. It was Peter who suggested the choice of another Apostle to fill the place of Judas Iscariot who betrayed Jesus, and the same Peter presided the spirit empowered sermon on the Pentecost day to the assembled Jews and proclaimed the messianic glorification of the risen Christ and announced the gift of the Holy Spirit. He invited all men to baptism Acts 2:37-41, including the pagans 10:1-11,18. Peter with John healed the lame man at the beautiful gate Acts 3:1-10, raised a dead woman to life Acts 9:36-42.

Furthermore, it was to Peter in particular that the supernatural powers were attributed that people even carried the sick into the streets and lay them on beds and pallets so that Peter’s shadow might pass over the sick for healing Acts 5:15. Peter was the leader in the administration of discipline in the apostolic church of

which the case of Ananias and Saphira his wife reveals the condemnation of and judgment on dishonesty. And of course it cannot be doubted that Peter played an important role at Jerusalem council where the gentiles were finally accepted into the Christian fold, without the imposition of the circumcision and Jewish tradition and culture. Peter urged the admission to the Mosaic law Acts 15:17-19. Peter also had table fellowship in the mainly gentile church of Antioch until he withdrew due to pressure from the visiting Jewish Christian from Jerusalem Galatians 2:2.

Nevertheless, as related to the leadership of the Jerusalem church council in Acts 15; most scholars attributed the leadership to James the brother of Jesus. According to Ehrhardt in "*Apostolic Succession*", he states that "there is no question that James played a significant role in directing the affairs of the Christian community in Jerusalem during the early days of the church. What is not clear is the precise nature of his leadership position and how he attained it. Some of the non-canonical materials appear to elevate James above other early Christian officials, including the twelve. The gospel according to the Hebrews for example, claims for James a place at the last supper, a personal appearance of the risen Jesus, and in contrast to the twelve, says he understood that Jesus would rise again. In such documents the pseudo Clementine's and some from Nag Hammada James appointed by Jesus himself, is virtually the absolute leader of the Jerusalem church which in turn is regarded as the centre of authority for the whole Christianity" (312).

The argument in favor of James went on and Arnold further underscores the significance of the James traditions in the development of the organization of early Christianity. He shows that although the various succession lists of Bishops are beset with problems and the sources exhibit a competition between James and Peter for first place, in the canon of Eusebius Jerome decided this competition in favor of James. Thus, succession in such centers as Jerusalem, Alexandria, Antioch and Rome is traced back to James.

James is considered the half brother of Jesus and was recognized as the Pastor of the mother church in Jerusalem and he had a world-wide reputation among the believers (Sermon 224). James was called a pillar to the church by Paul in his letter to the Galatians and it is said that his nickname was "Old Camel knees" because his knees looked like the knees of Camel, rough and leathery. This was believed to be so because of the time he spent on them in prayer (Matt Erickson, 1). James had a privilege of having a special resurrection appearance of Jesus all to himself (Barclay 115). James, the brother of Jesus was according to early tradition, highly respected by the Pharisees. In Galatians 2:12, Paul indicates that James headed a conservative group zealous about continued observance of the law (Acts 15:13-21).

We are of the opinion with Haenchen and several other scholars who presented the leadership of Jerusalem church under James. Haenchen presented as if James took over the leadership of Jerusalem church from Peter. Note that Peter made his last appearance here; the Apostles also are mentioned for the last time in the reference to the degree at 16:4. Both are henceforth replaced by James and the Elders. It is quite evident that James, although not one of the twelve apostles, was looked up to in the church at Jerusalem, and that his view were highly respected. On the occasion of the first general conference of disciples, James seems to have served as chairman, and after there have been much deliberation over the confronting matter, it was James who summed up the findings of the conference and made a recommendation of what seemed to him a reasonable course to follow. His suggestion was overwhelmingly accepted and made the official edit of those gathered, and was sent to all the churches. James name has become common and popular when Peter left Jerusalem as his successor. The Elders also have been introduced in Acts 11:30. In Acts 21:18, the Apostles have disappeared and the Elders alone remained with James the brother of the Lord as their head.

### **Which leadership style was used in the Jerusalem church?**

Although it is important to state that Luke's primary purpose in writing the Acts of the Apostles was simply to show the movement of the church as orchestrated by the Holy Spirit, not in setting forth a specific model of Christian experience, church life or a pattern of church leadership. To get the exact style of leadership at the Jerusalem council, it is proper to look at the forms of leadership or government that was exercised throughout the history of the church. Among others, the most popular leadership styles are;

**Episcopal System of Church government:** this form of church government is hierarchical-autocratic and is practiced by Episcopalians, Anglicans, Methodists, Eastern Orthodox churches, Roman Catholics, and some Lutherans. According to Benjamin Merkle the term "Episcopal" comes from the Greek word *episcopos*, which means "bishop" or "overseer". Although the various denominations that follow the Episcopal model disagree on important details, they all share the central concept that authority resides in the office of the bishop. ...Episcopal government is based on the belief that Christ, as the head of the Church, has entrusted the leadership of the church to the bishops, who are the successors of the apostles (26).

**The Presbyterian System of Church government:** it is commonly defined as "Elder-run" or "Presbyter-run". This form of government is practiced by the Presbyterians and other denominations. The term "*presbuterous*" comes from a Greek word meaning "elder". In this system, authority resides at the local elder's level in this mode of polity. These elders are basically elected by the congregation on a periodic basis. Those in this office serve their term as their spiritual/theological/moral/visionary leaders of the congregation.

The Congregational System of church government: it is a local-democratic and is held by most Baptists, Congregationalists, Independent or Bible churches and some Lutherans. According to Merkle, the final authority in this mode of polity does not rest with the bishops or elders but rather with the local assembly of believers. This authority is usually exercised in the form of the majority vote of the congregation (28). It draws its mode of operation from independence of local congregation from the authority and control of other religious body. It is a form of church polity which rests on independence and autonomy of each local church.

In answering what was the actual leadership style used by the Apostles in the early church based on the record of Acts 15. From the facts discovered from the forms of church government discussed above, it seems that what Haenchen said that Luke presupposes the Presbyterian system of church government was closer to the truth. We heard of the installation of elders by Paul and Barnabas in Acts 14:23 and the existence of a similar college ruling in Ephesus 20:17. In this respect too, chapter 15 marks the turning-point; before it lies the period of apostolic ruling; the later church stands under the sign of elders. The council in Acts 15 is a transition from the apostolic rule to the Presbyterian setting. Therefore the New Testament church is at home with the Presbyterian system of church government than other leadership style noticed above. Despite the fact that the New Testament does not give one fixed form of leadership in the church is not arbitrary or unimportant. Rather, there are several characteristics of leadership in the New Testament which reflect a distinctive type of leadership in the Christian community. These characteristics are repeated throughout the New Testament and are basic for any pattern of leadership in the church.

## **2. THE LEADERSHIP STYLE OF CHRISTIAN EVANGELICAL FELLOWSHIP OF NIGERIA (CEFNO)**

There are three major organizations which metamorphosed into Christian Evangelical Fellowship Of Nigeria (CEFNO) in 1982. These organizations are: Anyigba Fellowship Trust, The Steward Company, and the Christian Missions in Many Lands (CMML which later pulled out of the merger along the line). In CEFNO Ruby Jubilee Brochure 28<sup>th</sup> October, 2022, it was expounded that this fellowship is an offspring of the Christian Mission in Many lands (CMML) incorporated in Nigeria on 5<sup>th</sup> July 1929 at Abejukolo, the present day Omala Local Government headquarters, Kogi State. After its incorporation the early white missionaries also established individual and separate ministries. Mr. A.A. Hewstone the pioneer missionary (Trustee) moved to Ejoka in November 1935 and established “Ejoka Mission Station” where he lived, worked and died on 22<sup>nd</sup> December 1963. Mr. James Ramsden (Trustee) arrived at Abejukolo in 1920, moved to Anyigba in 1921 where he founded the “Anyigba Fellowship”, Mr and Mrs R.T. Dibble arrived Abejukolo in 1922 and moved to Akpacha in 1923. In 1949 the Dibbles finally settled at Ika and found the “Steward Company” reaching out to Igala, Bassa, Agatu, Idoma and Eloyi peoples

Mr and Mrs Malcolm Gross arrived Abejukolo in November, 1922. The Grosses finally moved to Anyigba (in present day Dekina Local Government of Kogi State) and retained the name "Christian Mission in Many Lands". Between 1974 and 1978 several meetings of both the remaining Whites Missionaries and indigenous converts were held in Zaria, Kano, Kaduna, Agojeju Ajocheje, Wesley High School Otukpo respectively. The last was held at CMML Secondary School, Anyigba on 15<sup>th</sup> April, 1978 where the name "Christian Evangelical Fellowship of Nigeria (CEFN) was adopted for incorporation.

These organizations possess similar structural identity which can be traced to the Plymouth Brethren, New Jersey in USA. The Plymouth Brethren denies their members the following: Formal Education, Seminary Education, Ordination an Taking of Church Titles, Tithing, and Pastoral (Clergy) ministry.

The Plymouth Brethren abhors a church structure or hierarchy which culminates into a kind of central or administrative headquarters. The summary revealed above shows background to the current CEFN Leadership style and structures'

### **What structure does CEFN operates?**

In considering the structure of CEFN it is adequate at this point to look at her constitutional provisions so far. The first CEFN constitution and bye-laws (1982) although scanty set a space for her structure. Oyibo the second General Overseer of CEFN in the 25<sup>th</sup> Anniversary 2007 states that beliefs and practices have encouraged differentiation between the geographical East and West (CEFN) wherever the Plymouth beliefs and practices bite deeper. This reservation goes along way explaining why we had produced very skeletal and empty maiden 1982 Constitution.

Achile likewise made it abundantly clear in his work 'Brief History and Constitutional Dilemma of CEFN (1982-2007)' and re-echoed in the 'The Journey so far' at CEFN 25<sup>th</sup> Anniversary' that CEFN did not inherit any written Constitution from the Plymouth Brethren nor from Christian Missions in many Lands (CMML). Her practices and doctrines were only based on the Plymouth Brethren tradition. The 1982 CEFN first Constitution was scanty and did not mention any serious recognition for the office of the Clergy, stressing the priesthood of the believers; it promote the autonomy of the local assemblies and only possess the office of the Executive Secretary as the central control. Between 1982-2003 CEFN witnessed lots of changes because of several crises of which the 1982 Constitution cannot address. Just to pick what is relevant to this paper, her 2003 Constitution provided a recognition for the office of the Pastor who is expected to work with an establish council in the local church. Furthermore, her Ruby Jubilee Brochure October 28<sup>th</sup> 2022 stated that within the 40<sup>th</sup> years of its existence the fellowship have produced several heads of church beginning from the late Rev. Dr. Gabriel Oyibo, first and only Executive Secretary (1985-1992), late Rev Dr. Joshua Edache, 1<sup>st</sup> General Overseer (1995-2000), late Rev. Dr.

Gabriel Oyibo (2002-2007), Rev. Dr. Malachi Ogakwu (2007-2012), Rev. Dr. Abraham Adams Auke (2014-2019) and the incumbent Rev. David Bala Usman, PhD. from April 2019 to date.

A detailed explanation beyond what so far analyzed above may not be too necessary at this point, but it gives a little clarification to the background of the leadership style of CEFN. In the *History of Evolution* by John B. Achile, he states that it down on the indigenous founders to institutionalize certain structures like Local Church Council (LCC), Area Church Council (ACC), and Zonal Church Council (ZCC). This structures has to be put in place to make the rapidly growing new organization which is self-supporting, self-propagating and self-governing to have an administrative footing. As it incorporation there was not a single ordained Elder, Pastor or Reverend in keeping with the Plymouth Brethren tradition. The first ordained (Reverend) on 19<sup>th</sup> April, 1987 and was later followed by ordinations of Reverend, Pastors, and Elders till date.

It is clear from this analysis that CEFN started as Presbyterian system in church leadership style but in judging her current operational structures, Achile went further to state that CEFN operates the combined forms of Presbyterian and Congregational based on the following:

Responsibility of administration shared by all believers, especially the communicants from the Local Church Council (LCC), Area Church Council (ACC), and the Zonal Church Council (ZCC) up to the General Church Council (GCC) levels.

The CEFN has always feared and took heed not to allow any individual exert absolute powers and undue influence at the LCC, ACC, ZCC and even the GCC. Even the General Overseer is under check.

The CEFN policy and decision making and resolution of matters had been vested in councils instead of a powerful individual in order to enhance collective responsibility.

CEFN operates the concepts of church government by councils as in Jerusalem Council (Acts 15). This presupposes that all officers of the church and even executives bodies implementation of resolutions.

### **3. JERUSALEM COUNCIL VERSUS CEFN LEADERSHIP STYLE: A COMPARATIVE VIEW**

As noted so far in this paper, the Jerusalem Church Leadership style (Acts 15) is at home with the Presbyterian system of church government which is denoting a protestant church or denomination governed by Elders which are of equal rank. From all indications we saw the shift of leadership from the Apostles under Peter to the Elders under Apostle James. Spiritual matters are left for the Jerusalem Church to decide just as the issue of the circumcision of the Gentiles that necessitated the Church Council of Acts 15, surely the church in Jerusalem is a beautiful model of biblical leadership. This is the model that Jesus Christ the founder of the church put in place while yet on earth. He gave gifts to His church;

first the apostles, then the prophets, the evangelists, pastors and teachers (Ephesians 4) which work together by the spirit, each supplying and applying their ministries to the body for the edification of the church in love. if we are seeking for a single pastor church, one will look away from the church in Jerusalem. But why should we? If there ever was a model church, the Jerusalem church is it.

Nevertheless, despite the Presbyterian nature of their leadership based on the agreement of scholars who held the view of eldership rulership, a prominent place was given to Apostle James to make a conclusion to the issue at stake. CEFN Mission in looking at her leadership style and structures through the lenses of the Jerusalem Church Council style in Acts 15 has a lot to commend. At the same time, lots are waiting for corrections. The outstanding among issues that needs urgent attention in the leadership structure of CEFN is the continuous contentions between the laity and the clergy on who has the final say over the matters of the church. Achile (167) noted that there are rivalry among officers, there is unhealthy rivalry between the Church Council Chairman and the Pastor as to who has more power or say in the affairs of the local Assembly, Area Church Council and the Zonal Church Council.

All said and done, it is now clear from the explanations so far that the leadership pattern exhibited by Christian Evangelical Fellowship of Nigeria (CEFNI) is a mixture of Presbyterian and Congregational system of church government which is unlike the leadership style of the early church in Jerusalem as recorded in Acts 15. All indications as explained clearly by Luke the physician in Acts 15 presupposes the Presbyterian form of church government for the early church.

#### **4. EVALUATION AND RECOMMENDATIONS**

##### **Evaluation**

Although it is clear that some scholars argued that there is no particular system of church government or leadership style ascribed to the church by Jesus Christ the owner of the church. It is also an aberration to admit that the church can be run without a leadership structure or style. Leadership itself is an eye to an organization; therefore running a church void of leadership structure is a venture achieving no purpose with any direction or achievement.

The church though a spiritual organization still need an administrative or leadership structure that will be consistent with the aim and objectives for her set up. Thus, as much as no leadership style was spelt out by the Lord Jesus Christ, the early church set leadership machinery on ground which is worth commending. Although it may be argued that the early church leadership style may not be applicable in the modern time but the practice of the church throughout the ages has not changed. Jesus Christ that was the Savior of Christians is still the same, the Holy Spirit abiding in the believers then is still the same, the baptism is still in force in several churches such as then, and the observation of the Holy Communion is still evident in our day etc. thus, the leadership style of the early church should still be relevant to look up unto in our modern world.

### **Recommendations**

God has been using human being to lead His church from the inauguration of the church at Pentecost; therefore those called should be allowed to lead the Church. As it was noticed with the apostles, those called should be given free hand to exercise their call even in the leadership of the church. The laity occupying the position of the Council Chairman and having the final decision even in ecclesiastical matters as noted in CEFN is misnomer. The Pastor who is called into shepherding of the flocks should be allowed to serve as both Spiritual and Administrative head. His training in scriptures should be firm and accurate, the human maturity to lead should be properly considered at recruitment and the freedom to administer his calling and training should not be negotiated. He is not an employee but a person with a mission and a call to serve as shepherd of God's flock.

I therefore recommend for CEFN as noted from Acts 15 that the lay men who serves as Chairmen of the Local Church Council Area church council, Zonal church council, and the General Church council should be thoroughly examined with the intension of doing what is appropriate. To get this done properly, all Pastors serving in CEFN should be properly grounded in her Theological Institution in order to achieve same goal and purpose. Differences in Theological trainings can breeds differences in understanding of the scripture which can result in half baked theology. Erroneous or strange teachings and doctrines are products of ungrounded pastors in the church administration.

### **CONCLUSION**

The leadership style practiced by the early church in Jerusalem was clear by the provisions of Acts 15. This pattern of leadership helped the church and preserved the church down the line. As God does not request what He never provided, the leadership of the church in the modern world should return to the Bible for glue. The ecclesia should be firmly rooted on the scripture in her doctrine and practice. The reading of the scripture should be encouraged, exhortation should be a goal and teaching of the rudiments of the scripture should form her priority.

The church should not be just a meeting without a proper direction or a directionless endeavor on the platter of the Holy Spirit direction. The church is a centre for proper coordination and definite instructions from the word of God through the shepherd of the church. Such men should be given an atmosphere of operation and having a deep focus on discipleship which edifies and bring the whole assembly into maturity as each one interact with other.

This goal is achieved as leaders are given their place and function as expected. Therefore the modern church should seek godly and scriptural chosen leaders and the leadership pattern that will be consistent with the aim and objectives of the church.

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