
Establishing Right Leadership

Titus 1:5-9

Is there a Biblically established model for leadership in the church?

Some say, no. What we see in the New Testament is culturally bound.

Some say, no. What we see in the New Testament will not work in democratic cultures.

Some say, yes, but... What we see in the New Testament is to be adapted wholesale to the culture the church is in.

Some say, yes, and... The church's authority is invested in the people and is delegated to the leadership.

We say, yes. The Bible is clear on how the church is to be led, governed and by whom.

This means that we end up with four primary models of church leadership.

Single leader, usually a pastor, who rules the church. His word is law.

Single leader, usually a pastor, who is chosen, appointed and hired by the church.

Multiple leaders appointed by the church who govern the church along with the congregation.

Multiple leaders who govern the church, qualifying, selecting and appoint other leaders as well.

Now there are lots of variations on these themes. But what interests me is that most of the discussion about leadership in the church is not about what the Bible is concerned about. There is a lot of debate about structure, authority, cultural impacts, congregational and leadership relationships and leadership style. But this is almost missing from the 3 major texts about church leadership.

Now, I am going to limit myself in this sermon to a single text. This text does not address all that could be said and all that the Bible does say about elders, about church leadership. But what it does say is very significant and is representative of the other texts.

What is at stake is quite simply will we be a Biblical church? A Biblical church will seek to have a Biblical and Biblically qualified leadership.

Truth and leadership ... How the truth is lived by and taught through church leaders.

Titus 1:5-9

⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— ⁶ if anyone is above reproach, the husband of one wife, and his children are [believers] faithful and not open to the charge of debauchery or insubordination. ⁷ For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

These paragraphs answer some very important questions in the life of the church:

- ❖ Who is ordained by God to lead and govern the church?
- ❖ Who is responsible for truth in the church?
- ❖ How are they to carry out that responsibility?
- ❖ How is the church to respond to error?

The Importance of Elders (v.5)

⁵This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you—

As a result of the gospel work in Crete, there were gatherings of believers that were not yet formed into congregations. There were things that needed to be set in order. Titus was left in Crete to travel throughout the island and set those things in order.

The Connection

The sentence opens with “this is why...” It points backward to what has gone before.

...for the sake of the faith of God’s elect and their knowledge of the truth, which accords with godliness, ²in hope of eternal life, which God, who never lies, promised before the ages began ³and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;

Paul’s ministry has been about truth. It has been about the people of God being taught and learning to live out the truth. The truth is around the character of God who purposes, plans, promises and provides eternal life. This overarching purpose now impels Paul to leave Titus to accomplish a mission.

The sentence also points forward to what needed to be done.

The Command

Paul had directed Titus to do this. He had left Titus to carry out his command. What was needed to be set in order? What was Titus to do so that the church would be organized as God intended?

Notice the Titus’ task is both organizational and organic. He is put into place Biblical structures, to build Biblical trellises. He is also to build into people’s lives, to shape Biblical people. The church does exist to maintain organizational structures. But the church cannot functionally exist without them. Even an amoeba has functional structures that sustain its life. Grape vines can grow along the ground, but they will be vulnerable to disease, pests and will become fruitless. Properly tethered to a trellis, a grape vine will thrive and be most fruitful. Biblical people thrive best in Biblical churches who serve supported by Biblical structures.

In each church, Titus was to set things in order by:

APPOINTING BIBLICALLY QUALIFIED ELDERS to shepherd, govern and teach the church.

ESTABLISHING BIBLICAL DISCIPLESHIP among the congregation so that they would train believers in all aspects of Christian life and ministry.

TEACHING AND ENFORCING THE FUNDAMENTALS OF CHRISTIAN TRUTH AND LIVING so that they would live godly lives and do good works.

DEALING WITH THE ERROR AND SIN among the people so that they would repent.

The Concern

Paul is very concerned that qualified leaders are appointed in the churches. This was important for the churches regardless of how you read this text. The reading maybe, "Set in order what remains, the most important of which is to appoint elders." The reading may also place the two side-by-side as two activities, "Set in order (one activity) and appoint elders (second activity)." Either way, the appointing of elders in each church was important for Titus to do.

The appointment of elders is just as important a task as sorting out how truth is going to be lived in their cultural context.

The Content

We must pause for a moment carefully notice a phrase here. Paul directed Titus to, "appoint elders in every town." Notice the following points that are embedded in these words and clearly supported by the rest of the New Testament writings.

The Elders are Appointed

At this point in church history, the first generation of elders in a new church were appointed by the Apostles or their authorized delegates. There was no forming a congregation, the congregation choosing and voting on their elders. Plainly and clearly, Titus was authorized in each ordered, gathered church to appoint the elders.

The pattern should follow today. A newly formed congregation, a church plant in our modern lingo, should have its elders appointed by another church. This is usually the church that planted it. But this idea of lone rangers going out on their own and planting churches of which they become either self-appointed or congregationally appointed pastors has no precept, principle or precedent in the Scriptures.

Without making the full Biblical argument for it, we believe and teach that the elders of a gathered and ordered church are authorized by the Scriptures to identify, qualify and ordain men to the eldership. To ordain is "to place someone in the offices of the church." There is no such thing as being appointed or ordained without it being to and in a local gathered body. We ordain elders here. Every elder is ordained. That is, every man who serves in the eldership has been properly appointed to be an elder in the Chapel Eldership.

The Eldership is Plural

Everywhere in the New Testament a plurality of Biblically qualified and able men comprise the eldership. Paul expects Titus to be able to do this in every town where God's people are gathered. Even in the relatively new churches in Crete, Titus is responsible to identify at least more than one man who is qualified to serve as an elder.

The Plurality is in each Locale

There was a church in each town. The modern setting in which there are all kinds of different gathered churches was largely unknown in the New Testament. Even in large cities like Corinth (1 Corinthians 1:2) and Thessalonica (1 Thessalonians 1:1) there was one church. The clear exceptions were Rome (Romans 1:7) where there was

a church meeting in Aquila and Priscilla's home (Romans 16:5) and Colossae (Colossians 1:2) and Laodicea where there was a church meeting in Nympha's home (Colossians 4:9-10).

It could be conceivable that Paul is talking about gathering multiple churches in each town therefore multiple elders in each gathered church, but that is not the natural reading of the text. Each town is to have a gathered church (possibly meeting in different places or homes) with a plural eldership in the town church.

The Requirements for Elders

The New Testament focus on the eldership is not on governmental structures. It is on qualifications. It is not on educational qualifications. Just because a person has completed some form of Christian education for Christian ministry does not in any sense qualify them for the eldership. In all of the qualifications, an ability to read, comprehend and communicate the Scriptures is embedded in the "holding fast to the faith" and "able to teach". When a people group does not have the Scriptures in their own language, the ability to memorize the truths of the Scripture taught to them and to explain those truths to others will be paramount. In the Dark Ages in Europe, to have access to the Scriptures, elders learned Latin or Greek or Hebrew. But they translated for their people and preached the Word to their people.

I want to highlight this. Requiring that an elder/pastor have a Bible College or Seminary degree to serve as an elder is unbiblical. Having a good Bible education in College or Seminary is not sinful. It may even, sometimes, be helpful. But we believe that it must not be required and must not be placed on any equal footing as the rest of the qualifications. Now, that being said, a man desiring to be an elder must be skilled in the Word, have good doctrinal foundation, and able to communicate it in Biblical ways. How that knowledge and skill are acquired is not a qualification. The possession of that knowledge and skill are necessary.

Finally, it is to be the goal of all men in the church to meet these qualifications. This is not some super-spirituality for only a few who aspire to eldership. Out of those who have these virtues in their lives, God will uniquely gift some in public ministry gifts and give them a desire for the eldership.

Primary Qualification (v.6)

Above reproach, blameless, such that no charge can be brought against him, particularly in the following areas. We should be careful in how we hear this word "blameless". Too many believe that the elder has to be "perfectly godly". He can never be a person who sins. This is unbiblical and unhealthy. I have avoided the common outline of these qualifications: the elder must be a faultless man, a family man and faithful man.

I see a problem with the word faultless. That is different from being blameless. In the Bible, blameless has to do with having no unacknowledged, unconfessed unaddressed sin. We will be "presented blameless before the Lord at His coming..." Does that mean we are without sin? No, it means, as it always does, that our sins are dealt with.

A man who wants to be an elder is man who:

Is generally aware of his sins, faults and offenses, as well as his disposition towards them.

Is poised to hear and heed Biblical correction from others whom he has sinned against or who have observed his sins.

Readily acknowledges past and present sins, faults and offenses, even publicly if needed.

Quickly repents, confesses and reverses his past and present sins, faults and offenses.

Strives to maintain godliness without falling into self-deception self-importance or spiritual pride.

Literally, the elder will “not be called in” or held accountable for living differently than his preaching. He should have a good moral and spiritual reputation. His reputation should be above any question. So, to be blameless means to be without present accusation of sin or offense. An elder will sin and probably will give fault and offend. But he will be quick to repent of it. He will not allow them to become thematic or characteristic of his life.

Qualifications related to his Private Life (v.5-6)

The focus is on how he is to be a family man. The home is the training ground for eldership. It is also the providential testing ground as well. A man qualifies himself in his home first. A man who is not qualified at home cannot be qualified at church.

the husband of one wife, and his children are [believers] faithful and not open to the charge of debauchery or insubordination.

In Regard to Women

Literally, “a one-woman man”, meaning, faithful to the woman he is married to. A remarried man who has been widowed, biblically divorced or repentant for an un-biblical divorce may still be eligible for eldership. This qualification does not exclude single men either.

He is to be a one-woman kind of man. This does not mean that he is to have only been married to one woman in his life. It actually speaks to his heart attitude towards women. He is to be a man who is committed in his heart be a one-woman kind of man. This means that even a single man who has no wife can be committed to being this kind of man.

Secondly, it has clear and direct application to polygamy. The Biblical aim for marriage that people be only married to one person at a time is restored in the New Testament. The New Testament regularly refers to a man’s wife, not wives.

In Regard to his own Children

This refers to older children who must be faithful and not open to the charge of being wild (drunken parties) and disobedient. 1 Timothy 3:4 says young children must be obedient and show respect. If this is not true, the man’s time is better served ministering to his children rather than the church.

Our translation says “believers”. In my view, this is not the correct rendering. I know expositors like Piper and MacArthur hold that the elder’s older children must have made a profession of faith, must be believers. This is a very narrow interpretation and really not how the word is generally used. Further, “are faithful” is contrasted with “not wild and disobedient.” We hold here that an elder’s older children who are at home are to be dependable, steady and are not be wild, disobedient and rebellious.

Qualifications related to his Personal Character (v.7-8)

He is to be a man who is without dominating faults.

⁷ For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.

He must be blameless because he is being given a trust or a stewardship. He must see his leadership as being accountable to God in a very real and substantial way and so is blameless.

Relates to the Problems of Leadership (v.7)

The qualities here are stated negatively because they are qualities that are often seen in worldly leadership. They also tend to lead to dominating and destructive leadership.

These issues are mostly self-evident.

The man must not have an overly high opinion of himself so that he looks down on people. Yet in our culture, arrogance and high-mindedness are passed over as being a part of personality or even desirable in leadership.

He must not be defensive and quick to become frustrated, angry and bitter.

He must not be addicted to alcohol and by extension to drugs or related things. This does not mean that he cannot drink; only that he must not be mastered by alcohol.

He must not be a violent or aggressive man. He must not love violence and will not resort to physical force to gain his way. Literally, it means "not a giver of blows". A pugnacious man is a fighter. He is quick-tempered and easily drawn into a physical confrontation. This man is quarrelsome and is self-confident enough to physically assault others. Frankly, some of this has to be worked out practically where people are addicted to violent, first-person shooter games. Why do we say vicarious violence is ok but condemn vicarious sex?

He must not be a greedy or covetous man. He must not be man who is constantly pursuing advancement. He is not greedy for money, promotion, position or power. A man's financial, vocational or community status should have no bearing on his suitability for the eldership. A man who craves or is greedy for these things should not serve as an elder. Often, to men like this, eldership is its own "promotion" and "elevation" in the church.

It is interesting to me how often

Relates to the Perspective on Leadership (v.8)

These qualities are stated positively. They are in contrast to what has gone before. Here are the qualities which mark godly shepherding and a love for the flock.

but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.

He is to be literally, "a lover of strangers". This is a man who is caring and considerate of new people. He is a friendly person who is aware of new people. He loves people who different from himself. His home is open to them and he reaches out to them.

He must be some who is willing, even with the cost of self-denial, to do good. He is always ready to do what is beneficial for God and others even at personal sacrifice. He is devoted to everything that is best.

He must be self-controlled or literally, “self-mastered”. This man understands self-discipline. His physical desires are kept in check by his consistent self-restraint.

He must be upright or just. Such a man can be counted on to make wise, fair, righteous judgments for the church.

He must be a man marked by holiness. Genuine holiness must dominate his life. This is not to say he is sinless. But his life marked by seeking to be holy and godly, not just as a desire, but in actual accomplishment.

He must be a man who disciplined. The demands of the eldership along with family and work will be very, very difficult for a man who is not organized and disciplined.

Qualifications related to his Public Ministry (v.9)

Beyond his character, the elder must be someone who is committed to truth as doctrine.

⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

Requirement

The man must be committed to a recognized standard of truth. An elder must be clear in what he believes, believe the doctrines of the Word of God as articulated by the church and be tenacious and teachable in his doctrine. Further, the elder is doing his theology in community. At the Chapel, this means he must hold to and teach under the Chapel *Truths We Teach*.

Reason

Elders must know the truth and be able to relate truth to living. Too many vocational elders either stop growing in their doctrine or spend most of their time studying doctrine without personal or public profit.

Elders must be able to respond to error. This must be true at the individual and at the corporate level. While the ability to do so may vary some, all must be both inclined and able to discern, confront and correct error.

Reflect and Respond

The following summarizes the qualifications from both Titus and Timothy.

The elder must be/have

- | | |
|----------------------------|---------------------------------|
| -a male | -eager to serve |
| -above reproach | -the husband of one wife |
| -temperate (not excessive) | -prudent |
| -respectable | -hospitable |
| -able to teach | -gentle |
| -humble | -good household managers |
| -children under control | -good reputation outside church |
| -lover of good | -devout |
| -self controlled | |

The elder must NOT be

- | | |
|----------------------------|-------------------------------|
| -a new convert | -addicted to alcohol |
| -pugnacious | -contentious |
| -lover of money | -fond of sordid gain |
| -accused of overindulgence | -accused of rebellion |
| -self willed | -one who lords it over others |

God in His grace has given the church the leadership it needs, not necessarily what we want, perceive to be needed or sometimes are even comfortable with. How we need to see the importance of having an eldership of men qualified by the Word of God ministering to the flock of God.

Supplemental: Answering Questions about Eldership

We are often asked questions about the eldership. Here are some answers that reflect the Scriptures and how we in wisdom have worked it out.

What are Elders?

They are men who meet the qualifications in 1 Timothy 3:1-7 and Titus 1:5-9 who are called to oversee and to shepherd (pastor) the church (Acts 20:17,28) by teaching, protecting, discipling, loving and overseeing under the Chief Shepherd, the Lord Jesus.

What is an Eldership?

The Bible everywhere teaches and models that a church is to have more than one elder all of whom are equal. This is commonly referred to as a plurality of elders. It is preferable to refer to the Elders Council (Acts 11:30;15:1-22) rather an Elder Board.

What is “the Pastor”?

Acts 15; James 5:14; Acts 14:23; Acts 20:17; Philippians 1:1; Titus 1:5; 1 Peter 1:1,5:1

The Bible nowhere allows for the common idea of “the pastor” of a church. There is no such thing in the Bible as clergy, reverends, priests, Bishops or fathers. No church in the New Testament can be proven to have had one pastor and most can be shown to have had an eldership.

The hierarchy view of the elders is un-Biblical. The Scriptural view is that of concentric and overlapping circles.

All elderships should have someone on them who has the gift of teaching and who is recognized as such. He is the elder responsible for the teaching of the church and is a leader among equals and the shepherd of the elders. HE HAS NO GREATER AUTHORITY THAN ANY OTHER ELDER, except that he must clarify truth for the elders and the church.

What about Assistant Pastors?

In most cases, there is still a single senior pastor who is “in-charge” and is called to the church in a different manner than the assistants. Normally, the Assistant Pastors are seen as working for the Senior Pastor. It is rare that this system sees all the pastors on equal footing.

Do Elders have Authority?

Yes, but not as individuals and not absolutely. Their authority is in the Word of God.

Hebrews 13:17 Obey your leaders, and submit [to them]; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you. (NASB)

The point of Hebrews 13:17 is for the flock to follow the leaders in a voluntary and free exercise of submission to Biblical truth persuasively argued based on a living example of that which is true of Christ and His Word. The burden here falls on the church to recognize their shepherd’s accountability to God and to not grieve the leadership so that their ministry becomes unprofitable.

Are all elders paid staff?

1 Timothy 5:17-18

No, in fact, the New Testament seems to lean toward the eldership consistently largely of lay elders with those who labor in the Word and administration being supported in part or whole by the church.

What are some modern misconceptions about elders?

Not the same or function as “trustees”.

Not permanent deacons.

Not “assistants” to “the pastor”.

Not constitute a church “hierarchy”.

Not accountable to “the pastor”, but to one another and to Christ.

Not optional; eldership is not merely an optional model to be chosen from a list of models.

Not a representative body elected by the church to be the church’s “congress”. The deacons are not this either. Nowhere in Scripture are deacons seen in an overseeing or representative capacity. Their function is to serve the church and elders so that the elders are freed to focus on “eldering”.

What about the Eldership at the Chapel?

Here are some basic principles and practices that govern us at the Chapel. We understand that the Bible established some very basic things as the “will of God”. The rest is applying principles and practices we observe in the Scriptures as the “wisdom of God”. These are taken directly from the Elders Handbook and Guidelines.

The following outlines the practical application and outworking of our philosophy of eldership, governance and shepherding.

Teaching – Instructing God’s People

All elders will be expected to publicly express their aptness to teach in ministries. Many opportunities will exist for elders to teach in the life and ministry of the church.

Teaching Venues

Elders will be expected to be available to teach in Flock, ABE, BILD, CYYM, Children’s ministries, evangelistic outreach and other venues as needed.

Preaching Venues

Elders will have opportunity to preach in the gathered worship services of the church. This will be as the individual elder desires and not required of all elders. Any elder wishing to preach should submit a sermon or series proposal to the Pastor for Preaching.

Flock – Shepherding God’s People

All elders will shepherd in a flock. It is our aim to have at least 2 elders shepherding together to maintain our plurality at the Flock level and to share the work load.

Assignments

Elders are assigned to serve in and oversee one of the Chapel Flocks.

Responsibilities

1. To watch over the spiritual and attend to the physical needs of your flock
2. To visit the elderly, widows and orphans on a regular basis
3. To lead the weekly flock meetings in fellowship, prayer and the Word as instructed
4. To work with those in your flock who have financial needs, including benevolent care
5. To counsel those in your flock including those needing crises discipleship

Oversight – Organizing God’s People

Elders may have areas of ministry they are to oversee, administer or serve in. Where and how an elder serves will be primarily chosen according to his spiritual gifts, abilities, skills, aptitudes, experience and availability. Elders with the gift of administration will be expected to carry larger responsibilities to administer particular ministries. It is our aim to develop an elder who will be responsible for general administrative oversight over ministries.

Control

1. To serve under the Lord, accountable to the Elder Body and within the sphere of ministry assigned.
2. To set its mission, vision, strategies, goals and methods, while being in harmony with those of the corporate church
3. To establish a team to do the work of the ministry, identifying, qualifying and appointing a diaconal leader to whom leadership will be designated.
4. To help the ministry and those on the ministry team to become mature, stable, doctrinally accurate and glorifying to God.
5. To equip and establish those serving under you, seeking out qualified people to serve and lead
6. To document the ministry so that continuity and consistency may be maintained

Coordination

1. To be aware of ministry sphere overlaps and coordinate with them: e.g. Bible Education and Pulpit
2. To make use of the ministries who function as enablers and helpers: e.g. hospitality, media ministries
3. To schedule ministry in coordination with the church calendar and other ministries, giving priority to the public ministry of the Word.

Consultation

1. To seek counsel from other leaders and servants
2. To continue to improve knowledge and skills in your administrative area by reading, study and conferences as needed.

Governance – Leading God’s People

Elders govern the church together as a body setting the mission, vision, strategies and methods of ministry.

Plurality

In relation to the church as a whole, you govern in a plural body as a body, not as individuals

Parity

In relation to the Elders as a body, you are equal with all governing with the body, not over it

We do recognize three significant areas affecting parity:

1. Giftedness, experience and skill will shape each elder’s aptitude and ability
2. There will be leaders among equals
3. You will take leadership in the areas of your governance, deferring to others in their areas without denying equality.

Polity

In our meetings, we do not operate by a book of order, except for generally in making motions. Parliamentary maneuvering is evidence that we are divided and need the grace of unity.

We require:

1. Collegial openness in discussion – do not entrap one another with questions or arguments
2. Careful kindness in debate – do not attack one another personally, imputing motives or assuming hidden agendas
3. Humble submission in differences – as guided below, willing to submit to the consensus of the Elders.

Practice

We try to implement and practice these mindful of:

1. Freedom – You should be free to develop your ministry
2. Limits – You must work in concert with the whole
3. Reporting – You will be accountable to the Elder Body
4. Unity – if you have the only NO vote, vote YES with the understanding that your view may be entered into the record. The exception to this is in doctrinal matters where we keep working at writing and stating what is taught until there is unanimity.

Commitment – Sacrificing for God’s People

Elders will make the following time commitments to carry out the work of the ministry. It is understood that an elder may be providentially hindered and occasionally unable to fulfill his commitment. We also recognize that stage in life and circumstance will create flux in elder’s lives, affecting capacity for work.

In God’s Word

To regularly study and prepare for teaching work

To take available opportunities to teach both publicly and privately.

With God’s People

Attend all corporate services of the church

Participate in Flock meetings on Wednesdays

A minimum of two Elder Council meetings per month

- Shepherding – 1st/2nd Tuesday
- Administration – 3rd/4th Tuesday

Submission - Unanimity in Decision-Making

The following principles and procedures will guide our achieving unanimity and preserve our unity. These will be maintained in the Elder Guidelines and will be affirmed by all whenever a new elder joins the team.

All decisions and doctrinal affirmations by the Elders will be unanimous.

All elders will be prepared to give way to a majority opinion if required.

If there is one elder who does not agree with a decision:

- The decision may be tabled for further discussion;
- The dissenting elder may have his concerns entered into the elder’s minutes
- As an expression of submission to the Elder Body and to maintain unity, the dissenting elder will give way and vote for the motion.
- The dissenting elder sets aside his opinion and does not communicate his concerns outside the elder body.

If there is disagreement over the statement of a doctrine:

- If the dissent is over the Book of Faith and Order and no unanimity can be reached, the dissenting elder will withdraw his dissent or resign from the Elders.
- The articulation of the doctrine will be worked on and written until all elders can affirm the wording recognizing that:
 - There are wide areas of nuances in understanding both texts and doctrines and some diversity of viewpoints are good and healthy;
 - Unanimity in statements of truth is more important than a particular elder's viewpoint.

The application of a doctrine or principle is a matter of wisdom and agreement should be easily reached recognizing that:

- Not all logical or implied applications are necessary;
- The application must not force an elder to act contrary to conscience.

We affirm the above in the spirit of Ephesians 4:1-7 which reads:

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But grace was given to each one of us according to the measure of Christ's gift.