

THE
CALL
for
PURITY &
ACCOUNTABILITY

*In the Apostolic Pentecostal Church,
in Preaching, Teaching, & Praise and
Worship Services*

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Below is a list of scriptures that address vain glory, along with their Greek meanings and corresponding Hebrew translations where applicable.

– Greek Meaning of Vain Glory: –

- Greek Term: Kenodoxia (κενόδοξία)
- Meaning: “Empty glory”; a desire for recognition and praise that has no true substance or worth.

– Scriptures Addressing Vain Glory: –

1. Philippians 2:3 (KJV)

- Scripture: “Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.”
- Greek Meaning: Focus on humility rather than seeking empty praise.

2. Galatians 5:26 (KJV)

- Scripture: “Let us not be desirous of vain glory, provoking one another, envying one another.”
- Greek Meaning: Warning against the desire for empty accolades that lead to strife among brethren.

3. 1 Corinthians 5:6 (KJV)

- Scripture: “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?”
- Greek Meaning: A caution that boasting or prideful behavior can corrupt the whole community.

4. James 4:6 (KJV)

- Scripture: “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”
- Greek Meaning: Implicitly addresses vain glory by contrasting pride with humility, showing that God favors a humble spirit.

– Hebrew Meaning Related to Vanity and Glory –

Hebrew Terms:

- Hevel (הֶבֶל) – Often translated as “vanity” or “futility” in the context of life that is fleeting or without substance.
- Kavod (כְּבוֹד) – Generally means “glory” or “honor,” but in the context of seeking glory without merit, it underscores the emptiness of such pursuits.

– Relevant Scriptures from the Old Testament –

5. Ecclesiastes 1:2 (KJV)

- Scripture: “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.”
- Hebrew Meaning: Here “hevel” indicates the fleeting nature of life and pursuits that lack true substance.

6. Proverbs 25:27 (KJV)

- Scripture: “It is not good to eat much honey: so for men to search their own glory is not glory.”
- Hebrew Meaning: This teaches that seeking one’s own glory, much like consuming too much honey, can lead to undesirable results.

7. Isaiah 40:6-8 (KJV)

- Scripture: “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field...the grass withereth, the flower fadeth: but the word of our God shall stand forever.”
- Hebrew Meaning: Emphasizes the fleeting nature of human glory compared to the eternal nature of God’s word.

– Summary –

The scriptures throughout both the New Testament and the Old Testament provide a consistent warning against the pursuit of vain glory. The meanings in Greek and Hebrew reflect a biblical emphasis on humility and the realization that true worth comes from God, rather than from self-exaltation or seeking man's applause. It encourages believers to focus on the eternal, where true value lies.

The Greek term “euodia” (εὐοδία) is derived from two root words: “eu” (εὖ) meaning “well” or “good,” and “hodos” (ὁδός) meaning “way” or “road.” Therefore, the overall meaning of “euodia” can be interpreted as “a good way” or “prosperity.”

– Biblical Context –

The term euodia appears specifically in the New Testament in Philippians 4:2, where the Apostle Paul mentions two women, Euodia and Syntyche, who had a disagreement:

Philippians 4:2 (KJV):

“I beseech Euodia, and beseech Syntyche, that they be of the same mind in the Lord.”

In this context, the name Euodia is likely meant to reflect a sense of harmony or good outcome, emphasizing the desire for unity among believers. The use of the term in this verse highlights the importance of reconciliation and collaboration within the church community, encouraging the members to maintain a harmonious relationship that would lead to positive outcomes in their spiritual lives.

– Summary –

- Greek Term: Euodia (εὐοδία)
- Meaning: A “good way” or “prosperity.”
- Biblical Reference: Philippians 4:2, calling for unity among believers.

The name serves not only as a personal identifier but also carries a rich implication of the call for communal peace and mutual understanding within the body of Christ.

In Philippians 4:3, the Apostle Paul mentions “yoke fellow” and “Clement” as he addresses the need for unity and cooperation among believers. Below is a breakdown of the Greek meanings for these terms within the context of the verse.

Philippians 4:3 (KJV)

“I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.”

– Greek Meanings –

1. Yoke Fellow

- Greek Term: Syzygus (συζυγός)
- Meaning: The term “syzygus” literally means “yoked together” or “a fellow worker.” It refers to someone who shares burdens with another, particularly in the context of ministry or cooperative work. The imagery of being yoked together suggests a partnership that requires mutual support and collaboration in faith and service.

2. Clement

- Greek Term: Klementes (Κλημεντος)
- Meaning: “Clement” is a personal name that may mean “merciful” or “gentle.” In the context of Philippians 4:3, Clement is likely addressed as a fellow laborer in the Gospel. Paul highlights Clement’s involvement in the ministry and indicates his significance among Paul’s co-workers in spreading the message of Christ.

– Summary of Context –

In Philippians 4:3, Paul is urging his true “yoke fellow” to assist specific women in the ministry who have labored alongside him. His mention of Clement implies a shared commitment to the Gospel where both he and Clement have contributed to the cause of Christ. This verse underscores the importance of unity among believers, recognizing the valuable contributions of each individual to the shared mission of the church.

Overall, Paul’s language emphasizes the cooperative nature of ministry and the need for believers to support one another, fostering an environment of teamwork in the Christian faith.

Below is a list of scriptures that address vain glory, along with their Greek meanings and corresponding Hebrew translations where applicable.

Greek Meaning of Vain Glory:

- Greek Term: Kenodoxia (κενόδοξία)
- Meaning: “Empty glory”; a desire for recognition and praise that has no true substance or worth.

In the Apostolic Pentecostal movement, it is essential to address the insidious presence of vain glory that acts like a cancer within our platforms of worship. We are

witnessing a concerning trend where performances and professional presentation overshadow the true anointing of the Holy Ghost with the evidence of speaking in tongues in the power of the Holy Ghost to live a life of holiness and separation from the World.

Talents and titles are sometimes exalted above genuine spiritual fruit, creating an environment where individuals hold positions based on skill rather than their spiritual state or commitment to God. This situation breeds an atmosphere devoid of the true anointing of the Holy Ghost power, leaving the church vulnerable to the hollow echoes of showmanship instead of the profound presence of the spirit of God in our midst.

– Vain Glory: – A Cancer in Worship

Vain glory manifests as a reckless ambition for recognition and status, often leading to a spirit of self-promotion. Many today enter into ministry or music with the intention to allure for audience admiration rather than have a heart surrendered to God. This trend results in hirelings who accept positions not for the sake of ministry but for monetary gain. These individuals, though not all, can transform a sacred Apostolic Pentecostal platform into commercials for performers of Hollywood. They are

“Plastic Pentecostals” who possess showmanship, showing off their skills on stage while their primary goal is not to worship but to fill seats and bank accounts.

The Apostle Paul admonishes us against this attitude in Philippians 2:3: “Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.” This scripture serves as a corrective lens for us. If we are truly Apostolic Pentecostals who preach and teach, we must prioritize humility and the collective edification of the body of the Lord Jesus Christ over individual recognition and selfies on the platform devoid of the power of Pentecost.

– The Necessity of – Spiritual Discernment

Elders within the fivefold ministry, including influential Apostolic Pentecostal fivefold ministers who like, Elder Keith Joel Walker, are burdened with guarding the sanctity of our worship environments. Elders must possess the discernment of the Holy Ghost to discern the spirit of those leading worship and performing music. It is vital to recognize that not everyone on a church platform embodies the sanctified lifestyle required of a true Apostolic Pentecostal in worship and preaching ministries.

The prevalence of hirelings—those who preach for profit and musicians who play for pay—has become a grave concern. In John 10:12-13, Christ contrasts the good shepherd with the hireling, illustrating that the latter does not care for the sheep and will abandon them at the first sign of danger. This scripture echoes the urgency of filtering our platforms to ensure that leaders are genuinely shepherding—not merely performing. The integrity of our worship depends on the authenticity of its leaders.

– Holiness and Accountability – in Leadership

The purity of our church leadership is paramount. Leaders must exemplify holy living—they must be baptized in the Holy Ghost and fire, with the evidence of speaking in tongues, while maintaining a biblical standard of ethics, Holiness and morality. Titus 1:7 commands, “For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.” Such directives must be taken seriously as we select individuals for ministry.

We must address the hidden sin that dwells within our congregations and leadership. The reality is that there may be leaders harboring sins such as homosexuality, adultery, and other moral failures. While we acknowledge

that the church is a place for healing and redemption, we also must recognize the call for accountability. It is our responsibility to ensure those who lead us are free from hypocrisy and are genuinely pursuing holiness.

– The Dangers of Liberalism –

As we assess our current culture, it becomes increasingly critical to guard against the infiltration of liberalism or spiritual politics in our Apostolic Pentecostal pulpits. There will never be a liberal, so-called Apostolic Pentecostal preacher that preaches at WHPC in Tuttle. Their liberalism in politics should be disfellowshipped. If they vote Democrat they are not saved. We can never fellowship liberal ideologies in Apostolic Pentecost.

Many who claim the mantle of leadership harbor political views that do not align with biblical doctrine, including support for issues such as abortion or the normalization of homosexuality. It is imperative, especially within a conservative Apostolic Pentecostal framework led by fivefold ministers of like-precious faith (Elders such as Keith Joel Walker) to firmly establish that any member who aligns themselves with these principles, particularly those who vote for liberal candidates, must be disfellowshipped.

We must reevaluate our associations and connections, ensuring that those who allow liberalism to infiltrate our Apostolic Pentecostal fellowships and lifestyles, particularly detracting from the holiness lifestyle that we cherish, are excluded from leadership and active fellowship. It has been said, “Show me a man’s politics, and I will show you what he believes.” Our convictions must stand unyielded against worldly influences, including the acceptance of gambling, smoking, and liberal entertainment—a stark departure from the Apostolic values of holiness and separation from the world. We must be diligent in our lifestyle choices, refraining from activities that do not promote godliness.

– Conclusion – Taking a Stand for Apostolic Pentecostal Conservative Truth

It is imperative that we, as a united body within the Apostolic Pentecostal movement, take a firm stand for truth in these last days. We need to root out vain glory, uphold holiness within our leadership, and actively reject the creeping liberalism in our churches. We must cleanse our platforms, ensuring they are filled with individuals living a life of holiness, prayer, and anointing.

As we engage in effective ministry, let us recommit to cultivating authentic Apostolic Pentecostal worship atmospheres where the power of the Holy Ghost moves

freely and profoundly, transforming lives and communities. Together, we shall emerge stronger, vibrant, and victorious, reflecting the true essence of Apostolic Pentecost in every facet of our worship and community life. Our dedication to the old paths of conservative Apostolic Pentecostal teachings must remain unwavering as we strive for holiness and authenticity in Apostolic Pentecost in all that we say or do.

