



**APOSTOLIC  
PENTECOSTAL PREACHERS'  
PULPIT COMMENTARY ON  
EPHESIANS**

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THE APOSTOLIC  
PENTECOSTAL  
PREACHERS PULPIT  
COMMENTARY—  
EPHESIANS

*A Verse-by-Verse Apostolic  
Pentecostal Exposition*

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Apostolic Pentecostal (Jesus-Only/Oneness) pulpit commentary on Ephesians Epistle in an expository, verse-by-verse way (with Apostolic hermeneutic, Acts 2:38 emphasis, Water Baptism in Jesus-name for the Remission of Sins, The Baptism in the Holy Ghost with evidence of speaking tongues, Apostolic Pentecostal Oneness Doctrine and Apostolic Pentecostal Apologetics against Trinitarianism), The Doctrine of the Trinity is three gods - it's a pagan Roman Catholic cult are the inventors of the hypothesis of the doctrine of the Trinity comes out of paganism

- A short Apostolic Pentecostal introduction and historical background (Acts 18–19; Apollos; Acts 19:1–6).
- A verse-by-verse expository treatment of Ephesians 1 and Ephesians 2 (including Eph 2:1–10 and a focused treatment of Eph 2:8–9 tied to the Acts 2:38 message).
- Greek word meanings for the first few verses (Eph 1:1–7 and key phrases in 4:4–6) that bear on the Oneness doctrine.
- Greek word list (with English renderings) for Ephesians 6:10–18

### Apostolic Pentecostal Introduction & Hermeneutic Summary

- Hermeneutic: literal-historical and grammatical exegesis interpreted through an Apostolic Pentecostal (Oneness) lens: Jesus is Jehovah who is one undivided spirit without distinctions Jesus is The Almighty Jehovah in one Person the Lord Jesus Christ is Jehovah the —

Father Incarnate manifest in the flesh is The Lord Jesus Christ in the form of a man The Father incarnate took up Sonship become a man in order to redeem us (Jehovah is Jesus manifest in the flesh, Isa 7.14 Isa 9.6 John 14.6-10-20 Jesus is the Father -Jesus is the Son -Jesus is the Holy Ghost - Father - Son - Holy Ghost are not three different divine coequal Seperate Persons they are Titles, trinitarianism is three gods ! Jesus is the one true God in his Deity he is The Father and in his Humanity the Son a dual nature 100 percent God and Man Robed in one person not Three or two Just one God and His name is Jesus -John 1:14; John 10.30 - 1 Tim. 3:16 read in Oneness Apostolic Pentecostal perspective); the New Testament pattern for receiving his spirit is with the evidence of speaking in tongues Acts 2:38 repentance + baptism in the name of The Lord Jesus Christ, followed by the gift of the Holy Ghost with the initial physical evidence of speaking in tongues (Acts 2, 10, 19).

- Core doctrines emphasized: Oneness of God (not three separate divine persons that's three gods God is not a trinity nor is he triune - Jesus is the one true God in Christ are one Col 2.8-9 - 2 Cor 5.19), water baptism in Jesus' Name, baptism in the Holy Ghost and fire with the evidence of speaking in tongues, salvation by grace through faith but with repentance, baptism in water Jesus Name for Remissions for sins (Acts 2:38) and Spirit baptism with the evidence of speaking in tongues the promised gift.

- Historical Apostolic Pentecostal Apologetic note: We as Oneness Apostolic Pentecostals teach that trinitarian

language and explanations became formalized over centuries and that later creeds (e.g., post-Nicaea formulations) attempted to reconcile biblical data in a way we reject as unfaithful to the plain of the Old Testament and New Testament revelation about the Name of the Lord Jesus Christ is the Name of God and baptismal practice is to be done in The Name Lord Jesus Christ . We hold that Trinitarianism as commonly taught (three distinct co-eternal divine Seperate Persons is the Teaching of the calthloic denomationational Church pagan Cult Church system) is not the New Testament pattern and was shaped by extra-biblical pagan philosophical influences over time. (This is a doctrinal position; historical summaries are more complex, but this statement reflects Apostolic Pentecostal Doctrine -conviction.)

### Historical Background (Acts 18; 19; Acts 2:38)

- Acts 18:24–28 — Apollos: Luke records that Apollos was an eloquent Jew “mighty in the Scriptures” but he “knew only the baptism of John.” Aquila and Priscilla “expounded to him the way of God more accurately.” Apostolic Pentecostals hold that the “way of God” refers to biblical full gospel truth: the oneness revelation and the New Testament baptismal in The Name of the Lord JesusChrist in water baptism and Spirit baptism with the evidence of speaking in tongues pattern Acts 2.38
- Acts 19:1–6 — Paul meets certain disciples in Ephesus who had only received John’s baptism. Paul asked, “Did

you receive the Holy Ghost when ye believed?” They answered, “We have not so much as heard whether there be any Holy Ghost.” Paul baptized them in the name of the Lord Jesus (Christ in water baptism in Jesus’ name), laid hands on them, and they received the Holy Ghost with the evidence of speaking in tongues and prophesied. This event is decisive in Apostolic Pentecostal teaching: it shows that those baptized “into John’s baptism” still needed the Acts-pattern baptism in Jesus’ name and the baptism of the Holy Ghost with tongues is the evidence this is the full Bible standard of Salvation Acts 2.38. Apollos—having been taught by Aquila & Priscilla—later received further instruction The way of God and is seen by many Apostolic Pentecostals as someone who came to fuller understanding of the Bible plan of redemption is Acts 2.38 is what you must do to be Saved.

- Acts 2:38 — The Apostolic Pentecostal core: Peter’s New Testament prescription — “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Ghost with the evidence of speaking in other tongues.” This is read as the pattern and promise: repentance + water baptism in Jesus’ name = remission of sins, and you shall receive the gift of the Holy Ghost (with tongues).

### Ephesians — Author & Occasion (short)

- Authorship & date: Paul (the apostle) writing from imprisonment (many accept Rome imprisonment c. AD

60–62). Paul writes to the saints in Ephesus and the province — a circular letter with rich theological and practical teaching.

- Purpose: To reveal the riches of God in Christ, Oneness of the Body, the new life in Lord Jesus Christ, and the Christian walk empowered by his spirit.

Now: Verse-by-verse Exposition — Ephesians 1 and Ephesians 2 (Apostolic Pentecostal expository)

Ephesians 1 (verse-by-verse, summary exegesis with Apostolic emphasis)

Preface: Paul the apostle to the saints in Ephesus — a blessing of election, redemption, adoption, and a revealing of the mystery (how God’s plan centers in The Lord Jesus Christ).

Eph 1:1. “Paul, an apostle of Jesus Christ...” — Paul identifies his apostleship tied to Jesus Christ (Christocentric apostleship). “Saints” (hagios — set-apart ones) in Ephesus: God’s called out people. Apostolic Pentecostal emphasis: Apostolic Pentecostal authority to preach the the whole gospel According to Acts 2.38 (Jesus’ name baptism in water for remission of sins, Spirit baptism with the evidence of speaking in tongues).

Eph 1:2. “Grace be to you, and peace, from God our Father and meaning that is the Lord Jesus Christ in greek word KAI - The Lord Jesus Christ.” — Note the two titles: “God our Father” (theos pater) and “is a conjunction Lord Jesus Christ” (Kurios Iesous Christos). Oneness

reading: “The Father” is the “Lord Jesus Christ” in Deity  
Jesus is the Father The revelation of Jehovah incarnate  
manifested in the flesh Jesus is the Father incarnate  
flesh. Blessing is through the one God who is The Father  
incarnate is The Lord Jesus Christ in the flesh Isa 7.14  
Isa 9.6 Isa 45.22-23 Matt 1.21-23 John 1.1-14 John  
10.30-38 John 8.24-58 -59 - John 14.6-7-10-20 Jesus is  
the Father - Jesus is the Son - Jesus is the Holy Ghost  
- The only one and his Name is The Lord Jesus Christ  
Luke 2.10 - Acts 2.36

Eph 1:3. “Blessed be the God and Father of our Lord  
Jesus Christ, who hath blessed us with all spiritual  
blessings in heavenly places in Christ.” — “Blessed  
(eulogetos) be theos kai pater tou kuriou hemon Iesou  
Christou.” The blessings (spiritual) are found “in the Lord  
Jesus Christ” — meaning in the person The work of Lord  
Jesus Christ - Jesus is God manifest in flesh). Apostolic  
Pentecostal point: spiritual blessings include salvation,  
adoption, the gift of the Spirit, the Name and authority of  
Jesus.

Eph 1:4. “He hath chosen us in him before the foundation  
of the world, that we should be holy...” — “chosen  
(eklegomai/proorizo)” — God’s election is in The Lord  
Jesus Christ. Apostolic Pentecostal Note: election is  
fulfilled in the plan that culminates in The Lord Jesus  
Christ, In His Name, His baptism is to be done in The  
Name of the Lord Jesus Christ / Baptism in the Holy  
Ghost with the evidence of speaking in other tongues is  
the pattern in the Book of Acts.

Eph 1:5–6. “Predestinated... unto the adoption of children by Jesus Christ to himself... to the praise of the glory of his grace.” — “Adoption” (huiiothesia) means placing as sons — in Oneness Apostolic Pentecostal thought: In The only Begotten Son is the revelation of the Father incarnate in flesh is the Lord Jesus Christ; believers are adopted into the same family by the Son not an eternal son or divine son, Jesus is Father Incarnate manifested in the flesh took up sonship to redeem us - The Lord from Heaven is Jehovah who became the second man to redeem us -

Eph 1:7–10. “In whom we have redemption through his blood, the forgiveness of sins... to the dispensation of the fullness of times, to unite all things in Christ...” — Redeemed by The Lord Jesus Christ’s blood (apolutrosis), forgiveness (aphesis). All things are summed up in The Lord Christ Christ (the one who reveals the Father in the flesh ). Apostolic Pentecostal emphasis: remission of sins is tied to repentance and baptism in Jesus’ name (Acts 2:38), and the New Covenant blessing is by the one Name The Lord Jesus Christ.

Eph 1:11–14. “In whom also we have obtained an inheritance... having believed, ye were sealed with his Holy spirit of promise.” — His spirit’s sealing is an assurance of being born of the spirit with the evidence of speaking in tongues. Apostolic Pentecostal reading: the sealing by his Holy spirit is to Receive his spirit as recorded in Acts (with the evidence of speaking in

tongues). His spirit is promised to the repentant, baptized in the Name of The Lord Jesus Christ. Acts 2.17-33-38-39 Luke 24.47-49 Acts 1.4-8 Matt 3.16

Eph 1:15–23 Paul’s prayer for wisdom and revelation — he prays that believers know the hope of their calling, the riches of God’s inheritance, and the greatness of God’s power toward us. The power that raised up The Lord Jesus Christ is the same power that gives us victory — that power is available and is evidenced with speaking in tongues in the Acts pattern (baptism in the Spirit produces Salvation and power to serve and then gifts).

Ephesians 2 (verse-by-verse with special emphasis on 1–10 and 8–9)

Eph 2:1. “And you hath he quickened, who were dead in trespasses and sins.” — Man’s spiritual condition apart from Christ is deadness. Apostolic emphasis: without the new birth and the reception of the Spirit, man remains dead in sin.

Eph 2:2–3. “Walked according to the course of this world... fulfilling the desires of the flesh... we were by nature the children of wrath.” — The natural condition is separation from God. Salvation provides a radical new status.

Eph 2:4–6. “But God, who is rich in mercy, for his great love... hath quickened us together with Christ, and hath raised us up, and made us sit together in heavenly places in Christ Jesus.” — God acts in mercy. “In

Christ” is the sphere of new life. Apostolic Pentecostal emphasis: once God quickens, He gives his spirit and the Name blessings that bring empowerment.

Eph 2:7. “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.” — God’s plan includes manifesting grace by the Name and by his spirit to his Church.

Eph 2:8–9. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” — Key verse. Exegesis and Apostolic application:

- “By grace” (chariti) — salvation is a gift from God.
- “Through faith” — faith is the instrument by which the gift is received. Apostolic clarification: saving faith in the New Testament includes repentance, confession, and obedience to the teachings of Christ (including baptism in Jesus’ name). Faith does not stop at intellectual assent but yields to the Acts pattern.
- “Not of works” — nothing we do can earn salvation, but as Acts 2:38 shows, God’s gracious provision includes commanded responses (repentance and baptism) through which He grants forgiveness and the gift of the Holy Ghost (not meritorious works, but the God-ordained response).
- “It is the gift of God” — Apostolic Pentecostal Oneness teaching: the gift particularly references the promised Holy Ghost (Acts 2:38 — “you shall receive the gift of the

Holy Ghost with the evidence of speaking in tongues”) given to those who repent and are baptized in Jesus’ name. That gift often always comes with the initial physical evidence of tongues (Acts 2, 10, 19), which confirms new covenant reception of his spirit.

- So Eph 2:8–9 assures salvation by grace through faith, and in Apostolic practice that faith moves men to repentance and baptism in Jesus’ name, where they receive the gift (his spirit) — not by human works, but by God’s gracious provision through the apostolic pattern.

Eph 2:10. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” — After receiving God’s gift (including spirit baptism), believers live out the good works prepared by God. His Holy spirit empowers the walk and the gifts for service.

Apostolic emphasis on Eph 2:1–10 and Acts 2:38 connection

- Ephesians 2 stresses salvation by grace through faith. The Apostolic Pentecostal reading does not deny sola fide; it insists that saving faith in the New Testament is an obedient faith — repentance and baptism in Jesus’ name are required responses to faith. Acts 2:38 is the apostolic prescription for forgiveness and the promise of the Spirit: “Repent and be baptized... and you shall receive the gift of the Holy Ghost.” Thus Eph 2:8–9’s “gift of God” is rightly understood in the Apostolic tradition to include the baptized believer’s reception of the Holy Ghost with

tongues is the initial evidence (the gift promised to the Church).

## Short notes on Ephesians 2:11–22 (summary)

- Jew and Gentile unity: Lord Jesus Christ breaks down the middle wall, creating one new man; both are reconciled by the cross. Apostolic note: the unity is in the Name and Spirit of Christ — one Lord, one faith, one baptism in Jesus Name (Eph 4:4–6 develops this). The Church is built on the Apostles and Prophets with Christ as the cornerstone.

Greek words and meanings (first few verses that bear on Oneness)

Below are key Greek words from Ephesians 1:1–7 and the significant unit Ephesians 4:4–6 so you can see the language that Apostolic Pentecostals use to demonstrate the oneness theme. I give the Greek transliteration, the lemma, and a plain English gloss focused on doctrinal import.

From Ephesians 1:1–7

- theos (θεός) — God. (Used of the one true God; Oneness emphasis: God is one spirit undivided revealed as Father manifested in the flesh is the Lord Jesus Christ.)
- pater (πατήρ) — Father. (Used as relational title; Oneness reading: “Father” describes God’s relational role and purpose.)
- kurios (κύριος) — Lord. (Applied to Jesus — Oneness

teaching: Jesus is Lord; Lordship is one Deity expressed in the person of The Lord Jesus Christ.)

- Iesous (Ἰησοῦς) — Jesus. (Name of the Son, the human manifestation of God in flesh; Apostolic Pentecostal Oneness emphasizes that Jesus is the manifestation of the one God.)
- Christos (Χριστός) — Christ/Messiah. (Anointed One — the anointed God in flesh.)
- eulogetos (εὐλογητός) — blessed. (Blessed be the God and Father of our Lord Jesus Christ in his humanity he is the son in his Deity he is the Father in the flesh.)
- en Christo (ἐν Χριστῷ) — in Christ. (The sphere of spiritual blessing.)
- apolutrosis (ἀπολύτρωσις) — redemption. (Redemption is in Christ.)
- aphasis (ἄφεσις) — forgiveness (remission). (Forgiveness is in Christ.)
- proorizo (προορίζω) / proorizō (προορίζω) — predestined. (God's plan enacted in Christ.)
- huiothesia (υιοθεσία) — adoption (sonship). (Believers are adopted into family of God by his spirit - The spirit of sonship with the sign of speaking in tongues and water baptism in Jesus Name.)

Ephesians 4:4–6 (key oneness passage)

The repeated “one” in Greek:

- heis (εἷς) / mia (μία) / hen (ἓν) — one (the Greek has forms matching grammatical gender). Ephesians 4:4–6 uses “one” seven times: one body (σῶμα — soma), one Spirit (πνεῦμα — pneuma), one hope (ἐλπίς — elpis),

one Lord (κύριος — kurios), one faith (πίστις — pistis), one baptism (βάπτισμα — baptism), one God and Father of all (θεός και πατήρ πάντων — theos kai pater panton).

Apostolic Pentecostal significance: Paul's repeated "one" emphasizes the fundamental unity under the one Lord and one baptism — we read this as endorsing one baptismal pattern (the apostolic Jesus-Name water baptism) and one God (not three distinct divine co-equal persons).

Ephesians 6:10–18 — Greek word meanings (requested)  
Below are the key Greek words from Eph 6:10–18 with transliteration and plain English meaning used in Apostolic teaching:

- Endunamousthe (ένδυναμοῦσθε) — be strong (in the Lord). Root: endunamoo — to be empowered.
- en (έν) — in (i.e., in the Lord, in the power of).
- Kurio (Κυρίῳ) — the Lord (kurios — often used of Jesus). Apostolic Pentecostal Oneness reading: the Lord is Jesus, the Lord Jesus Christ is God manifested in flesh.
- kai (καὶ) — and.
- te (τῇ) — the (dative).
- ischurosi (ἰσχύριος) — strength/power (alternative forms).
- to panoplon tou theou (τῷ πανοπλίᾳ τοῦ θεοῦ) — the whole armour (panoplia = full armor) of God.
- polemizo (πολεμίζω) — to wrestle/engage in warfare

(spiritual warfare).

- against (kata / epi) — against spiritual hosts (pneumatikais tas dunameis).

For the belt, breastplate, shoes, etc.:

- Zōnē (ζώνη) — belt (the belt of truth — zōnē tēs alētheias; aletheia — truth).
- Thorax (θώραξ) — breastplate (thorax tēs dikaiosynēs — righteousness).
- Petalon / podē (πέδιλον / πούς) — shoes (pedila / podē) — readiness of the gospel of peace (ἑτοιμότης / euaggelion eirēnēs — readiness of the gospel of peace).
- Thureos (θυρεός) — shield (shield of faith — thureos tēs pisteōs).
- Perikephalaia (περικεφαλαία) — helmet (helmet of salvation — sōtērias).
- Machaira (μάχαιρα) — sword (the sword of his spirit, which is the word of God and the word was God and God is a spirit John 4.23-24 John 1.1 — pneumatos = Spirit; rhēma/logos = word). Often translated “sword of his spirit, which is the word of God.” Jesus is the Holy Ghost and the Holy Ghost is not the third Divine Person in the Godhead that would be another God - Jesus is 100 percent God - That means Jesus is that Eternal spirit without distinction
- Proseuchē (προσευχή) — prayer. (“By all prayer and supplication” proseuchē kai deēsis).

Apostolic doctrinal notes for Eph 6:10–18

- The believer’s empowerment is “in the Lord (kurio) and in the power of his might.” The Lord (Jesus) Christ is the source of empowerment and the Jesus is one who gives his spirit. Apostolic Pentecostal Oneness reading stresses that the believer fights spiritual warfare by the authority of Jesus’ Name and the power of his spirit given by The Lord Jesus Christ.
- “One baptism” (Eph 4) and the “belt of truth” tie to the apostles’ teaching that the baptismal formula matters only Jesus Name is valid if you were baptized in the titles Father - Son - Holy Ghost is not a name at all those are titles without Power or Authority or Salvation or his blood there is only one name to be baptized in water in that is the Lord Jesus Christ any other way you need to be baptized the right way the Bible way and that’s in The Name of the Lord Jesus Christ — the apostolic practice (Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5–6) used the Name of The Lord Jesus Christ. The “shield of faith” protects against fiery darts and stands in the truth and power of God’s Name and promise.

### Apostolic Pentecostal Apologetics and Oneness Summary (brief)

- The New Testament consistently emphasizes the one God and the one Lord (Eph 4:4–6). Jesus is repeatedly called Lord (kurios) and is the object of worship and prayer. In Apostolic Pentecostal Oneness Doctrine we believe there is no distinction in the Godhead -Father is a title, Son is a title, and Holy Ghost are revelatory titles but the Name of the Father is Jesus The Name of the

Son is Jesus -The Name of the Holy Ghost is Jesus -, but affirms the Jesus is the Father revealed in the Son (the Godhead is one Person; Jesus is God manifest in flesh — “the only begotten son of God,” God in the flesh).

- Trinitarian formulations developed over centuries with philosophical categories not found in the plain NT presentation. Apostolic Pentecostalism rejects the idea of three co-equal, co-eternal Persons as a correct description of the Godhead given by the apostles and instead emphasizes the Name and baptismal practice taught by the apostles.

- The apostolic pattern for conversion: Acts 2:38 (repent, be baptized in the name of Jesus Christ for the remission of sins, and receive the gift of the Holy Ghost). Acts 19:1–6 shows that those who only had John’s baptism needed to be baptized in Jesus’ name and then received his spirit with tongues — an emphatic example of the apostolic pattern.

Understood — below is a single Apostolic Pentecostal “Preacher’s Pulpit” commentary covering Ephesians chapters 3–6, verse-by-verse, using an Apostolic/ Oneness hermeneutic (Jesus-Only), stressing Acts 2:38, Jesus-name baptism, baptism in the Holy Ghost with tongues as the initial evidence, and the oneness of God (Jesus as God manifest in the flesh). Where key Greek words illuminate the Apostolic meaning I give the Greek lemma (transliteration) and a plain English gloss. I also include pastoral application and brief apologetic comments where appropriate. This is a sermon-style pulpit commentary intended for preaching and teaching

within Apostolic Pentecostal conviction.

Preface — Chapters 3–6: focus and theme

Paul now moves from the revelation of the riches of Christ (ch.1) and the new life and unity in Christ (ch.2) to: 1) the mystery revealed concerning the Gentiles (ch.3), 2) the practical life of the Church and Christian conduct (ch.4–5), and 3) spiritual warfare and the armor of God (ch.6). Through it all Paul centers the believer's identity and power in Christ and the Spirit. Apostolic teaching emphasizes that those blessings are received in the apostolic pattern (repentance, baptism in the name of Jesus Christ, and the gift of the Holy Ghost with the evidence of speaking in tongues).

Ephesians 3 — The Mystery and Paul's Prayer (verse by verse)

3:1. For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles,

- Paul refers to himself as prisoner for the Gentiles — he endures chains for the spreading of the revelation that God is one and Christ is all in all. Apostolic note: Paul's apostleship transmits the apostolic pattern (Acts 2:38).

3:2. If ye have heard of the dispensation of the grace of God which is given me to you-ward:

- "Dispensation" (oikonomia — οἰκονομία) — God's stewardship; Paul received the stewardship to preach the

grace now extended to Gentiles. This grace includes the fullness of the Name of The Lord Jesus Christ and his spirit baptism with the evidence of speaking in tongues .

3:3. How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

- “Mystery” (musterion — μυστήριον) — a truth previously hidden but now revealed in Lord Jesus Christ: that Gentiles are fellow heirs, one body, one baptism. Apostolic emphasis: the revelation includes the true Name-baptism in the Lord Jesus Christ and Spirit baptism with the evidence of speaking in tongues pattern .

3:4. By which, when ye read, ye may understand my knowledge in the mystery of Christ)

- The mystery centers in Christ — the revelation of the Father through in the Son. Oneness doctrine reads “Christ” as the fullness of the Godhead manifested.

3:5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

- The revelation is through and by his spirit to apostles and prophets — the same Spirit given in Acts by the Lord Jesus Christ (Acts 2:38).

3:6. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

- Unity of Jew and Gentile in one body “in Christ”. Apostolic practice: one Lord, one faith, one baptism — the apostles baptized in the Name of The Lord Jesus Christ.

3:7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

- Paul’s ministry is by God’s power (energeia — ἐνέργεια). The Spirit’s power (the gift) is given to build the church.

3:8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

- “Unsearchable riches” (ploutos tou Christou — πλοῦτος) — the riches are in Christ: His Name is Jesus , His blood, His Spirit, His authority.

3:9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

- God (theos) revealed the mystery in Christ — “created all things by Jesus Christ” stresses the Deity and

preexistence of the Lord Jesus is Jehovah of the Old Testament . Oneness note: Jesus is God manifested — the Creator and Redeemer are one.

3:10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

- The church manifests God’s wisdom to heavenly powers — through the Name and the power of his spirit.

3:11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

- God’s purpose is fulfilled “in Christ Jesus our Lord” — Lord Jesus Christ is the center of his eternal plan.

3:12. In whom we have boldness and access with confidence by the faith of him.

- “Boldness and access” — our standing before God is secured in Christ. Apostolic Pentecostal application: confidence comes via the Name of the Lord Jesus Christ and reception of his spirit with the evidence of speaking tongues .

3:13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

- Afflictions for the gospel are for the growth/glory of the church.

3:14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

- Greek: pater (πατήρ) = Father — note the relational title. Oneness: Father, Son, Spirit are revelatory titles of the one God; Paul prays to the Father who is the Lord Jesus Christ.

3:15. Of whom the whole family in heaven and earth is named,

- The family (oikos — οἶκος) is named of the Father — believers are part of God's family through his spirit the spirit of sonship with the sign of speaking in tongues Romans 8.9-4-17-26-27 Gal.

3:16. That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man;

- Key: “by his Spirit” (διὰ τοῦ πνεύματος αὐτοῦ) — the strengthening comes through his spirit. Apostolic Pentecostal emphasis: that Spirit is received as promised (Acts 2:38) and is evidenced by speaking in tongues .

3:17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

- “Christ dwelling in your hearts” — Christ (the God-man — God manifest) indwells believers through the Spirit.

3:18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

- Paul prays for full apprehension of Christ's love and unity.

3:19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

- "Filled with the fullness of God" — the believer experiences God's fullness in Christ by his spirit. Oneness note: fullness of God in Christ supports the teaching of God being fully manifest in Jesus (cf. Col. 2:9).

3:20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

- The power (dunamis — δύναμις) that works in us is the Spirit's power, given by God — Acts pattern.

3:21. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

- All glory to God in the Church by Christ Jesus — the center is The Lord Jesus Christ and the apostolic revelation.

Ephesians 4 — Unity and Walk (verse by verse)

4:1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

- Paul’s appeal: live worthy of your calling in Christ. Apostolic Pentecostal application: live in obedience to the apostles’ teaching (including Acts 2:38 pattern).

4:2. With all lowliness and meekness, with longsuffering, forbearing one another in love;

- Christian conduct: humility and love.

4:3. Endeavouring to keep the unity of the Spirit in the bond of peace.

- Unity is sustained by his spirit and peace.

4:4. There is one body, and one Spirit, even as ye are called in one hope of your calling.

- Greek words of note: heis (εἷς) = one; soma (σῶμα) = body; pneuma (πνεῦμα) = Spirit; elpis (ἐλπίς) = hope. Apostolic point: “one” emphasizes unity — one Spirit; the Spirit given in Acts is one and unifying.

4:5. One Lord, one faith, one baptism,

- “One Lord” (kurios — κύριος) — Jesus is Lord. “One baptism” (baptisma — βάπτισμα) — Paul’s “one baptism” in apostolic context points to the apostolic formula

and practice. Apostolic Pentecostal reading: the “one baptism” is the New Testament baptism done in the name of the Lord Jesus Christ (Acts 2:38; 10:48; 19:5–6).

4:6. One God and Father of all, who is above all, and through all, and in you all.

- “One God and Father” (theos kai pater — θεός και πατήρ) — Oneness reading: the one God is Father, and He is revealed through Jesus. The Father is exalted and yet present in believers “in you all” by the Spirit.

4:7. But unto every one of us is given grace according to the measure of the gift of Christ.

- Grace distributed by Christ — gifts of ministry and Spirit.

4:8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

- Christ’s ascension leads to gifts for the church — Spirit gifts.

4:9–10. (What is meant by, He ascended? — he also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

- The person who descended (incarnation) is the same

who ascended — the incarnate God (Oneness emphasis: God in Christ).

4:11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

- Apostolic authority (apostles, prophets) was foundational and continues in teaching the full gospel pattern (Name and Spirit).

4:12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

- Purpose of gifts: equip saints, build the body.

4:13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

- oneness and knowledge of the Son of God (huios — υἱός) — Oneness reading: “Son” is the manifestation of the one God in humanity; the church grows into the fulness of Christ.

4:14–16. (No longer children, tossed by every wind) — mature growth by every joint supplying — speaking truth in love — edification in love.

- Growth is through truth (the belt) and love.

4:17. This I say therefore, and testify in the Lord, that ye

henceforth walk not as other Gentiles walk...

- Paul contrasts old life with new life in Christ.

4:18–19. Having the understanding darkened... being past feeling... given to lasciviousness...

- Describes the conduct of the lost; the new life avoids these things.

4:20–24. But ye have not so learned Christ... put off the old man... put on the new man, which after God is created in righteousness and true holiness.

- “Learned Christ” — doctrine shapes life. The “new man” is created after God in righteousness — the indwelling Christ by his spirit forms the new life.

4:25–32. Practical exhortations: truth, anger control, honest labor, meek speech, kindness, forgiveness — put away bitterness and be kind, tenderhearted, forgiving.

- Forgiveness ties to the gospel: you were forgiven in Christ (Acts 2:38) and must forgive.

Ephesians 5 — Walk in Love, Light, Wisdom (verse by verse)

5:1. Be ye therefore followers of God, as dear children;

- Imitate God’s love. Oneness note: to follow God is to

follow Christ, God manifest in flesh.

5:2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

- Christ's sacrificial work redeems — the offering is by the incarnate God.

5:3–5. Avoid fornication, uncleanness, covetousness — these are not fit for saints.

- Sanctified living is expected of those who have received the Spirit.

5:6–7. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

- Apostolic warning: false teaching and vain words are dangerous.

5:8–10. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.

- “Light” by conversion and baptism in the name of the Lord brings a new life.

5:11–14. Have no fellowship with unfruitful works of darkness... Awake thou that sleepest.

- Wake from spiritual sleep; the Spirit illuminates.

5:15–17. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.

- Walk in wisdom — the Spirit gives wisdom and gifts.

5:18. And be not drunk with wine, wherein is excess; but be filled with the Spirit;

- Greek: plēroō (πληρόω) — to be filled. Apostolic reading: being filled with the Spirit is a present continuous experience and may include baptism in the Holy Ghost. The experience in Acts is often described as being filled or baptized with the Spirit and speaking in tongues as the initial evidence.

5:19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

- Fruit of being Spirit-filled: worship and edification.

5:20–21. Giving thanks always... submitting yourselves one to another in the fear of God.

- Mutual submission and worshiped Lord.

5:22–24. Wives, submit to your husbands, as unto the Lord...

- Household codes; application includes mutual respect and reflecting Christ and the Church.

5:25–33. Husbands love your wives even as Christ loved the church... he gave himself for it; that he might sanctify...

- Christ's sacrificial love for the Church is the model; the Church is the body of Christ — loved, cleansed by water and Word. Apostolic note: the cleansing of the church includes the work of the Spirit and the apostles' ministrations.

Ephesians 6 — Children, Parents, Servants, Masters, Armor of God (verse by verse)

6:1. Children, obey your parents in the Lord: for this is right.

- Early instruction in the faith.

6:2–3. Honour thy father and mother; that it may be well with thee...

- Biblical ethic.

6:4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

- Parenting with spiritual guidance.

6:5–8. Servants, obey your masters according to the flesh with fear and trembling...

- Practical Christian conduct in society.

6:9. And, ye masters, do the same things unto them... knowing that your Master also is in heaven...

- Mutual accountability before God.

6:10. Finally, my brethren, be strong in the Lord, and in the power of his might.

- Greek: endunamousthe (ἐνδυναμοῦσθε) — be strengthened; en (ἐν) + Kurio (Κυρίῳ) — “in the Lord.” Oneness: the Lord refers to Jesus who is God manifest. Strength comes from Him and with the Spirit He gives.

6:11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

- “Panoplia tou theou” (τὴν πανοπλίαν τοῦ θεοῦ) — the full armor of God. The armor is The Lord Jesus Christ God’s provision through The Lord Jesus Christ and his spirit. Romans 13.14

6:12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

- Spiritual warfare is real; our battle is primarily against demonic powers.

6:13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

- Take up God-given provision and stand firm.

6:14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

- Greek: zōnē (ζώνη) = belt (truth = alētheia — ἀλήθεια). Thorax (θώραξ) = breastplate (righteousness = dikaiosynē — δικαιοσύνη).

6:15. And your feet shod with the preparation of the gospel of peace;

- “Feet shod” (pedila) = readiness; euaggelion eirēnēs — gospel of peace (the gospel gives stability and mission).

6:16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

- “Shield” (thureos — θυρεός) = protection. Faith is active trust in God’s promises and Name; Apostolic emphasis: faith stands on the Name of Jesus and the promise of the Spirit (Acts 2:38).

6:17. And take the helmet of salvation, and the sword of

the Spirit, which is the word of God.

- Helmet (perikephalaia — περικεφαλαία) = salvation (sōtērias — σωτηρία). Sword (machaira — μάχαιρα) of the Spirit (pneumatōs — πνεύματος): the Word empowered by the Spirit is the offensive weapon. Apostolic note: the Word includes the apostolic teaching and the Name of Jesus.

6:18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

- Greek: proseuchē (προσευχή) = prayer; deēsis (δέησις) = supplication. Pray in the Spirit — prayer is empowered and guided by the Holy Ghost. Apostolic emphasis: praying in the Spirit is praying in tongues (as in Acts and Paul's teaching — cf. 1 Cor. 14) for edification, guidance, and power.

6:19–20. Pray also for me, that utterance may be given unto me... that I may open my mouth boldly...

- Paul requests prayer for boldness in proclaiming the mystery.

6:21–24. Tychicus is sent to comfort your hearts... Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

- Final greetings and benediction. Love for the Lord

Jesus Christ is central.

Key Greek word list for Ephesians 3–6 (selected, doctrinally significant)

- musterion (μυστήριον) — mystery (Eph 3:3–4): the hidden truth now revealed in Christ — the unity of Jew and Gentile and the full gospel.
- oikonomia (οἰκονομία) — dispensation/stewardship (Eph 3:2): Paul’s stewardship to reveal grace.
- plēroō (πληρώω) — to fill/be filled (Eph 3:19; 5:18): being filled with the fullness of God; filled with the Spirit.
- pneuma (πνεῦμα) — Spirit (Eph 4:4; 3:16): his Holy spirit who indwells and empowers.
- kurios (κύριος) — Lord (Eph 4:5): Lord = Jesus; Oneness stresses the Lord as God manifest in flesh.
- baptisma (βάπτισμα) — baptism (Eph 4:5): “one baptism” — apostolic baptism in Jesus’ name.
- heis / mia / hen (εἷς / μία / ἓν) — one (Eph 4:4–6): repeated one’s emphasize unity — one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father.
- dunamis (δύναμις) — power (Eph 3:20; 6:10): dynamis – the Spirit’s power.
- zōnē (ζώνη) — belt (Eph 6:14): truth.
- thorax (θώραξ) — breastplate (Eph 6:14): righteousness.
- thureos (θυρέος) — shield (Eph 6:16): faith.
- perikephalaia (περικεφαλαία) — helmet (Eph 6:17): salvation.
- machaira (μάχαιρα) — sword (Eph 6:17): the word

(rhema/logos) of God; “of the Spirit” — Spirit-empowered word.

- proseuchē (προσευχή) — prayer (Eph 6:18): Spirit-led prayer.

Apostolic Pentecostal pastoral applications and doctrinal confirmations

- The oneness of God and the centrality of Christ: Ephesians repeatedly centers all things “in Christ.” Oneness teaching reads this as consistent with the biblical revelation that the one God has been manifested in the Lord Jesus Christ (God manifest in the flesh). Ephesians 3:9 (created all things by Jesus Christ) and 1:3–7 show the centrality of Christ in redemption and creation — supporting the Apostolic assertion of Christ’s deity.
- One baptism and Acts 2:38: Ephesians 4:4–6’s “one baptism” should be read with the apostolic context (Acts). The early church practiced baptism in the name of the Lord Jesus — Paul’s “one baptism” is the apostolic baptism which effects remission in the apostolic pattern (Acts 2:38) and is tied to receiving the Spirit.
- The gift of the Spirit with the evidence of speaking tongues: Ephesians 1:13–14 and 3:16–19 speak of the sealing and power of the Spirit. In Apostolic Pentecostal understanding, the gift of the Holy Ghost is that same promise repeatedly given in Acts to believers who repent and are baptized in Jesus’ name — with speaking in tongues as the initial physical evidence (Acts 2; 10:44–48; 19:1–6).

- Holiness and practical obedience: Ephesians chapters 4–5 call believers to holy living, mutual submission, and a walk empowered by the Spirit. Apostolic teaching emphasizes that Spirit-power produces holiness, gifts, and bolded witness, and water baptism in Jesus' name publicly identifies the convert with Christ's death and resurrection.

Brief apologetic note on Trinitarian history (Apostolic stance)

- Apostolic Pentecostals hold that later creeds (e.g., post-325 formulations) introduced philosophical formulations that are not the plain apostolic pattern. We insist the New Testament reveals one God Jesus is the Father, Jesus is the Son, and Jesus is the Holy Ghost are titles God is not a trinity God is not a triune , God is not three divine persons God is not three manifestations God is one The Almighty God in Christ in one person not three . We reject the teaching of three co-equal, co-eternal Persons as a correct description of the Godhead because it departs from the apostolic emphasis on the Name and the baptismal practice of the early church. (Note — historical scholarship is complex; this is a theological conviction expressed in Apostolic Pentecostal apologetics.)

## Conclusion and Offer

This completes a verse-by-verse Apostolic Pentecostal Preachers pulpit commentary