



**APOSTOLIC
PENTECOSTAL PREACHERS'
PULPIT COMMENTARY ON THE
EPISTLE OF PAUL TO THE
COLOSSIANS**

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Commentary on the Epistle of Paul to the Colossians

From a Firm Oneness Apostolic Pentecostal Doctrinal Exposition:

Jesus is the incarnate Father, the full and bodily God in the flesh ; the Trinitarian formulations are rejected as later, extra-biblical developments; water baptism belongs in the Name of the Lord Jesus Christ by immersion for repentance and remission of sins, and the Baptism in the Holy Ghost with the initial physical evidence of speaking in tongues is normative.

Where I make historical assertions I present them as the Apostolic case and offer the types of evidence typically cited; I can supply primary-source citations on request.

Below is a clear, concise Apostolic Pentecostal proof-outline — Old Testament to New — arguing that the Bible reveals Jesus is the one Almighty God who is fully and personally revealed in Jesus Christ (the Father incarnate), and that the believer's relationship and water baptism in Jesus' Name for remission of sins are properly centered in the Name of the Lord Jesus Christ. This is presented as a positive, scriptural case (no engagement for trinity engagements because they don't have one verse to

support their position, not one —

Core Claim

The Bible from Moses through the apostles consistently teaches one Almighty God, and that one God undivided is revealed and present personally in Jesus Christ — Jesus is God manifested in the flesh. Scripture therefore grounds worship, confession, and baptism in the Name of the Lord Jesus Christ.

Old Testament Foundations (Unity of God; Yahweh as Savior)

1. Shema — Monotheism proclaimed

- Deuteronomy 6:4: “Hear, O Israel: The LORD our God is one LORD.”
- The foundational declaration: Israel worships one LORD (Yahweh) — absolute monotheism.

2. Prophecies that identify the Messiah as Yahweh

- Isaiah 9:6: the coming child called “Mighty God” and “Everlasting Father.”
- Isaiah 7:14: “Behold, a virgin shall conceive... and shall call his name Immanuel” (“God with us”).
- These passages present the Messiah with divine titles and presence.

3. Yahweh's exclusive claim to salvation and Lordship

- Isaiah 43:11: “I, even I, am the LORD; and beside me there is no savior.”
- The one God alone is Savior — applied by the New Testament to Jesus.

4. Theophanies/“Angel of the LORD” as pre-incarnate singular manifestation of God

- Encounters (e.g., Genesis 16; 22; Exodus 3) in which “the Angel of the LORD” speaks and is identified with Yahweh.
- These indicate that Jehovah is Jesus personally appearing to the patriarchs in pre-incarnate form (an Apostolic Pentecostal hermeneutical interpretation asserts Jesus is Jehovah, the Great I Am, before his Incarnation).

Bridging the Testaments

(Messianic fulfillment: Yahweh = Messiah)

1. Psalm 110 and Davidic Lordship applied to the Messiah

- Psalm 110:1 (“The LORD said unto my Lord...”) — in the New Testament applied to Jesus (Matt. 22:44; Acts 2:34–36).
- The Messiah's exalted status is divine and lordly.

New Testament direct revelation (Jesus is the personal revelation of the oneness; Jesus the Almighty God in Christ are one — John 10:30)

2. The Word was God and became flesh

- John 1:1, 14: “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh.”
- The one divine Word became man — the personal revelation of the oneness of God in the Lord Jesus Christ (John 1:1–3, 10–14).

3. Jesus claims that He is Jehovah, the divine “I AM”

- John 8:58: “Before Abraham was, I am.”
- Jesus uses Yahweh’s self-designation; He claims divine self-existence as Jehovah himself.

4. Seeing Jesus is seeing the Father — Jesus is the Father incarnate

- John 14:9: “He that hath seen me hath seen the Father.”
- The Father / Spirit Jehovah is a spirit (John 4:23–24) revealed in the Son in flesh. One God manifested in one person, the Lord Jesus Christ.

5. Jesus receives worship and forgives sin —

functions of God

- John 20:28: Thomas to Jesus, “My Lord and my God.”
- Mark 2:5–12: Jesus pronounces forgiveness of sins, which provokes the charge of blasphemy if He were not God.
- The apostles and Scripture treat Jesus as worthy of divine worship and as exercising divine prerogatives.

6. “All the fullness of the Godhead bodily” — deity fully in the Lord Jesus Christ

- Colossians 1:15–19; 2:9: “He is the image of the invisible God... For in him dwelleth all the fulness of the Godhead bodily...”
- The explicit New Testament statement that the fullness of deity is present in the Lord Jesus Christ in bodily form — a central proof-text for Oneness teaching. Jesus is the Father incarnate manifested in the flesh.

7. God reconciling the world in Christ

- 2 Corinthians 5:19: “God was in Christ, reconciling the world unto himself.”
- This places God’s reconciling action personally in Christ.

8. Direct New Testament attestations calling Jesus God

- Romans 9:5: speaks of Christ “who is over all, God blessed forever.”
- Hebrews 1:3: the Son “is the brightness of [God’s] glory, and the express image of his person.”
- Titus 2:13: speaks of “our great God and Saviour Jesus Christ.”
- Apostolic Pentecostal writings identify Jesus with divine titles and attributes.

9. “God manifested in the flesh”

- 1 Timothy 3:16 (textual tradition read in many manuscripts/translations): “God was manifested in the flesh.”
- This language encapsulates the incarnational reality: the one God manifested in human flesh is Jesus.

Apostolic Pentecostal Praxis that Locates Authority in the Name of the Lord Jesus Christ

1. Apostolic Pentecostal baptismal practice: Water baptism in the Name of the Lord Jesus Christ

- Water baptism in the Name of the Lord Jesus Christ is the apostolic pattern. Baptism by immersion in

Jesus' Name is not merely symbolic but the apostolic means by which believers are identified with Christ and receive remission of sins when accompanied by repentance and faith. If you were baptized in titles only, you were baptized incorrectly. "Father" is not a Name; "Son" is not a Name; "Holy Ghost" is not a Name — the Name of the Father is Jesus; the Name of the Son is Jesus; the Name of the Holy Ghost is Jesus. You have not been baptized in the Name of the Father, Son, and Holy Ghost until you have been baptized in the Name of the Lord Jesus Christ for the remission of sins (Acts 2:38; Acts 10:43–48; Acts 2:21; Acts 22:16; Romans 6:1–10; Luke 24:47).

- Acts 2:38; 8:16; 10:48; 19:5 — Luke records the apostles' practice: baptizing "in the name of Jesus Christ" or "in the name of the Lord Jesus." The narrative of the Scriptures together indicates baptism in the Name of the Lord Jesus Christ for the remission of sins. See also Acts 16:31; Mark 16:16–17; Acts 8:12–17; Acts 10:48 (NIV translation); Colossians 2:11–12 linking baptism with being buried with Christ.

2. Apostolic Pentecostal preaching crowns Jesus as Lord and the only God

- Acts 2:36: Peter declares, "Therefore let all the house of Israel know assuredly, that God hath made

that same Jesus, whom ye have crucified, both Lord and Christ.”

- The apostles identify Jesus as the Lord (the divine title), not merely as a messianic agent.

Synthesis — Old to New: One God in Christ

- The Old Testament asserts one Yahweh, who alone is Savior and Lord.
- Prophetic and theophanic passages foreshadow a personal manifestation of Yahweh.
- The New Testament identifies Jesus as that very personal manifestation: the Word who was God, God in Christ, the fullness of deity bodily, receiving worship and exercising divine prerogatives.
- The apostles acted on this revelation: they preached Jesus is Lord and baptized believers in His Name, the Lord Jesus Christ. The divine Spirit revealed in the Lord Jesus Christ is the one true God.

Practical Doctrine and Theological Implications for Apostolic Pentecostals

- Worship and prayer are directed to the Lord Jesus Christ as the personal revelation of the one God.
- Water Baptism should follow apostolic Pentecostal praxis: identification “in Christ” — administered in the Name of the Lord Jesus Christ and by immersion

as the expression of burial and resurrection (Colossians 2:11–12; Acts examples).

- The Baptism in the Holy Ghost with the evidence of speaking in tongues (Acts 1:8; Acts 2:4) empowers the believer for salvation and service; the New Testament pattern places the Lord Jesus Christ and His Name at the center of repentance, water baptism in Jesus’ Name, and Spirit-baptism (Acts 2:38; Acts 4:12; Acts 8:12–17; Acts 10:44–48; Acts 19:1–6; Acts 22:16; Romans 6:1–6; Galatians 3:27; Colossians 2:11–12).

Summary Statement

From Deuteronomy’s Shema through the prophets and the apostles, Scripture affirms one Almighty God whose full personal revelation is Jesus Christ. The Bible’s teaching, apostolic Pentecostal confession of the Lord Jesus Christ (Romans 10:8–9; Acts 16:31–32; Acts 4:12; Acts 2:36–38; Acts 10:43; Luke 24:47), and Apostolic Pentecostal practice together ground the Apostolic Pentecostal conviction in scriptural proof that the apostles baptized in the Name of the Lord Jesus Christ for the remission of sins. God is one, and He is personally revealed in Jesus — therefore confession, baptism, worship, and mission must be centered in the Name of the Lord Jesus Christ.

Prefatory Hermeneutic and Doctrinal Stance (Strict Apostolic)

- The New Testament reveals one God who has declared Himself and acted: the Father/Spirit incarnate in the flesh, incarnated in the virgin womb in the only begotten Son (the unique Father/Spirit in the flesh). Jesus is the Holy Ghost in us (John 14:16–20). The single divine Spirit undivided is revealed in the Lord Jesus Christ; the Father is not a separate eternal being opposite the Son: God in Scripture is one, and Jesus is the Father incarnate (John 10:30; John 14:6–10, 14:20). Jesus is the Father, Jesus is the Son, Jesus is the Holy Ghost — these are titles of the one true God (John 8:24–58).
- The Name of the Lord Jesus Christ is the Name of the Godhead and is God’s revealed saving Name. Baptism is to be administered in the Name of the Lord Jesus Christ; if you have not been baptized in the Name of the Lord Jesus Christ you must be baptized in the Name of the Lord Jesus Christ (Acts 2:38; 8:16; 10:48; 19:5 reflect the apostolic Pentecostal pattern). Baptism is by immersion, identifying the believer with Christ’s death, burial, and resurrection (Colossians 2:11–12).
- The Baptism in the Holy Ghost is subsequent to repentance and water baptism. One must first repent of sin and confess the Lord Jesus Christ; when you receive the gift of the Holy Ghost and fire it is accompanied by speaking in tongues as the

initial evidence (Acts 2; 10; 19). This is the apostolic Pentecostal pattern to be restored and observed.

- The ecclesiastical doctrine labeled “Trinity” is not found in the Bible as a formalized system; from the Apostolic Pentecostal perspective, it is a post-apostolic construction that incorporated philosophical pagan language and titles foreign to the apostles’ simple Lord Jesus Christ-centered gospel. Councils and later ecclesial practice altered baptismal formulas and introduced tri-personal titles into rites that, in apostolic Pentecostal practice, used the Name of the Lord Jesus Christ.

Historical Note (Apostolic Critique)

- Apostolic Pentecostal claim: the early apostolic church baptized believers in the Name of the Lord Jesus Christ (Acts record), and Apostolic Pentecostal writings teach Oneness in the Lord Jesus Christ through baptism in Jesus’ Name only (Colossians 2:11–12). Over the centuries, Catholic church practice and theology changed: baptismal formulas developed to include the Trinitarian title “Father, Son, and Holy Ghost,” infant sprinkling grew in Catholic traditions, and denominational churches adopted Trinitarian philosophies and conciliar theology (Nicene, Chalcedonian definitions, etc.) that departed from

apostolic practice.

Oneness Apostolic Pentecostal Apologetics Cites:

- The Acts record of baptismal practice in the Name of the Lord Jesus Christ.
- Early patristic evidence of diversity in baptismal formula and later ecclesiastical shifts from the apostolic pattern.
- The use of Hellenistic philosophical categories in later creeds as foreign to apostolic simplicity.

Note: Mainstream historians trace doctrinal development through theological debate and conciliar definitions in the 3rd–5th centuries; Apostolic Protest argues those developments departed from apostolic practice and must be rejected in favor of the New Testament pattern.

Verse-by-verse — Strict Apostolic Pentecostal
Preacher’s Pulpit Expository Points and Pulpit
Apostolic Pentecostal Applications

Chapter 1

1:1 — “Paul, an apostle of Christ Jesus by the will of God.” Preach apostolic authority — apostolic doctrine, practice, and pattern (Acts + Paul) are normative. The apostle’s credentials matter because

he preserves the Jesus-name pattern.

1:2 — “To the saints and faithful brethren in Christ at Colossae.” The church is those “in Christ” — identification language. The baptized are “in the Name of the Lord Jesus Christ.” Baptism in the Name of the Lord Jesus Christ and the baptism in the Holy Ghost and fire with the evidence of speaking in tongues unites one into his corporate bride and body “in the Lord Jesus Christ.”

1:3–8 — Thanksgiving; Epaphras’ report of faith and love. True faith is evidenced by love and the fruit of the Spirit, and by fidelity to Jesus’ Name and His baptismal pattern.

1:9–14 — Paul’s prayer for knowledge and spiritual wisdom; 1:13–14: “delivered... translated... in whom we have redemption through his blood.” Salvation is the work of the Lord Jesus Christ alone. The Father’s redemption comes to us in the Person of the Lord Jesus Christ. The Name that saves is the Name revealed in the Son (John 1:12–13; John 3:18; Acts 4:12; Philippians 2:5–10; Isaiah 45:22–23). The Name of the Son is Jesus (Isaiah 9:6; Matt. 1:21–23). The Name of the Holy Ghost is Jesus (Acts 20:28; John 14:26; John 14:13–14; Matt. 18:19–20; Matt. 28:20; 2 Cor. 5:19; 2 Cor. 3:17).

1:15–20 — The doctrinal center: “Who is the image of the invisible God... firstborn of every creature... in him dwelleth all the fulness of the Godhead bodily.”

- Apostolic Pentecostal Preacher’s Pulpit declaration: This is plainest New Testament language for the oneness of God in Christ. The “fulness of the Godhead bodily” (pler ma tou theou s mati s) testifies that the fullness of deity is present in the Lord Jesus Christ in bodily form. The Father is not a separate, unrelated divine spirit; God is a spirit whose fullness is manifested in the Lord Jesus Christ. Preach without compromise: Jesus is the incarnate God, not a divine “Second Person” that implies multiple gods.

- Application: Worship and prayer are appropriately offered to the Lord Jesus Christ, for He is the revealed God; do not divide the one God into three co-equal, separate persons in a way that disrupts the biblical revelation of Jesus the Almighty Jehovah in Christ.

1:21–23 — Reconciled by the Lord Jesus Christ alone. Hold fast to apostolic Pentecostal teaching; false teachings undermine reconciliation.

1:24–29 — Paul’s suffering for the church; the mystery: “Christ in you, the hope of glory.” The mystery is that the one God, Jesus Christ, dwells

in believers by His Spirit — this is the divine indwelling that Apostolic Pentecostals connect with the Pentecostal experience. The Baptism in the Holy Ghost with the evidence of speaking in tongues is essential to the new birth and the spirit of sonship after repentance, confession of the Lord Jesus Christ, and water baptism in Jesus' Name for remission of sins.

Chapter 2

2:1–3 — Christ contains all treasures of wisdom and knowledge. There is no need for external mediators, angelic intermediaries, or extra “secret knowledge.” The revelation of God is in Christ.

2:4–8 — Beware of vain philosophy and human tradition. The Apostolic critique: Trinitarianized theology, Hellenistic philosophical formulations, and ritual innovations are examples of the “traditions of men” that steal from the simplicity of Christ.

2:9–10 — “In him dwelleth all the fulness of the Godhead bodily... ye are complete in him.” Believers are complete in Jesus — the one Name suffices for identification and salvation.

2:11–12 — “In whom also ye are circumcised... buried with him in baptism... risen with him.” This is one of

the clearest passages tying spiritual circumcision and the believer's union with Christ to baptism. Sermon points:

- Baptism is not merely a symbol or a liturgical act divorced from Christ's burial and resurrection. It is the apostolic Pentecostal baptismal regeneration by which the believer is identified "in the Lord Jesus Christ."
- Apostolic Pentecostal application: administer baptism by immersion, in the Name of the Lord Jesus Christ, as the New Testament pattern and theological expression of being "in the Lord Jesus Christ" (see Acts practice). You have not put on the Lord Jesus Christ until you are baptized in the Name of the Lord Jesus Christ.
- The Greek passive "baptisthentes" shows the believer is baptized (put under; immersed) — it leans strongly toward immersion rather than sprinkling.

2:13–15 — Christ has triumphed over principalities and powers by His cross. Baptism places the believer in that triumph.

2:16–23 — Reject legalistic observances, asceticism, and worship of angels. The Apostolic preacher uses this to condemn extra-biblical rites and invented sacramentalism that obscures Jesus' Name.

Chapter 3

3:1–4 — Seek those things above: the risen life is a present reality for those “in Christ.” The hope is Christ’s appearing; the believer’s identity is secured in Him.

3:5–11 — Put off the old man; in Christ there is a new man — culture, race, and status give way to Christ’s unity. Apostolic practical: baptism in Jesus’ Name breaks wrongful religious dividing lines and creates true spiritual unity.

3:12–17 — Clothing with virtues; let the Word of Christ dwell richly. Worship is to be done under Christ’s authority and in His Name — all expressions of worship and ministry owe allegiance to the Lord Jesus.

3:18–4:1 — Household codes: the Lordship of Christ is the standard for relationships; masters must recognize their Master in heaven — the Lord Jesus.

Chapter 4

4:2–6 — Prayer, watchfulness, evangelistic speech. The apostolic preacher prays for open doors to preach Jesus’ Name, call sinners to repent, be baptized in Jesus’ Name, and receive the Holy Ghost.

4:7–18 — Personal greetings and pastoral encouragement. Note Epaphras' zeal for the Colossians: a model for Apostolic pastors to defend the Name and the baptismal pattern.

Direct Apostolic Pentecostal Arguments and Apologetics (Strict Posture)

1. Biblical-theological case for Oneness and Jesus as the Father incarnate

- Colossians 1:15–20 and 2:9 are central: the fullness of deity is in Christ bodily. If the fullness of God is in Christ, then Jesus personally is the revelation of Yahweh. John 1 and Hebrews 1 corroborate that the Son is the expressed visible God.
- The apostles consistently place salvation and authority in the Name of Jesus (Acts 4:12; 2:38; et al.). The New Testament pattern is simple: repentance, water baptism associated with the Name of Jesus, and Spirit baptism.

2. Baptismal practice and formula: apostolic pattern vs. later development

- Apostolic claim: in the Book of Acts the apostolic church baptized in the Name of Jesus (Acts 2:38; 8:16; 10:48; 19:5). Colossians gives the doctrine (union with Christ in baptism) that the apostles practiced in Acts.

- Oneness contention: later liturgical practice shifted to the triadic formula (“in the name of the Father, and of the Son, and of the Holy Ghost”) and to infant sprinkling in many branches of Christendom — departures from apostolic Pentecostal praxis. Some historical sources and encyclopedias acknowledge that early Christian baptism used Jesus’ name; patristic surveys note variation and the eventual adoption of triadic formulas. Apostolic Pentecostal preachers use this to argue the later practice was an innovation.
- Practical: bishops and preachers must return to apostolic Pentecostal practice — immersion in the Name of the Lord Jesus Christ for repentance and remission of sins.

3. The Trinitarian doctrine — Apostolic Pentecostal critique

- Apostolic Pentecostal charge: Trinitarian terminology grew out of post-apostolic theological debates, employing Greek philosophical categories (ousia, hypostasis, persona) that moved the church away from the plain apostolic confession “Jesus is Lord.” Oneness preaching holds that the use of extra-biblical metaphysical language opened the door to doctrines that obscure the singular revelation of God in Jesus.
- Note to preacher: focus on Scripture’s revelation

of God (Christocentric Scripture), not on later philosophical constructs. Show how Hellenistic philosophical language differs from the apostles' simple confession of the Lord Jesus Christ (Romans 10:8–9; Acts 2:21; Romans 10:13; Acts 16:31; Acts 4:12). You don't confess the titles "Father, Son, Holy Ghost" to be saved; you must confess the Lord Jesus Christ. The Name of the Lord Jesus Christ is above every name in heaven and earth.

4. The Holy Ghost and the evidence

- The New Testament pattern is repentance, water baptism identifying one with Christ, and the Baptism in the Holy Ghost evidenced by speaking in tongues (Acts 2; 10:44–46; 19:6). Apostolic Pentecostal preachers insist on seeking and expecting the Spirit; speaking in tongues is the initial evidence you have received the Holy Ghost.

Common Objections and Apostolic Replies (Strict)

- Objection: "Early Church fathers used Trinitarian language — therefore Oneness is unorthodox." Reply: Many post-apostolic writers developed theological language; but the apostolic pattern in Scripture is our standard. Fathers are fallible; Scripture is final. Moreover, some patristic texts show baptismal

formulas in Jesus' name or ambiguous practice; the Fathers are not uniform.

- Objection: “Colossians and the rest do not explicitly say ‘the Father is Jesus’.” Reply: Colossians 1:15–20 and 2:9 present the fullness of God in Christ bodily — that revelation is the theological basis for identifying Jesus as the Father manifested in the flesh. The Oneness claim rests on the biblical revelation of God in Christ, not on philosophical definitions.

- Objection: “Historical councils disproved Oneness.” Reply: Councils formalized formulations under historical pressure and philosophical influence; they did not have the apostolic authority of Scripture (and they sometimes reflect later compromise with culture). Apostolic preachers urge return to apostolic pattern rather than deference to post-apostolic ecclesial developments.

Practical Sermon Applications and Altar Calls

- Preach Colossians 1:15–20 boldly and call people to recognize Jesus as the incarnate God. Lead into Colossians 2:11–12 and call sinners to repentance.
- Offer baptism in the Name of the Lord Jesus Christ (immersion), explaining the theological link to being “buried with him in baptism.”
- Invite seekers to receive the Baptism in the Holy

Ghost and expect speaking in tongues as the initial sign and evidence. Pray, lay hands, and wait on God.

- Defend apostolic Pentecostal practice lovingly but firmly against denominational pressure to use triadic formulas or infant sprinkling.

Closing Benediction and Pastoral Warning

The Colossians epistle summons the saints to rest in Christ's fullness, reject human traditions that supplant Christ, and live in the power of the Spirit. Preachers and pastors must restore the New Testament pattern: repent, be baptized in the Name of the Lord Jesus Christ by immersion, and receive the Holy Ghost with tongues. Do not bow to the theological fashions of later centuries when they contradict the apostolic Word.

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