APOSTOLIC PENTECOSTAL PREACHERS' PULPIT COMMENTARY ON THE EPISTLE OF

JUDE

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Below is a verse-by-verse, exegetical / hermeneutical commentary on the Epistle of Jude designed for an Oneness Apostolic Pentecostal pulpit use. Each verse has: (a) a concise expository note related to Oneness doctrine (Jesus is the one God — Father in Deity, Messiah/Son in humanity in one Person The Lord Jesus Christ), and (b) a short Greek-word study (lemma in Greek, transliteration, short English meaning) emphasizing words that bear on Lord Jesus Christ's identity and Jesus is the Father in Deity and the Son in humanity robed in one person. I keep each verse compact so you can preach or expand in the pulpit. Where the Greek permits more than one grammatical reading I note that and show the Oneness of God (how the grammar and context support reading Jesus is the one God manifested in the flesh).

Note about method: Jude is short and densely allusive. Greek word senses are given as common Koine usages (English glosses); theological application is drawn from the grammar, context, and the way Jude contrasts God/Christ with false teachers. In Apostolic Pentecostal Oneness Hermeneutics the emphasis is: the New Testament uses titles (God, Father, Lord, Savior) interchangeably for the one undivided divine spirit in One Person the Lord Jesus Christ who became flesh John 1:1-14 and John 10:30-38 John 14:7-10 -20 John 8:24-58 I Tim 3:16 Jesus is both the Father and the Son robed in person with a dual nature not distinctions in the Godhead the trinity is False Doctrine (cf. John 1; Philippians 2; 1 Timothy 3:16). Jude's wording (especially genitives like θεοῦ πατρὸς and the doxology linking θεός and ’Ιησοῦ Χριστοῦ) can be read coherently

with that doctrine.

Jude 1

• Exposition: Jude identifies himself as a bond-servant of Jesus Christ. That self-designation places Jesus in the role worthy of absolute obedience and Lordship—roles that, in the Old Testament, belong to Jehovah and Jesus is Jehovah of the Old Test Isa 7.14 Isa 9.6 Matt 1.21-23 In Deity Jesus is God the Father Incarnate Jehovah - Emanuel with us . The phrase in the Greek connecting "the called" with "God the Father" and "Jesus Christ" (see key words below) can be read as one divine source of calling and keeping — God in the person who is Jesus Christ.
• Key Greek words:
• Ἰούδας (Ioudas) — Judas (author)
• δοῦλος (doulos) — bond-servant; denotes submission and belonging under authority (he serves Jesus, implying Jesus' divine authority)
• θεοῦ πατρὸς (theou patros) — "God the Father" (genitive). Grammatically can be read as the one God who is Jesus is God the Father; Oneness reading: the Father is the one Jehovah who is the Lord Jesus Christ in incarnation in the flesh.
• Ἰησοῦ Χριστοῦ (Iēsou Christou) — "Jesus Christ" (also genitive in the clause). The close Greek pairing emphasizes unity of source (those called/kept are in relation to Jesus is the one Jehovah revealed in the Lord Jesus Christ). 2 Cor 3.17 Now the Lord Jesus Christ is

that Eternal undivided spirit
Acts 20.28 - Ehp - 4.4-7 There is only one spirit John 4.23-24 And Jesus is that spirit undivided in his Deity

Jude 1:2

• Exposition: Jude prays for mercy, peace, and love to be multiplied. In Oneness Apostolic Pentecostal preaching and teaching , these blessings flow from the one God-man Jesus — mercy toward us and peace with God come through the incarnate Father / Who is our God and Savior, who is both Father (divine origin/source) and Son (Messiah in humanity).
• Key Greek words:
• ἔλεος (eleos) — mercy; attribute of God shown in salvation
• εἰρήνη (eirēnē) — peace; reconciliation (brought by the one Lord)
• ἀγάπη (agapē) — love; God's saving love manifested in The Lord Jesus Christ in the flesh
• πληθυνθείη (plēthynthēiē) — "may be multiplied" (request that the God who saves increase these in believers)

Jude 1:3

• Exposition: Jude urges believers to contend earnestly for the faith once delivered. The "faith" centers on the revelation of God in Christ — that the one God has been manifested is Jesus, the Messiah. Contending for the faith

means upholding the truth that the Father and Son titles point to the one divine spirit who assumed human flesh.
• Key Greek words:
• ἀγωνίζεσθαι (agōnizesthai) — to contend/struggle (for truth)
• πίστις (pistis) — faith; the revelation/truth about one God is Jesus ; Apostolic Pentecostal Oneness emphasis: this includes the oneness of God revealed in Christ- 2 Cor 5.19
• παραδοθείσης (paradotheisēs) — “delivered” or “handed down” (the apostolic pentecostal revelation concerning the God-man)

Jude 1:4

• Exposition: Jude warns against ungodly intruders who pervert grace and deny the only Master and Lord. The Greek phrase for “deny our only Master and Lord, Jesus Christ” (or “deny our Master The Lord Jesus Christ”) highlights the person Jesus is the supreme Deity Jehovah— in Oneness Apostolic Pentecostal Doctrine, Lordship is divine and therefore identifies Jesus is both Creator Creator and Redeemer .
• Key Greek words:
• ἐπιβήτορες (epibētōres) — intruders
• χάρις (charis) — grace (which these false teachers pervert)
• κύριος (kyrios) — Lord (a divine title; applied to Jesus)
• Ἰησοῦς Χριστός (Iēsous Christos) — Jesus Messiah; combined title affirms both deity (Lord and messianic humanity

Jude 1:5

• Exposition: Jude recalls God's acts in Israel (rescue from Egypt then judgment on unbelief). The same God who saved Israel acts in judgment and salvation. Oneness Apostolic Pentecostal emphasis: the God who acts in the OT is the same One revealed in Jesus is who is the Father who saves us the incarnated in the flesh .
• Key Greek words:
• ἐξεβάλη (exebalē) — cast out or delivered (God's act in history)
• ἐπὶ (epi) / κρίσις (krisis) — judgment (activity proper to God)
• σωτηρία (sōtēria) — salvation; the same divine activity manifested in Christ

Jude 1:6

• Exposition: Angels kept their first estate but later sinned — God (whose authority they defied) judged them. The One who is Judge exercises that authority. Apostolic Pentecostal Oneness preachers show continuity: the Father's judicial prerogative belongs to the one God whose redemptive and judicial actions are revealed ultimately in Christ.
• Key Greek words:
• ἀγγέλων (angelōn) — angels
• συγκατακεῖσθαι (sunkatakeisthai) — to have kept or retained
• κρίσιν (krisin) — judgment; attribute of God the sovereign Judge (thus ascribed to the One revealed in Christ)

Jude 1:7

• Exposition: Sodom and Gomorrah judged as an example of eternal fire. Jude is highlighting God's righteous judgment. Oneness point: the one divine Judge who executed justice in the OT is the same spirit who became Jesus — He is Judge and Savior.
• Key Greek words:
• ὀδός (hodos) not present; but
• πυρὸς αἰωνίου (puros aiōniou) — "eternal fire"
• κρίμα (krima) — judgment (God's action)

Jude 1:8

• Exposition: These false ones "defile the flesh, reject authority, blaspheme dignities." Their rejection of authority is ultimately a rejection of the one God who is The Lord Jesus Christ . For Oneness Apostolic Pentecostal preaching, the Apostolic Penauthority-doctrinal authority we reject triune / Trinitarian Doctrine it is three gods and our God is not a trinity / nor is he three divine separate distinct persons We Apostolic Pentecostal believe in the one and only unique divine spirit is the Lord Jesus Christ — The Lord Jesus Christ .
• Key Greek words:
• τὰς σωματικάς ἀφορμὰς (sōmatikās aphormas) — "vile affections of the flesh" (they indulge fleshly desire)
• ἐξουσίαν (exousian) — authority (they reject divine authority)
• βλασφημοῦσι (blasphēmousi) — blaspheme (against divine dignity)

Jude 1:9

• Exposition: Michael the archangel disputed with the devil and did not pronounce a blasphemous judgment but said, “The Lord rebuke you.” Apostolic Pentecostal Oneness use: the archangel’s submission to the Lord’s rebuke demonstrates that “Lord” is the supreme divine spirit is the Lord Jesus Christ above angelic beings — the Lord Jesus Christ is God. In Oneness doctrine the Lord who rebukes is the one God manifest in the person of the Lord Jesus Christ; angels do not assume that title for themselves.
• Key Greek words:
• Μιχαὴλ (Mikhaēl) — Michael
• ἀρχάγγελος (archangelos) — archangel (created being)
• κύριος (kyrios) — “the Lord” (a divine title; Michael defers to divine authority)

Jude 1:10

• Exposition: The false teachers revile what they do not understand. Jude contrasts created things (angels, heavenly things) with the divine spirit . Apostolic Pentecostal Oneness emphasis: misunderstanding leads to denying the incarnate Deity of the Lord Jesus Christ — they do not grasp that the Lord who sustains and judges is the Lord Jesus Christ.
• Key Greek words:
• ἐνερακίζουσιν (enerakizousin) — they slander/revile
• νοεῖν (noein) / ἔννοια (ennoia) — understanding/thought
• ὑπεροψία (huperopsia) not present, but the idea is disdain for divine things

Jude 1:11

• Exposition: Jude names examples of rebellion (Korah, Cain, Balaam, Korah's group). These are matched against the one God's faithful servants (Moses, etc.). Oneness point: throughout Scripture the one God alone is the standard—He is the Lord Jesus Christ Manifested in the flesh ; false ones stand against that single divine authority.
• Key Greek words:
• Κοραχ (Korach) — Korah (rebellion)
• κακουργία (kakourgia) — wickedness/evildoing
• παράδειγμα (paradeigma) — example (for judgment from the one God)

Jude 1:12

• Exposition: False teachers are like clouds without water—appearances of rain but without the reality. The divine reality is found in the person of The Lord Jesus Christ— the one God who is both Father and Son robed in one person a dual nature Divine and human; those who deny the one God's manifest personhood are empty.
• Key Greek words:
• νεφέλαι (nephelai) — clouds
• ἀκαρπία (akarpos) — fruitlessness (spiritual barrenness versus God's life in Christ)

Jude 1:13

• Exposition: They are wandering stars reserved for darkness of darkness—destined for judgment by the

one God. Oneness preaching stresses that the One who judges is the same who saves; the Father's judging power belongs to the same divine spirit revealed in The Lord Jesus Christ.
• Key Greek words:
• διασκορπισθέντες (diaskorpnisthentes) — wandering/scattered
• κρίσις (krisis) — judgment

Jude 1:14–15

• Exposition: Jude quotes the prophecy of Enoch about the Lord coming to execute judgment on the ungodly. The coming Lord Jesus Christ is the one who judges — in Apostolic Pentecostal Oneness preaching, the One who comes is the same God who existed before as Father and now comes in the flesh as the Son, hence "Lord" in both OT & NT sense referring to the one Person.
• Key Greek words:
• Ἕνωχ (Enōch) — Enoch (prophet)
• ὁ Κύριος (ho Kyrios) — "the Lord" (subject of coming/judgment)
• ἔσται (estai) — will be (future coming)

Jude 1:16

• Exposition: The false ones grumble, follow their own lusts, boastful. Jude contrasts true faith which recognizes God in Christ and submits to His authority. Oneness point: boasting in human flesh denies the true divine/human oneness in Jesus — the true boast is Christ who is both

God and man.
• Key Greek words:
• γογγυσμοί (gongysmoí) — grumblings
• ἐπιθυμίαι (epithymiai) — lusts/desires
• κενοδοξία (kenodoxia) — boastfulness

Jude 1:17–18

• Exposition: Jude reminds the readers of the apostles' words that scoffers will come. The apostles proclaimed the mystery: God was manifested in the flesh (see 1 Timothy 3:16). Oneness hermeneutic: apostolic teaching consistently identifies Jesus as the one God revealed in human flesh; Jude's reminder supports apostolic continuity.
• Key Greek words:
• προειπόντες (proeipontes) — beforehand warned (apostles)
• ἐμπαίζουσιν (empaizousin) — mockers

Jude 1:19

• Exposition: False teachers are divisive, carnal, devoid of the Spirit. The Holy Spirit bears witness to the one Lord; to deny Jesus' unique identity is to lack the Spirit's fruit. Oneness teaching: the baptism in the name of Jesus (Acts 2; 8; 10; 19) and the Spirit's witness are consistent with belief in the one God manifest in Christ.
• Key Greek words:
• διχοστασίαι (dichostasiai) — divisions/sects
• σπλάγχνα (splanchnon) not present; but θεολογία of the

Spirit is implied
• πνεῦμα (pneuma) — Spirit (their lack of the Spirit exposes falsehood; the Spirit testifies to the Lordship of Jesus)

Jude 1:20

• Exposition: Jude instructs believers to build themselves up in their most holy faith and pray in the Holy Spirit. In Oneness teaching, building up faith centers on Christ — the one God revealed in the flesh — and the Spirit's work sanctifies believers to reflect the one Lord.
• Key Greek words:
• οἰκοδομῆσαι (oikodomēsai) — to build up
• πίστις ἁγία (pistis hagia) — the holy faith (apostolic confession: Jesus is Lord)
• προσευχόμενοι (proseuchomenoi) — praying; note the Spirit's role

Jude 1:21

• Exposition: Keep yourselves in God's love, waiting for the mercy of our Lord Jesus Christ unto eternal life. The phrase pairs "God's love" and "our Lord Jesus Christ" — grammatically they are distinct but closely linked. Oneness reading: "God's love" and the mercy of "our Lord Jesus Christ" describe the same divine reality — the love of the Father experienced through the Lord who is God made flesh.
• Key Greek words:
• τηρεῖτε (tēreite) — keep/guard

• ἀγάπην θεοῦ (agapēn theou) — love of God (genitive)
• οἱ προσευχόμενοι/ἡ ἔλεος (ho eleos) — the mercy; τὸ μέλλον ζωὴν αἰώνιον — “unto eternal life” (God’s saving action through Jesus)

Jude 1:22–23

• Exposition: Jude commands mercy mixed with fear toward those who doubt, and saving others by snatching them from the fire. Oneness emphasis: the activity of “snatching” and salvation is attributed to the one Lord Jesus; the Father’s mercy operates through the incarnate Savior who alone effects rescue.
• Key Greek words:
• οἰκτίρα (oiktira) / ἐλέγχειν (elegchein) — show mercy/ convict
• σῶσαι (sōsai) — to save (verb of God’s action; done in and through Christ)
• ἔλεος (eleos) — mercy (of the same God who is in Christ)

Jude 1:24

• Exposition: Jude ends with doxology-like praise — God is able to keep you from falling and present you faultless. The Greek has θεός (God) as the subject who keeps, but it follows with confidence in the Lord Jesus — in Oneness doctrine the keeping power of God is exercised in the person of Jesus Christ who is both divine and human.
• Key Greek words:
• δύναται (dunatai) — is able (God’s omnipotence)

• τηρεῖν ἀπὸ πτώσεως (tērein apo ptōseōs) — to keep from falling
• παρουσίας ἁγίας (parousias hagias) not present, but the idea is presentation before glory

Jude 1:25

• Exposition (doxology): “To the only God our Savior, through Jesus Christ our Lord, be glory…” (English paraphrase). The Greek: τῷ μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, δόξα… The phrase “only God our Savior” followed immediately by “through Jesus Christ our Lord” is the critical doctrinal hinge. Oneness hermeneutic reads this as an affirmation that the one God who is Savior operates and is revealed in Jesus Christ — the Father who saves is the same one who is the Lord Jesus Christ. The “διὰ” (through) does not imply an external intermediary separate from God; it indicates the means by which the one God performed the saving work — in the incarnation of The Lord Jesus Christ. Thus Jude’s doxology coheres with Jesus is God the Father in deity and the incarnate Messiah in humanity — one Person.
• Key Greek words:
• τῷ μόνῳ θεῷ (tō monō theō) — “to the only God” (monos = one/only)
• σωτῆρι ἡμῶν (sōtēri hēmōn) — “our Savior” (sōtēr is a divine title)
• διὰ Ἰησοῦ Χριστοῦ (dia Iēsou Christou) — “through Jesus Christ” (dia = through/by means of)
• τοῦ κυρίου ἡμῶν (tou kyriou hēmōn) — “our Lord” (kyrios

= Lord, divine title)
• δόξα (doxa) — glory (to be ascribed to the one God who is present in Christ)
• Hermeneutical point: Grammatically Jude places θεός (God) as primary and then states the saving is effected "διὰ Ἰησοῦ Χριστοῦ" — which, in Oneness reading, means the one God's saving reality is manifested in the person of The Lord Jesus Christ. The verse functions as a unity-denying proof-text for those who separate "God the Father" and "Jesus" strictly as two ontologically distinct persons: Jude's grammar and doxological structure allow reading the Father's saving action realized and revealed in The Lord Jesus Christ— supporting the doctrinal claim "Jesus is the one God (Father) in deity, and Messiah (Son) in humanity, the one Person."

Concluding Hermeneutical Summary
(For pulpit use)

Jude's short letter repeatedly attributes to the divine one the roles of savior, judge, keeper, and Lord Jesus Christ — and those roles are repeatedly tied to Jesus Christ by title or grammatical connection. The Oneness Apostolic Pentecostal argument from Jude rests on (a) the interchange of divine titles and saving actions with Jesus' name, (b) genitival constructions pairing "God/Father" and "Jesus Christ" that can indicate the same divine source manifested in Christ, and (c) the apostolic pattern (affirmed by Jude) of proclaiming the one God who has acted redemptively in Christ.

The critical hinge is the doxology (Jude 1:25): “to the only God our Savior, through Jesus Christ our Lord…” — read in a Oneness key this shows the saving God is revealed and active in Jesus Christ; God the Father’s saving power is not a separate metaphyperson-divine person above Jesus, but the one God who became flesh is the Lord Jesus Christ . This coheres with other New Testament witnesses (e.g., “God was manifest in the flesh” in 1 Timothy 3:16; cf. John 1:14; Philippians 2; Titus 2:13 where the appearing of the glory and the appearing of the great God and Savior Jesus Christ are linked).

Suggested Pulpit Applications

• Use Jude 1:25 as your central doxological proof-text: explain Greek grammar (τῷ μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ) and show how “through” (διὰ) indicates the means — the one God saving us by manifestation is the Lord Jesus Christ.
• Point out Jude’s repeated deployment of divine actions (saving, judging, keeping) and the titles kyrios, sōtēr, theos in close connection with Jesus’ name. That consistent apostolic language testifies to the identity of God in the person of Jesus.
• Preach both the Deity and humanity: Jesus is fully God (Lord, Savior) and fully man (Messiah, the Son revealed in history). The salvation that the Father incarnate in the flesh accomplishes is accomplished in the Lord Jesus Christ .

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