



BIBLE STUDY SERIES

The Book Of

JUDE

Modern Narrative Project

A Contemporary Rendering, Context,

Meaning & Commentary

Based on the King James Version

ROOT-TO-FRUIT

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BIBLE:ESSENCE

Bible Study Project

The Book Of
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This publication is intended for educational, devotional, and study purposes. Readers are encouraged to consult additional biblical translations and scholarly resources when conducting biblical research and study.

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DEDICATED TO GOD AND MY SON
... MY SON, MAY YOUR HEART FIND THE LORD

ACKNOWLEDGMENTS

GEMMA, for opening the door so I could see.

PASTOR PHIL, for acknowledging and encouraging me to believe big and be fearless - giving clarity to the path I was seeing.

PREFACE

First, thanks for picking up this book. If there is anything good in these pages, give credit to God; anything weak or flawed, that’s on me. I wrote this out of gratitude—a small way to give back, hoping maybe it lights the path for someone else, just like Scripture has done for me:

“Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105).

My journey to faith wasn’t in a moment of crisis, in despair, or some dramatic story. No lightning bolts, no instant conversion. Honestly, it was more like water slowly carving its path over time.

Back at University, nearly 40 years ago, my friends were genuinely fired up about their faith and invited me along. They, and their invitation for me to believe there is a God, are the reason I got baptised. It wasn’t about church pressure; I just knew I wanted what they had, even if I didn’t truly understand what it was. But one thing was becoming clear to me: I was experiencing something I came to understand as the work of the Holy Spirit.

After University, the real world arrived. For years, my faith stayed quiet and private. I said the Lord’s Prayer every day. I tried to live with an open hand and hoped God had a plan for me, especially when life made no sense. I tried never to judge others too quickly, because I could never know the whole story or what was in another person's heart. God alone sees all things and judges perfectly.

Still, I rarely set foot in church. My life was busy, and I worked most Sundays. I also hardly knew anyone who talked about their faith openly.

I tried reading the Bible, but wrestling with the King James Version just felt impossible. When I was baptised, there wasn’t the choice of Bibles we have today. Sure, I believed there was something bright and life-giving in its words. I wasn't rejecting the King James Bible. I simply couldn't understand much of its language.

Then, a couple of years ago, everything shifted.

I lost my job in a way that wasn’t fair. My father passed away—not long after celebrating sixty years with my mother. My son was also close to a breakdown—he had been working too hard. Soon after that, I moved into my mother’s home so that I could care for her.

I believe Scripture calls us to care for our own (1 Timothy 5:8), and there are times when that responsibility has to come before my ability to attend church. Leaving my mother to attend church is not always safe, and that has made regular attendance difficult.

This has never been a rejection of the Church or of Christian fellowship. Quite the opposite. My heart is entirely with God, and I genuinely believe that caring for my mother is where God wants me to be. She is slowly losing her hearing and vision, with Alzheimer’s taking away more of who she is each day.

It is a hard season, and it continues to be. But I don't resent where I am. With all my heart, I believe this is where I am meant to be, and where I want to be.

The quick succession, timing and intensity of these events in my life began to feel like part of God’s plan for me.

It was then that I found solace in the Bible, just as life felt cracked wide open. And yet, in that brokenness, I noticed what I’d missed before—God actually draws close to people whose hearts are shattered (Psalm 34:18). When I ran out of my own strength, I learned how much I could lean on His:

“My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Corinthians 12:9).

The Bible became more than something I was trying to understand. It became something I needed, even a passion. I honestly cannot imagine where I would be now without it.

Caring for my mother meant I couldn’t run from thing to thing anymore, and I like to be busy. It also meant that I didn’t have as much time or access to friends, especially as I now lived in a new area. Life slowed down, and income dropped to just enough to cover bare necessities.

But in that quiet, a new door opened.

I started volunteering as a driver—just helping elderly and vulnerable people who simply needed a lift—and, in many cases, a lift in more ways than one. I also started sharing my faith. It’s a small thing, but it felt right—my passengers lifted me as much as I lifted them, and I felt comfortable sharing my faith.

James reminds us that caring for those in need is an important expression of faith (James 1:27).

That volunteering drew me back to church, and—probably for the first time ever—I found myself having real conversations with God. Not just polite, thank-you prayers that I had always done, but honest ones where I was asking for help. I no longer felt guilty about asking God for help, as though doing so somehow meant I didn't trust the path God had given me.

I was forming a relationship with God.

And something shifted. I started to realise that God doesn't just help; He guides us, and I was beginning to learn to listen (Proverbs 3:5–6). I also started seeing the Bible not simply as a set of instructions, but as a guide for how to live.

I also began to see something about Christian fellowship that I hadn't really considered before.

Human beings naturally form communities. We make friends, find people we are comfortable with, and over time those friendships become established. There is nothing wrong with that. But Scripture calls us to something beyond simply gathering with the people we already know.

My own circumstances have sometimes left me on the edge of those established friendships. Even when I am able to attend church or volunteer, I often have responsibilities waiting for me at home. Sometimes I have to leave as soon as I can. At other times, I stay longer than I should because there is work that needs doing before I can return home.

I don't want that to be mistaken for being unfriendly or uninterested. Quite the opposite. I want fellowship. I want friendship. I want to feel that I belong.

This experience has taught me to be cautious about judging what I see in another person. I may see someone who does not stay, does not talk much, or seems distant, but I cannot know the circumstances behind what I see. God sees the whole story; I see only a small part of it.

That does not mean we should never exercise discernment. There are times when we need to recognise what is right and wrong, protect ourselves or others, and act when something is clearly harmful. But I believe we should be very slow to turn an observation into an assumption, an assumption into a judgement, and a judgement into exclusion. This has become clearer, while studying the Bible.

There may be someone standing on the edge of a church who desperately wants to belong. There may be someone carrying a burden that nobody else knows about. There may be someone searching for God who is quietly watching how Christians treat one another.

And that matters.

There are already enough barriers between people and God without Christians unintentionally creating more.

Jesus gives us a powerful picture of this in the parable of the lost sheep. The shepherd has ninety-nine sheep, but when one goes astray, he goes looking for it. The ninety-nine are not unimportant. But neither is the one.

That image has stayed with me.

If someone is struggling to understand Scripture, perhaps we should not simply assume that they will eventually find their way. If someone is standing on the edge of a Christian community, perhaps we should not simply accept that they are outside it. If someone appears distant, perhaps we should remember that we do not know their whole story.

Sometimes all that is needed is for someone to notice them, make room for them, and make sure they are not quietly left on the outside.

I don't say any of this as a criticism of the Church, and I certainly don't claim to have all the answers. I say it because Scripture has made me increasingly aware that following Christ changes not only our relationship with God, but also the way we see and treat other people.

Perhaps that is one of the things God has been teaching me through this season:

I cannot know another person's whole story, but I can choose not to become another barrier in their way.

So, I decided to really read the Bible, cover to cover.

My memory has always been atrocious, so I started typing out every verse, hoping the hands-on effort would help me absorb the words more effectively. Next to each King James verse, I wrote out what I thought it meant in plain English and started researching to gain more clarity.

Partly, I did it because I'd missed years of church teaching, and because I had put down the Bible in the past because of the frustration of not understanding more clearly the words that I read. But mostly, I did it for my son—he's autistic, he's exhausted, and as his father, I wanted to understand Scripture well enough to explain it to him. So, I decided to tackle my frustration with the Bible head-on.

Breaking it down for him became my main reason for all this—a way to do what Deuteronomy 6:6–7 calls us to:

“And thou shalt teach them diligently unto thy children...”

After I finished the first chunk, I showed it to my pastor because I wanted to be sure I hadn't missed the mark. He encouraged me greatly and told me to keep going.

So, I did.

Book by book, it grew, and I kept one thing front and centre:

“Write the vision, and make it plain upon tables, that he may run that readeth it” (Habakkuk 2:2).

“Let me be clear about what this is, and what it's not.”

This is not a rewrite of the Bible, or any sort of replacement for it. Scripture is the foundation:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

I haven't altered the Scripture itself. Every King James verse is there in full, so you can clearly see what is Scripture and what is my attempt to explain it. What I have written alongside it is simply plain-English meaning and explanation—for people who are new to the Bible, even the young, to help them move towards understanding what is being said.

“Call it a companion, not a substitute. I call it Bible:Essence Project as it is simply that, the essence of the Bible.”

That line matters to me. I’ve tried to make the language simpler, not shrink the meaning. Where a verse is difficult to put into plain English, or where faithful Christians have understood it in more than one way, I try to say so rather than pretend there is only one possible interpretation.

This isn’t a new idea. In Nehemiah 8:8, the Levites read God's law and then explained it so everyone could understand. When Philip came across the Ethiopian man in Acts 8, that man admitted he couldn't understand Scripture without help. And Paul wrote to the Corinthian church:

“Unless you speak words that are easy to understand, how will anyone know what you’re saying?” (1 Corinthians 14:9).

Helping people understand Scripture has always been part of the life of God's people. I'm simply trying, in a very small way, to do the same.

There are many Bible studies and guides written by people who have a passion for God and a desire to share what they have learned. I make no claim to be different in that respect. I am simply another person who has found something in Scripture that I want others to have the opportunity to discover.

I didn’t write this as a scholar, and I don’t expect you to read it as though you’re taking a course. I’m simply an ordinary person whose faith deepened later in life, who still gets stuck on difficult passages, and who wanted to find a way into Scripture—for myself, for my son, and perhaps for you too.

Perhaps coming to a deeper understanding later in life has given me a perspective that can help someone else who is only just beginning that journey.

I’m not claiming to have all the answers, and I certainly don’t want you to take my explanations as a substitute for Scripture. Please check what I’ve written against the Scripture alongside it, and where something is difficult or open to more than one interpretation, I will try to say so.

My hope is not that you take my word for anything, but that my efforts might help you engage with God's Word for yourself.

If you already know the Bible well, I hope you'll forgive the simplicity of some of the explanations. They aren't written because I think Scripture is simple, but because I remember what it felt like when it wasn't.

And if you find that I've misunderstood something, I hope you'll test my words against Scripture, as I have tried to do myself.

I’m not looking for money or recognition. Most of these last few years, I’ve been caring for my mother and using whatever spare time I could find to chip away at this project. In a strange way, the two have gone hand in hand.

My prayer is that these efforts, offered to God, will do the quiet work in your heart that His Word began in mine.

I’m trusting, as Isaiah says, that God's word never returns empty—it always does what He intends (Isaiah 55:11).

Honestly, my hope is simple:

“That these pages help you move from feeling stuck with the text to beginning to understand it—and that, somewhere along that journey, you encounter God, as I did.

I hope you come to feel the love of the Bible as I do, and feel blessed by the wisdom of God’s Word as it shines through its pages.

I am continually in awe of the Bible. Although it was written more than 2,000 years ago, the wisdom it contains is just as relevant today as it has ever been—and, perhaps more than ever, that wisdom is needed now in our world.”

And if that happens for even one person, then all the time and effort that went into these pages will have been worth it.

Don’t worry if you struggle like me to remember Bible verses. Be assured that as you read, the verses will enter your heart, soul — and even your bones!

May God bless you, and may His Word do in your heart what it has done in mine. **Amen.**

Methodology Declaration:

The research for this Bible Study was conducted using a variety of sources, including Bible study plans available through YouVersion, other Bible study books, websites, and AI tools.

AI was used as a research and reference tool, rather than as a means of generating the Bible Study itself. Where AI was used, I used a platform that allowed me to submit the same prompts to multiple AI models and compare their responses. I then analysed and cross-referenced the information provided, with the aim of identifying inaccuracies, inconsistencies, or potential AI “hallucinations.”

The research from these various sources, including the AI-assisted research, helped me to develop my understanding of the subjects discussed and influenced some of my thinking. However, the content and wording presented in this Bible Study were written by me, based on my own understanding, analysis, and interpretation of the research.

If you’ve enjoyed what this Bible study has revealed to you, why not visit my website, where you’ll find many more resources that reveal the wonder and awe of the Bible? www.root-to-fruit.faith

Book Summary: Jude

The Book of Jude is a short, yet urgent letter written by Jude, a brother of James and Jesus. Its main purpose is to alert early Christian communities to the presence of dangerous false teachers who have secretly entered their midst. These individuals were twisting God's kindness into an excuse for immoral behaviour and denying the authority of Jesus Christ. Jude strongly encourages believers to stand firm and actively defend the true Christian faith that was given to them. To emphasise the seriousness of the situation, he provides examples from history and scripture where God justly punished disobedience—like the unfaithful Israelites, rebellious angels, and the wicked cities of Sodom and Gomorrah. The letter also gives guidance on how to remain strong in faith and how to help others who might be influenced by these deceivers, always looking forward to God's mercy leading to eternal life.

CHAPTER 1

Chapter Summary: Jude 1

This single chapter begins with Jude's greeting to those chosen and kept by God, wishing them abundant mercy, peace, and love. He explains that while he initially planned to write about their shared salvation, he felt compelled to warn them instead about specific wicked individuals who have quietly infiltrated their groups. These people twist God's grace to justify their immoral actions and reject Jesus as Lord. Jude then uses several historical examples—the unfaithful Israelites, fallen angels, and the sinful cities of Sodom and Gomorrah—to illustrate God's certain judgement against such rebellion. He vividly describes these false teachers as arrogant, self-serving grumblers who follow their own sinful desires, comparing them to blemishes, dry clouds, dead trees, and wild waves. Jude reminds his readers of ancient prophecies, including Enoch's, and the warnings from the apostles about such mockers appearing in the last days. He concludes by instructing believers to strengthen their faith through prayer, stay in God's love, and show discernment when dealing with others: offering compassion to some and urgently rescuing others from spiritual danger, while still hating the effects of sin.

1:1 *(KJV)* Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

(B:E Project) This letter is from Jude, who calls himself a servant of Jesus Christ and is the brother of James. He's writing to people who have been set apart by God the Father, kept safe in Jesus, and called by him.

Context: These are the opening two verses of Jude's greeting, identifying the author and his intended readers before the letter's urgent warning begins in verse 3.

Meaning: Jude doesn't lead with his family connection to Jesus (he was likely Jesus's own half-brother) - he calls himself a 'servant' instead, which tells you something about how he saw status: not by bloodline or title, but by service. The letter opens by reassuring its readers that they are held, protected, and chosen - a foundation of security before anything difficult gets said.

Lesson: I love that Jude didn't lean on being my brother to get attention - he led with service instead. That's the posture I want from anyone who claims to follow me: not status, but usefulness to others.

See Also: James 1:1 - James, Jude's brother, opens his own letter the same way, calling himself a 'servant' rather than claiming family privilege; John 15:16 - Jesus speaking of being 'called' and chosen by him.

1:2 *(KJV)* Mercy unto you, and peace, and love, be multiplied.

(B:E Project) Jude wishes them an abundant increase of mercy, peace, and love.

Context: This completes Jude's opening greeting, a warm blessing before he pivots sharply into warning in verse 3.

Meaning: Before Jude says anything hard, he says something generous. It's a reminder that correction and warning, done well, start from care rather than judgement - mercy, peace and love aren't just nice words here, they're the emotional ground the whole letter stands on.

Lesson: Notice the order: I want mercy, peace and love to come first, always, even before hard truths need to be spoken. If you lead with those three things, people can hear correction without feeling attacked.

See Also: 2 Peter 1:2 - a very similar opening blessing of grace and peace multiplied; Galatians 5:22 - love and peace listed among the fruit of the Spirit.

1:3 *(KJV) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*

(B:E Project) Jude says he had been eager to write to them about the faith they all share, but instead felt he needed to urgently urge them to fight hard to defend the faith that had been handed down to believers.

Context: This is the hinge of the whole letter - Jude explains why his planned, gentler letter turned into this urgent warning, setting up the rest of the chapter.

Meaning: This is Jude changing his mind mid-plan because something more pressing came up - a very human, relatable moment. He'd rather write about shared joy, but integrity matters more than comfort, so he switches to defending something valuable that's under threat.

Lesson: Sometimes love means dropping the letter you meant to write and sending the one that's actually needed. I'd rather you tell someone an uncomfortable truth out of care than stay silent to keep things pleasant.

See Also: 2 Peter 2:1-2 - Peter's parallel warning about false teachers bringing in destructive views; 1 Timothy 6:12 - 'fight the good fight of faith', similar language of contending.

1:4 *(KJV) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

(B:E Project) Certain people have quietly slipped in among the community - people whose corrupt path was recognised long ago. They twist God's free generosity into an excuse for wild wrongdoing, and they reject Jesus as their true master.

Context: This verse names the actual problem driving the letter: infiltrators misusing the concept of grace to justify harmful behaviour.

Meaning: This is about manipulation dressed up as freedom: people using the language of grace and no-judgement to get away with exploiting others. Jude's point isn't that

freedom is dangerous - it's that some people abuse the idea of freedom to avoid any accountability at all, and that hurts real people in the community.

Lesson: Real freedom was never meant to be a licence to hurt people or serve only yourself - true grace makes you more loving, not less careful. I want you to notice when someone uses 'freedom' or 'love' as cover for controlling or using others.

See Also: 2 Peter 2:1-3, 2:19 - false teachers promising liberty while being slaves to corruption; Romans 6:1-2 - Paul directly rejecting the idea that grace is a licence to keep sinning; Galatians 5:13 - freedom not to be used as an opportunity for the flesh.

1:5 *(KJV) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

(B:E Project) Jude reminds them of something they already know: God rescued the people of Israel out of slavery in Egypt, but later destroyed those among them who refused to trust him.

Context: The first of three Old Testament examples Jude uses (verses 5-7) to show that privilege and rescue don't guarantee safety if trust breaks down afterwards.

Meaning: This is a warning that being 'saved' or rescued once doesn't automatically protect you forever if you stop trusting the process. It's less about punishment and more about consequence: refusing to trust, again and again, eventually catches up with people, individually or as a group.

Lesson: Being rescued once is a beginning, not a finish line - I want your trust in love and goodness to be an ongoing practice, not a one-off event you can coast on afterwards.

See Also: Numbers 14:26-35 - the actual account of Israel's unbelief in the wilderness and the resulting judgement; 1 Corinthians 10:1-11 - Paul using the same wilderness generation as a warning example; Hebrews 3:16-19 - unbelief keeping that generation out of rest.

1:6 *(KJV) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

(B:E Project) And the angels who did not stay within the position given to them, but abandoned their proper place, God has kept bound in darkness, waiting for judgement on the great day.

Context: The second Old Testament-adjacent example (following an early Jewish tradition about angels), continuing Jude's pattern of privilege followed by rebellion followed by judgement.

Meaning: This draws on an old Jewish tradition (later expanded in the non-canonical Book of Enoch) about heavenly beings overstepping their proper role. The underlying idea translates well even for a modern reader: even great power and status don't

- exempt anyone from consequences when boundaries that protect others are deliberately abandoned.
- Lesson:** No one is too important or too powerful to be accountable for how they treat their position and the people under their care - I hold everyone, however high their standing, to that same standard of care.
- See Also:** Genesis 6:1-4 - the enigmatic 'sons of God' passage often connected to this tradition; 2 Peter 2:4 - Peter's very close parallel about angels who sinned being cast down and reserved for judgement; Revelation 20:1-3 - imagery of binding and chains for judgement.
- 1:7** *(KJV) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*
(B:E Project) In the same way, Sodom and Gomorrah and the towns around them gave themselves over to sexual immorality and pursued unnatural desire, and they stand as a warning example, having suffered the punishment of everlasting fire.
- Context:** The third of Jude's three warning examples, completing the trio of Israel, the angels, and now Sodom and Gomorrah - all cases of judgement following serious wrongdoing.
- Meaning:** This is the most vivid of the three examples: a whole community whose corruption became total and public, used here as a marker of what happens when a society loses all restraint. Jude isn't singling this out at random - it's a well-known, recognisable extreme case his readers would immediately understand as the far end of the same road the false teachers are on.
- Lesson:** I care about how people treat each other's bodies and boundaries - not to shame anyone, but because exploitation and unrestrained self-interest always end up hurting real people. Watch for a community that's stopped caring about that.
- See Also:** Genesis 19:1-25 - the full account of Sodom and Gomorrah's destruction; 2 Peter 2:6 - Peter's parallel reference to Sodom and Gomorrah as an example to the ungodly; Ezekiel 16:49-50 - a broader description of Sodom's sin including pride and neglect of the poor.
- 1:8** *(KJV) Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*
(B:E Project) In the same way, these people - lost in their own fantasies - corrupt their bodies, reject any authority over them, and speak contemptuously about things they don't actually understand.
- Context:** Jude now turns from the historical examples to directly describing the false teachers themselves, beginning the harshest section of the letter (verses 8-13).

- Meaning:** This describes a specific kind of person: someone who answers to no one, mocks authority they haven't bothered to understand, and indulges themselves without restraint. Jude's language gets sharp here on purpose - he's naming a pattern of behaviour that's genuinely dangerous to a community, not just mildly annoying.
- Lesson:** Real respect isn't submission to control - it's staying teachable and willing to be questioned. I'm wary of anyone, including religious leaders, who can't be challenged or corrected by anybody.
- See Also:** 2 Peter 2:10 - an almost word-for-word parallel about despising authority and speaking evil of dignities; 1 Corinthians 6:18-20 - Paul on honouring the body rather than defiling it.
- 1:9** *(KJV) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*
(B:E Project) Yet even the archangel Michael, when he was arguing with the devil over Moses' body, didn't dare throw insults at him - he simply said, 'The Lord rebuke you.'
- Context:** Jude uses this striking, non-biblical example (from Jewish tradition) as a contrast to the false teachers' arrogance - even a powerful archangel showed restraint that they lack.
- Meaning:** The point isn't really about angels and devils - it's about restraint. Even a being with real spiritual authority didn't resort to personal insults when confronting evil directly; he left the judgement to a higher authority. That's a striking contrast to people who casually mock and insult things far above their own understanding.
- Lesson:** You don't need to win every argument by tearing someone down - real strength can leave judgement to something bigger than your own ego. I'd rather you say 'may this be made right' than throw insults, even at something genuinely wrong.
- See Also:** 2 Peter 2:11 - the parallel verse about angels not bringing railing accusation even though greater in power; Zechariah 3:2 - the same phrase 'The Lord rebuke thee' spoken by an angel against Satan.
- 1:10** *(KJV) But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.*
(B:E Project) But these people mock and belittle things they don't understand at all, and the only things they do understand - by base instinct, like animals - end up corrupting them.
- Context:** Continuing the sharp description of the false teachers, contrasting their loud opinions on spiritual matters with their actual behaviour, which is driven by instinct rather than understanding.
- Meaning:** This calls out a very recognisable pattern: people who confidently criticise things they've never seriously tried to understand, while being ruled by their own

unexamined impulses in the areas they do 'know'. It's a warning against arrogance without self-awareness.

Lesson: Speak carefully about what you don't understand, and look honestly at what actually drives your own choices - I'd rather you have humility about the first and honesty about the second than confidence in either without the other.

See Also: 2 Peter 2:12 - a close parallel describing them as 'natural brute beasts' who speak evil of things they don't understand; James 3:14-16 - contrasting earthly, unspiritual wisdom with wisdom from above.

1:11 *(KJV) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*

(B:E Project) Disaster is coming to them - they have followed the path of Cain, rushed headlong into Balaam's mistake for the sake of money, and destroyed themselves like Korah did by rebelling against rightful leadership.

Context: Jude adds a third round of examples - this time three named individuals from Israel's history - to sharpen the accusation against the false teachers.

Meaning: Three distinct failures, layered together: Cain's jealous violence against his brother, Balaam's willingness to sell his gift for money, and Korah's power-grab against legitimate leadership. Together they paint a picture of people whose corruption runs through envy, greed and self-promotion all at once.

Lesson: Check your own motives when you want to lead or influence others - is it to serve, or for reward and status? I want people drawn to positions of trust for love of others, never for what they can get out of it.

See Also: Genesis 4:3-8 - Cain's murder of Abel out of jealousy; Numbers 22-24 - Balaam's story of prophecy for hire; Numbers 16 - Korah's rebellion against Moses and Aaron's leadership; 2 Peter 2:15 - Peter's parallel reference to Balaam's error for the sake of reward.

1:12 *(KJV) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;*

(B:E Project) These people are like hidden hazards at your community meals, feasting alongside you without any shame, looking after only themselves. They're like clouds blown along by the wind with no rain in them, or trees that should bear fruit but are completely dead, torn up by the roots.

Context: The centre of Jude's image-heavy description (verses 12-13), stacking up metaphors for how hollow and dangerous these false teachers really are underneath a respectable surface.

Meaning: Every image here is about the gap between appearance and substance: clouds that promise rain but deliver nothing, trees that should be fruitful but are dead

twice over. It's a warning about people who look like they belong and are trusted at the table but are, underneath, taking without giving and offering nothing real.

Lesson: I care less about how someone presents themselves and much more about what they actually produce in other people's lives - real love, real fruit. Judge trustworthiness by outcome and consistency, not appearance.

See Also: 2 Peter 2:13, 2:17 - Peter's close parallel calling them spots and blemishes, wells without water and clouds carried by a tempest; Matthew 7:16-20 - Jesus's own teaching that you recognise people 'by their fruits'.

1:13 *(KJV) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*

(B:E Project) They're like violent waves crashing on the shore, throwing up their own disgraceful mess as foam, and like stars that have wandered off course - for whom nothing but permanent darkness is waiting.

Context: The final images in Jude's vivid description of the false teachers, closing the section before he turns to Enoch's prophecy.

Meaning: The sea foam is what's left behind after noise and turbulence - not substance, just residue and mess. A 'wandering star' would have been understood as a planet or comet that didn't hold its fixed, reliable path across the sky - a fitting image for people who've drifted from anything steady or trustworthy.

Lesson: I'd rather your life left behind something real than just noise and wreckage. Staying close to what's steady and true matters more than being the loudest or most dazzling thing in the room.

See Also: 2 Peter 2:17 - the parallel image of wells without water and mists driven by storm; Isaiah 57:20 - the wicked compared to the troubled sea, casting up mire and dirt.

1:14 *(KJV) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,*

(B:E Project) Enoch, seven generations after Adam, had also spoken a prophecy about people like this, saying: 'Look, the Lord is coming with countless thousands of his holy ones.'

Context: Jude quotes a well-known prophetic tradition attributed to Enoch (found in the non-canonical Book of Enoch, which Jude's readers evidently recognised and respected) to back up his warning about coming judgement.

Meaning: Jude reaches for a source outside what later became the official Bible, because it was a text his audience already knew and trusted - a reminder that truth and warning were recognised across a wider body of tradition than just what we now call 'scripture'. The message itself is simple: a reckoning is coming, on a massive scale.

Lesson: I don't need everything wrapped in official language to carry truth - listen for wisdom wherever it's genuinely found, and take seriously the idea that how you treat others eventually catches up with the world.

See Also: 1 Enoch 1:9 - the source text Jude is quoting directly; Matthew 25:31 - Jesus's own description of coming in glory with his angels; Zechariah 14:5 - 'the Lord my God shall come, and all the saints with thee'.

1:15 *(KJV) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*
(B:E Project) He is coming to bring judgement on everyone, and to expose every ungodly person for all the ungodly things they've done, and for all the harsh, defiant words that sinful people have spoken against him.

Context: This continues the Enoch quotation begun in verse 14, spelling out the purpose of that coming judgement.

Meaning: The repetition of 'ungodly' four times in one verse isn't clumsy writing - it's deliberate emphasis, hammering home that this isn't minor misconduct but a whole pattern of life and speech opposed to good. It's a statement that words and actions both matter, and neither goes unnoticed forever.

Lesson: What you do and what you say both count - I'm not just watching your actions, I care about the words that come out of you too, because both shape the people around you.

See Also: Matthew 12:36-37 - Jesus teaching that people will give account for every idle word; Romans 2:5-6 - judgement rendered according to deeds; 2 Peter 2:9 - the Lord knowing how to reserve the unjust for judgement.

1:16 *(KJV) These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.*
(B:E Project) These people are grumblers and complainers who follow their own selfish desires. They talk big and boastfully, and they flatter important people purely to gain something from them.

Context: Jude closes his description of the false teachers with a final character sketch, before pivoting in verse 17 to remind readers of the apostles' own warnings.

Meaning: This is a very recognisable social pattern: people who complain constantly, talk themselves up, and are nice only to people who can benefit them. It's a warning to notice flattery and grumbling as signs of self-interest rather than genuine character.

Lesson: Watch how someone treats people who can't do anything for them - that tells you more about their character than how they treat people they're trying to impress. I value consistency and generosity over charm aimed at advantage.

See Also: 2 Peter 2:18 - the parallel about speaking great swelling words of vanity; Psalm 12:2-3 - flattering lips and a double heart condemned; Proverbs 29:5 - a man that flattereth his neighbour spreadeth a net for his feet.

1:17 *(KJV) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;*
(B:E Project) But you, dear friends, remember what the apostles of our Lord Jesus Christ told you beforehand.

Context: Jude shifts from his own warning to reminding readers of a related warning they'd already received directly from Jesus's apostles, in verses 17-19.

Meaning: Jude is pointing out that this warning isn't new or surprising - it had already been foretold. There's real reassurance in that: when things go wrong in ways you were warned about in advance, it's less destabilising, because you can recognise the pattern rather than being blindsided by it.

Lesson: I want you to remember what you've already been taught about how people can go wrong, so that when you see it happening, you're not shaken by it - you can recognise it calmly and respond with clarity rather than panic.

See Also: Acts 20:29-30 - Paul's own warning to the Ephesian elders about savage wolves entering after his departure; 2 Timothy 3:1-5 - Paul foretelling difficult people in the last days; 2 Peter 3:2-3 - Peter's very similar reminder about the words of the apostles.

1:18 *(KJV) How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.*
(B:E Project) They told you that in the final period of time there would be mockers who live according to their own ungodly desires.

Context: This continues Jude's reminder of the apostles' earlier warning, directly naming the mockers he's been describing throughout the letter.

Meaning: 'The last time' here refers to the whole period since Jesus, not a specific future date - it's saying this kind of person shows up throughout this entire age, not just at some far-off ending. It's a realistic expectation, not a prediction of imminent apocalypse: manipulative, self-serving mockers will keep appearing, so don't be shocked when they do.

Lesson: Expect that some people will always try to mock what's good and serve only themselves - that's not a reason to become cynical or hard, just a reason to stay grounded and not be surprised or destabilised when it happens.

See Also: 2 Peter 3:3 - an almost identical warning about scoffers walking after their own lusts in the last days; 1 Timothy 4:1-2 - a similar warning about people departing from the faith in later times.

1:19 *(KJV) These be they who separate themselves, sensual, having not the Spirit.*
(B:E Project) These are the people who cause division, who are ruled by their own instincts and desires, and who do not have God's Spirit in them.

Context: The final verse in Jude's description of the false teachers, summing up their defining trait before the letter turns to positive instruction for the readers.

Meaning: Division is named here as the giveaway sign - not a difference of opinion, but a deliberate splitting of community for self-interest. It contrasts sharply with everything Jude urges the readers toward next: unity, love, and building each other up.

Lesson: I judge a person's spirit less by what they claim to believe and more by whether their presence brings people together or splits them apart. Choose to be someone who unites, even when you disagree.

See Also: 2 Peter 2:1 - false teachers bringing in 'damnable heresies' that cause division; Romans 16:17 - Paul warning to mark those who cause divisions contrary to sound teaching; Galatians 5:19-21 - 'variance', 'seditions' and 'divisions' listed among works of the flesh.

1:20 *(KJV) But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*
(B:E Project) But you, dear friends, keep building yourselves up on your most sacred faith, and keep praying, guided by the Holy Spirit.

Context: This begins Jude's positive turn (verses 20-23), shifting from warning about others to direct, practical instruction for how his readers should live.

Meaning: After all that warning, Jude doesn't tell his readers to go on the attack - he tells them to build themselves up. It's a self-help instruction in the truest sense: the best defence against being manipulated or pulled off course isn't fighting external threats, it's strengthening your own inner foundation.

Lesson: The strongest response to seeing manipulation and corruption around you isn't outrage, it's quietly building your own foundation stronger - through honest reflection, prayer, whatever grounds you. I'd rather you grow steady roots than spend all your energy fighting.

See Also: 2 Peter 1:5-7 - Peter's parallel call to add virtue, knowledge and other qualities to your faith; Ephesians 6:18 - praying always in the Spirit; Colossians 2:7 - being rooted and built up in the faith.

1:21 *(KJV) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*
(B:E Project) Keep yourselves within God's love, waiting for the mercy of our Lord Jesus Christ that leads to eternal life.

Context: The central instruction of Jude's positive section - staying within love as the active discipline that holds everything else together.

Meaning: This describes love as a place you actively stay in, not a feeling that just happens to you - like staying in a safe harbour rather than drifting out to open, dangerous water. It's paired with hopeful expectation, so the discipline of staying isn't grim duty, it's oriented towards something genuinely good ahead.

Lesson: Staying in love takes ongoing choice, not just good intentions - check in with yourself regularly and ask if you're still choosing kindness and connection, or drifting toward self-interest without noticing. I'll always be pulling you back toward love, not punishing you for drifting.

See Also: John 15:9-10 - Jesus's own instruction to 'abide' in his love by keeping his commandments; 1 John 4:16 - dwelling in love as dwelling in God; Romans 8:38-39 - nothing able to separate believers from the love of God.

1:22 *(KJV) And of some have compassion, making a difference:*
(B:E Project) And show compassion to some people, making careful distinctions in how you treat them.

Context: Jude begins his instruction on how readers should treat those affected by the false teaching - the first of two groups needing different responses.

Meaning: This is a call for discernment, not a one-size-fits-all response to people who've been led astray. Some people just need patience and understanding, because they're doubting, confused, or hurting rather than deliberately harmful - and Jude is explicit that wisdom means treating different situations differently.

Lesson: Not everyone who's struggling or confused needs the same response from you - some people just need gentleness and patience while they work things out. I want you to look closely at each person rather than applying a blanket rule to everyone.

See Also: Matthew 9:36 - Jesus moved with compassion for crowds who were 'as sheep having no shepherd'; Romans 14:1 - receiving the one weak in faith without disputing over doubtful matters.

1:23 *(KJV) And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*
(B:E Project) Save others by acting urgently, pulling them out of danger like snatching them from a fire - while still hating the corruption that has touched them, without excusing it.

Context: The second half of Jude's discernment instruction, describing a more urgent rescue for those in serious danger from the false teaching's influence.

Meaning: This is rescue language, not condemnation language - the urgency is protective, like grabbing someone out of a burning building, not punishing them. The

image of 'hating the garment spotted by the flesh' is careful too: it separates hating the corrupting influence itself from hating the person caught up in it, which is a genuinely difficult but important distinction.

Lesson: You can love someone fiercely and still refuse to excuse or go near what's hurting them - rescuing someone and hating what's harming them are not the same as rejecting them. Act urgently for people in real danger, but keep the person and the problem separate in your mind.

See Also: 2 Peter 2:20-22 - Peter's related warning about being entangled again after escaping corruption; Amos 4:11 - 'plucked as a firebrand out of the burning'; James 5:19-20 - converting a sinner from the error of his way as saving a soul from death.

1:24 *(KJV) Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*
(B:E Project) Now, to the one who is able to keep you from falling, and to bring you into his presence without fault, full of overwhelming joy.

Context: The opening of Jude's famous closing doxology (verses 24-25), shifting from instruction to a final statement of praise and reassurance.

Meaning: After a whole letter full of warnings about people falling into corruption, Jude ends by pointing to something able to hold you up - not your own effort or vigilance, but a power beyond yourself. This is one of the most reassuring lines in the whole Bible: the picture isn't of you white-knuckling your way to safety, but of being kept, carried, and ultimately presented whole and joyful, not through your own strength.

Lesson: You don't have to hold yourself together through sheer willpower - let yourself be held. I'm not waiting at the finish line to judge how well you managed alone; I'm the one keeping you from falling in the first place.

See Also: Romans 16:25 - a very similar closing doxology to the one able to establish believers; Philippians 1:6 - confidence that the one who began a good work will complete it; 1 Peter 1:5 - being 'kept by the power of God' unto salvation.

1:25 *(KJV) To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*
(B:E Project) To the only wise God, our Saviour, belongs glory and majesty, power and authority, both now and for all time to come. Amen.

Context: The closing line of Jude's doxology and the very end of the letter, one of the most quoted closing lines in the entire Bible.

Meaning: After all the urgency and sharp warning, the letter ends on pure, unguarded praise - wide open gratitude rather than anxiety. It's a fitting close: whatever chaos and manipulation exists in the world, the letter ends by resting weight on something wise, strong, and completely trustworthy, offering a genuinely settled, joyful place to land.

Lesson: However hard the road, I want your story to end here too - not in fear, but in genuine relief and joy, safely held by something bigger and wiser than anything that tried to threaten you. Let this be the note your own life settles on: gratitude, not dread.

See Also: Romans 16:27 - 'to God only wise, be glory through Jesus Christ for ever'; Ephesians 3:20-21 - a closely parallel doxology about glory in the church throughout all ages; 1 Timothy 1:17 - 'unto the King eternal... the only wise God, be honour and glory for ever and ever'.

