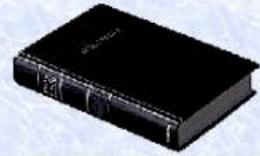


A. Allison Lewis

Workshop Selections

*What the Bible teaches
is TRUE!*



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This arrangement of the Greek text and the English translation is in the **Public Domain**.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually **WITHOUT the marginal readings** and their punctuation). Verse references are added before each Greek verse.

The English translation with four highlight colors: **first** **second** **third** **highest** plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. *Italics* are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings 1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. **Users bringing errors to my attention would be greatly appreciated.**

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind **will NOT receive a "thank you" OR REPLY OF ANY KIND**].

NOTE: Some people in the Bible had more than one name **AND MANY different people** had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman **almost always** have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μνει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

The following is used for typing OR copying Greek:

to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.

EASY TYPING GREEK.

** To setup your Windows computer for using multiple languages please visit:
<http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx>

Set up keyboard layout in **EL Mode**.

Set in **EL** code line 1: 1a, 1b, 1c. and 1d.

Set in **EL** code line 2: 1a, 1b, 1c, and 1d. **A TOTAL OF 8 LINES.**

THEN change each line **2 to EN Arial**.

To type ENGLISH LETTERS you **MUST** have EN Mode **ON**.

To type GREEK LETTERS you **MUST** have EL Mode **ON**.

LOWER CASE

```
` 1 2 3 4 5 6 7 8 9 0 - = \
` 1 2 3 4 5 6 7 8 9 0 - = \
; ζ ε ρ τ υ θ ι ο π [ ]
q w e r t y u i o p [ ]
α σ δ φ γ η ξ κ λ ' '
a s d f g h j k l ; '
ζ χ ψ ω β ν μ , . /
z x c v b n m , . /
```

UPPER CASE – Shift OR caps – (some exceptions!)

```
~ ! @ # $ % ^ & * ( ) _ + |
~ ! @ # $ % ^ & * ( ) _ + |
: " Ε Ρ Τ Υ Θ Ι Ο Π { }
Q W E R T Y U I O P { }
Α Σ Δ Φ Γ Η Ε Κ Λ " »
A S D F G H J K L : »
Ζ Χ Ψ Ω Β Ν Μ < > ?
Z X C V B N M < > ?
```

P39LS TrueType Uncial Font. SAMPLE = al pha kai wmega.

Greek Uncials TrueType Font. SAMPLE = al pha kai wmega

1 2 3 4 5 6 7 8 9 0
` 1 2 3 4 5 6 7 8 9 0 - = \

w e r t y u i o p
q w e r t y u i o p

a s d f g h k l
a s d f g h j k l

z x c b n m /
z x c b n m , . /

(DO NOT USE EL Mode for either of these uncials)

Either of these two uncials may be used on this web site.

Punctuation marks frequently used for Greek text.

Period: .

Comma: ,

Semicolon: ;

Question mark: ?



ΙΟΥΔΑΣ

Book of JUDE

Judas (Greek = ιουδας) was one of the Lord's half brothers [see MAT 13:55 and the reference to James in GAL 1:19]. During at least a part of the Lord's public ministry, perhaps all of it, Jude was an unbeliever [JOH 7:5] and at one point even thought that He was crazy [MAR 3:21-35] saying *He is beside Himself*.

SALUTATION

JUD 1:1 ιουδας ιησου χριστου δουλος αδελφος δε ιακωβου τοις εν θεω πατρι ηγαπημενοις και ιησου χριστω τετηρημενοις κλητοις
Judas, a servant of Jesus Christ and brother of James, to the called ones having been loved by God the Father and kept by Jesus Christ [See John chapter 6].

JUD 1:2 ελεος υμιν και ειρηνη και αγαπη πληθυνθειη
May mercy, peace and love be multiplied to you.

PURPOSE FOR WRITING

His DESIRE

JUD 1:3 αγαπητοι πασαν σπουδην ποιουμενος γραφειν υμιν περι της κοινης ημων σωτηριας
Beloved, while making all haste to write to you about our common salvation,

His NEED

αναγκην εσχον γραψαι υμιν παρακαλων επαγωνιζεσθαι τη απαξ παραδοθειση τοις αγιοις πιστει
I had necessity to write to you to instruct you to contend earnestly for the faith once for all delivered to the saints.

The PROBLEM

JUD 1:4 παρεισεδυσαν γαρ τινες ανθρωποι οι παλαι προγεγραμμενοι εις τουτο το κριμα ασεβεις την του θεου ημων χαριτα μετατιθεντες εις ασελγειαν και τον μονον δεσποτην και κυριον ημων ιησουν χριστον αρνουμενοι
For certain men have crept in secretly. Ones of old having before been written about to this judgment. Impious men who turn the grace of our God into an excuse for immorality and thereby denying our only Master and Lord, Jesus Christ.

REMEMBER PAST JUDGMENTS

JUD 1:5 υπομνησαι δε υμας βουλομαι ειδοτας απαξ παντα

But I desire to remind you, though once you knew all these things,

Israel's 40 years in the desert

οτι κυριος λαον εκ γης αιγυπτου σωσας το δευτερον τους μη πιστευσαντας απωλεσεν

That the Lord having saved the people out of the land of Egypt, the second time destroyed those who did not believe.

Fallen angels

JUD 1:6 αγγελους τε τους μη τηρησαντας την εαυτων αρχην αλλα απολιποντας το ιδιον οικητηριον εις κρισιν μεγαλης ημερας δεσμοις αιδιοις υπο ζοφον τετηρηκεν

The angels, having not kept their proper role but having left their own place, He has kept in everlasting bonds under gloom to the judgment of the great day.

Sodom and Gomorrah

JUD 1:7 ως σοδομα και γομορρα και αι περι αυτας πολεις τον ομοιον τροπον τουτοις εκπορνευσασαι και απελθουσαι οπισω σαρκος ετερας προκεινται δειγμα πυρος αιωνιου δικην υπεχουσαι

Even as Sodom, Gomorrah and the cities about them in like manner, giving themselves over to sexual immorality and going after strange flesh, are set forth as an example suffering the punishment of eternal fire.

NATURE OF THE INFILTRATING ENEMY

JUD 1:8 ομοιως μεντοι και ουτοι ενυπνιαζομενοι σαρκα μεν μαινουσιν κυριοτητα δε αθετουσιν δοξας δε βλασφημουσιν

Indeed, likewise also these dreamers:

defiling the flesh, and
despising lordship and
blaspheming majesties

JUD 1:9 ο δε μιχαηλ ο αρχαγγελος οτε τω διαβολω διακρινομενος διελεγετο περι του μουσεως σωματος ουκ ετολμησεν κρισιν επενεγκειν βλασφημιας αλλα ειπεν επιτιμησαι σοι κυριος
Yet Michael, the archangel (when contending with the Devil) arguing about the body of Moses, did not a judgment of blasphemy against him but said: *The Lord rebuke you.*

JUD 1:10 ουτοι δε οσα μεν ουκ οιδασιν βλασφημουσιν οσα δε φυσικως ως τα αλογα ζωα επιστανται εν τουτοις φθειρονται
But these, on the one hand, blaspheme those things which they do not know. And on the other hand, by the things which they understand naturally as unreasoning animals, they are corrupted.

*to convict all the impious about all their impious works
which they have impiously done
and about all the hard things which impious sinners
have spoken against Him.*

THEIR EVIL NATURE SUMMARIZED

JUD 1:16 ουτοι εισιν γογγυσται μεμψιμοιροι κατα τας επιθυμιας αυτων πορευομενοι και το στομα αυτων λαλει υπερογκα θαυμαζοντες προσωπα ωφελειας χαριν

These are:

grumblers,
fault finders,
followers of their own evil desires,
boasters and
flatterers trying to gain advantage.

INSTRUCTIONS TO THE CALLED

JUD 1:17 υμεις δε αγαπητοι μνησθητε των ρηματων των προειρημενων υπο των αποστολων του κυριου ημων ιησου χριστου

But you, beloved, REMEMBER the words which were spoken before by the apostles [1TI 5:18; 2PE 3:2, 3, 15, 16] of our Lord Jesus Christ,

JUD 1:18 οτι ελεγον υμιν because they were saying to you:

Concerning the mockers

επ εσχατου χρονου εσονται εμπαικται κατα τας εαυτων επιθυμιας πορευομενοι των ασεβειων

In the last time there will be mockers going according to their own evil desires after impious things.

JUD 1:19 ουτοι εισιν οι αποδιοριζοντες ψυχικοι πνευμα μη εχοντες

These are the ones causing divisions; natural ones, NOT HAVING THE SPIRIT.

Duties of the called to themselves

JUD 1:20 υμεις δε αγαπητοι εποικοδομουντες εαυτους τη αγιωτατη υμων πιστει εν πνευματι αγιω προσευχομενοι

But you, beloved,

building up yourselves in your most holy faith [ROM 10:17],
praying in the Holy Spirit [1TH 5:17, 21]

JUD 1:21 εαυτους εν αγαπη θεου τηρησατε προσδεχομενοι το ελεος του κυριου ημων ιησου χριστου εις ζωην αιωνιον

keep yourselves in the love of God [JOH 14:15; 15:10] and waiting for the mercy of our Lord Jesus Christ to eternal life [PHI 1:6].

Duties of the called to others

JUD 1:22 και ους μεν ελεατε διακρινομενους σωζετε εκ πυρος
αρπαζοντες

And to those who are doubting show mercy,
save others, pulling them out of the fire,

JUD 1:23 ους δε ελεατε εν φοβω μισουντες και τον απο της σαρκος
εσπιλωμενον χιτωνα

but to others show mercy in fear hating even the garment spotted
by the flesh [*i.e. **be careful that you do not become polluted
while showing mercy** - aal*].

DOXOLOGY

JUD 1:24 τω δε δυναμενω φυλαξαι υμας απταιστους και στησαι κατενωπιον της
δοξης αυτου αμωμους εν αγαλλιασει

Now to the One Who is able to keep you from stumbling and make you
stand before His glory without blame in great joy,

JUD 1:25 μονω θεω σωτηρι ημων δια ιησου χριστου του κυριου ημων δοξα
μεγαλωσυνη κρατος και εξουσια προ παντος του αιωνος και νυν και εις
παντας τους αιωνας αμην

To the only God [the Father] our Savior, through Jesus Christ our Lord,
Be glory, majesty, power and authority before all ages [time], and now
and unto all the ages [forever]. Assuredly.

JUDE'S USE OF APOCRYPHAL BOOKS

Nowhere in the Old Testament is Enoch called *the seventh from Adam* (though this inferred from GEN. 5), but he is so called in *Enoch 60:8, 93:3*.

Did Jude err when he cited nonbiblical sources?

Jude 9 and Jude 14 are the passages that raise this question. Verse 9 refers to a controversy between the archangel Michael and the Devil in regard to the disposition of the body of Moses after he had died on Mount Pisgah: "But even the archangel Michael, when he was disputing with the Devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, 'The Lord rebuke you!'" This account is not found in the Old Testament but is thought to have been included in a Christian treatise (now lost) entitled "the Assumption of Moses" [*cf. Buttrick, Interpreter's Dictionary, 3:450*], at least according to Origen [*On the Principles 3.2.1*].

It would be a logical fallacy to argue, however, that an inspired biblical author like Jude was strictly limited to the contents of the canonical Old Testament for all valid information as to the past. Both Stephen [ACT 7] and the Lord Jesus [MAT 23] refer to historical episodes not recorded in the Old

Testament. Apparently there was a valid and accurate body of oral tradition available to believers in the New Testament period; and under the guidance of the Holy Spirit, they were perfectly able to report such occurrences in connection with their teaching ministry. We are to deduce from this passage, then, that there was such a contest waged by the representatives of heaven and hell over the body of Moses.

The same observation applies to Jude 14 and the quotation from the antediluvian patriarch Enoch. In this case the pseudepigraphical work has been preserved in which this same quotation is found (though the Book of Enoch is not extant in any translation as old as the time of Jude). Enoch is quoted as predicting: "Behold the Lord has come [probably the Greek aorist *elthen* represents a prophetic perfect in Hebrew or Aramaic, and therefore it can be construed as 'shall come'] with His holy myriads, to execute judgment against all and to rebuke all the ungodly for all their deeds of ungodliness that they have perpetrated and for all the cruel things they have said against Him as the ungodly sinners that they are."

Here we have a remarkable example of a powerful prophetic utterance coming down to us from before the time of Noah. The mere fact that Genesis does not include this statement by Enoch furnishes no evidence against his having said it. This by no means demonstrates that everything in the Book of Enoch is historically accurate or theologically valid. Much of Enoch may be quite fictional. But there is no good ground for condemning everything that is written therein as false simply because the book is

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noncanonical. Even a pagan work could contain items of truth, as is

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attested to by Paul when he quoted Aratus's *Phaenomena* 5 to his Athenian audience [ACT 17:28. p. 430].

Archer, Gleason L., *Encyclopedia of Bible Difficulties*. 1982, Grand Rapids: MI, Zondervan Publishing House.