

多倫多以馬內利華人浸信會  
進深研經班  
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# 猶大書研讀

黃紹權  
著

獻給

**所有愛慕主道的人！**

並

在家中看管兒女，給我安心研究寫作的內子：

黃劉寶明

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## 猶大書的介紹

### ( I ) 猶大書作者

1. 英文“Jude”，希臘文原稱“Judah / Judas”，中文稱“猶大”。
2. 這名字在猶太人中間，有不錯的聲譽，例如 Judas Maccabaeus 馬加比
3. 於聖經中，賣主的加略人猶大也是稱 Judas Iscariot，因此大部份英文翻譯猶大書為“Jude”，以作識別。
4. 因聖經中多次提及猶大這名字，以下把曾用這名字的地方總結一下：
  - (i) 列祖雅各之子（太 1：2f；路 3：33）：這處的使用，也可指是猶大支派（士 1：2）或猶大地（書 11：21；王下 28：18）
  - (ii) 耶穌族譜中的一個名字（路 3：30）
  - (iii) 在人口普查時期的一個革命份子：加利利的猶大（使 5：37）
  - (iv) 大馬士革的猶大（使 9：11）
  - (v) 使徒之一猶大（路 6：16） \*非加略人猶大
  - (vi) 加略人猶大（太 10：4；26：14，25，47；27：3…） \*出賣主耶穌的那位，他的父親是名叫西門（約 13：2）
  - (vii) 於耶路撒冷教會的一個領袖巴撒巴猶大（使 15：22，27，32，34）
  - (viii) 耶穌基督的兄弟猶大（太 13：55；可 6：3），極可能是猶大書的作者。
5. 於猶大書 1：1 中指出，作者是「雅各的兄弟猶大」，按歷史的發展，耶穌的門徒西庇太兒子雅各早於 AD44（使 12：2）中殉道，而後來的保羅卻提及另一位於耶路撒冷的雅各，更稱之為「雅各，主的兄弟」（加 1：19），由此推論，這雅各既然是主耶穌的同母異父的兄弟，猶大書的猶大也應該是耶穌同母異父的兄弟。（太 13：55；可 6：3）
6. 若果作者就是耶穌兄弟猶大，他接受認信耶穌的時間，應該在耶穌復活之後（約 7：5（未信）；使 1：14（相信））
7. 一些反對耶穌兄弟猶大是作者的理據：
  - (i) 信中文字太重希利利（Hellenistic）的語調，尤其若果作者是生於加利利地區。
  - (ii) 信中的詞彙是一般新約書卷中沒有的。（其中有 13 個字是獨有的）

\*請留意，當日已經在希臘文化的影響下，猶大書中的希臘化痕跡也不足為奇。

### ( II ) 寫書日期

- 因書中沒有太多日期和歷史事件等資料，我們只能按書中對異端的爭論，作為憶測的基礎。
- 因為猶大是耶穌較年青的兄弟，故此成書日期相信 AD40 至 80 之間。而又以異端的倡盛來講，大約在 AD60 年左右，所以本書的寫成日期約在 AD60-65。

### ( III ) 正典的問題

- 傳統說猶大書的內容，曾被彼得於彼得後書中引用，可是這傳統的論據不強。
- 在 Muratorian Canon（第二世紀）作考訂中，已包括猶大書。

- 按教會歷史之父 Eusebius (烏西比) 的查考，猶大書早於第二世紀末經已廣泛用於羅馬、非洲及埃及等地的教會中。
- 對於本書應否列為正典，很多反對者都以書信中太多引用次經／偽經為理由，作出反對。
- 有不少基督教人士更認為猶大書是一卷「原始天主教(Early Catholicism)」的書卷，故此本書信曾受到否定其正典的地位，但這種由德國人對羅馬天主教的反感批評，並不是容觀的睇法。

#### (IV) 收信人

- 按 v1 所講，本信原本希望在多間教會中流傳，尤其信中指出教會中的一些情況(v4)，這信內容的針對目標是收信人，而非當日的假師傅，因此，作者希望在假師傅所處的區域中，要主的信徒必須留心同類危機的影響。從信中內容猜測，收信人可能是小亞細亞、敘利亞或巴勒斯坦地。

#### (V) 本書信的寫作目的

- (1) 針對教會中所教／傳的道理內容 (v3)，加以警介、指出和否定他們的教訓。
- (2) 提醒信徒預防異端教導的入侵，尤其有一些仿效使徒旅遊式的「異教師傅」，這種情況，正如保羅在加拉太和歌羅西書或約翰在約翰壹貳書相似。
- (3) 書中多次去揭示異教徒的本相，尤其提防詔造者 (vv4, 8, 10, 16) 的教導。
- (4) 讚美神是一位能保守看顧教會的主，使真正屬神的人不致跌倒。(v24)
- (5) 本書主要角色，是提醒人不要忽視對真理的考證和辯別，尤其今天我們的文化大多對真理採取不聞不問的態度，甚至為了達至自己的目的，更把異端／異教等的觀念信仰，參雜於聖經真理之。 e.g. 佛家語「千金難買相連地」用於購買神殿的講法。
- (6) 雜信 (syncretism) 的基督教觀成為猶大書集中譴責的事，例如 Nag Hammadi 的 Gnostic Gospel Book，似乎正是當時干擾教會的主要異端。

## (VI) 有關書中異端的介紹及與彼得後書的關係

- 不少人曾認為猶大書中部份經文，曾被彼得後書使用，特別是有關他們面對異端的手法，尤其猶大書中有十五節的內容，同樣在彼得後書中出現(cf. 猶 4-16 // 彼後 2)，加上不少同樣的字眼和題材也同時在兩書卷中出現，這種想法亦十分自然。可是，彼得後書中亦有很多是非猶大書所有的題目，而猶大書若是先寫成，後被彼得使用，這樣，又何需再有猶大書存在的需要呢？明顯，兩書各有自己的主旨，兩者之間的類同，更可能是因為兩人裏面所遇到的異信挑戰的境況已十分相同，亦即異信的風氣十分倡盛。
- 至於是那一類異信，有人提議是「**洛斯底主義**」(支持者有 **Wedermann** 和 **Clement of Alexandria**)，但洛斯底主義要到第二世紀才成風氣，信中亦沒有對二元論等的洛斯底主義痕跡，因此，我們最多只可以認為，信中只有部份洛斯底主義的片段思想。我們更可從信中引用的例證推測，當時假師傅的由來，大有可能是由「**猶太化基督教**」而出；更甚是，那些假師傅帶著的是一種「**雜信思維(syncretism)**」或「**放盪主義(libertinism)**」。

## (VII) 猶大書與次經

- 猶大書至少引用了兩段次經：  
Assumption of Moses<sup>i</sup> (摩西見證集) 及 Book of 1 Enoch (以諾行傳 1)

	Enoch 1:9 // 猶 15
猶 9	Enoch 60:8 // 猶 8
	猶 6 & 13 (Enoch 中的墮落天使)

- 其他的可能是 Testament of Naphtali (猶 6)及 Testament of Asher (猶 8)
- 保羅書信中亦有引用聖經以外經典：林前 10:4 與猶太人釋經書 Rock、提後 3:8 與出 7:11 中的猶太人釋經書 haggadah。
- 不少前神學家也相信有些今日的次經，昔日也是正典，如 Tertullian 及 Barnabas。可是，後來都被 Augustine 及 Chysostorm 所反對。
- 猶大書引用次經的內容於神啓示中，可見我們的神是更勝一切，甚至次經內容的運用，仍然不損正典中所啓示的耶和華神。

(VIII)全書分段：

- (1) 引言/問安/處名(vv.1-2)
- (2) 寫本書信的目的(vv.3-4)
- (3) 對異教師的警告與揭發(vv.5-16)
  - 甲、已往以色列史中的失敗 (過去的審判) (vv.5-7)
    - i. 以色列民在埃及的例證(v.5)
    - ii. 一些天使的例證(v.6)
    - iii. 所多馬和蛾摩拉的例證(v.7)
  - 乙、現今的失敗(vv.8-16)
    - i. 錯誤的本質(vv.8-9)
    - ii. 錯誤的嚴重性(vv.10-13)
      - a. 該隱(cf. 創 4) – 有宗教卻沒有信。
      - b. 巴蘭(cf. 民 22-24) – 利用宗教得財利。
      - c. 可拉(cf. 民 16) – 敵擋神的說話和神揀選僕人的權柄。
    - iii. 錯誤的後果 (將來的審判) (vv.14-16)

\*這類人被界定為「證實那一切不敬虔的人」。
- (4) 警醒信徒要忠信於神，並保守純全 (vv.17-23)
  - \* 緊記神的說話，把自己對基督的信好好建立起來。
  - \* 真正的信徒是會在基督耶穌中，並父神的慈愛裏，受到保守。
- (5) 祝福/結語(vv.24-25)

**(IX) 猶大書研讀 (註釋)****(1) 引言／問安／處名 (vv1-2)**

- 有關作者的討論，請參考先前的簡介／介紹
- 在收信人的形容 (v16)，與第二節的問安做成平衡的結構。

<u>收信人的形容</u>		<u>問安</u>		<u>平衡意義</u>
那被召	----->	憐恤	----->	位份上
在父上帝裡蒙愛	----->	平安	----->	關係上
為耶穌基督保守的人	----->	慈愛	----->	行動上 (由神的角度看)

- 留意問安的部份，皆為神的屬性，詳情如下：
  - (1) 憐恤 (Mercy)：本應人因罪會受到神的懲罰，但因為人的悔改，因此神暫停懲罰的行動，並且因神的赦免，人進入一個新的位份 -- 神的兒女。
  - (2) 平安 (Peace/Harmony)：因為神在公義的屬性得到彰顯，信徒因而由敵對神的光景，走進與神和諧 (修好) 的關係。
  - (3) 慈愛 (Love)：慈愛和公義得到平衡下，神的看顧 (Providence of God) 就不斷地維持著信徒 (神兒女) 的各項需要，並使他們在愛中成長和成熟。
- Triplet (三疊) 意義／寫作手法是猶大書中常用的特色，並且能夠在意義上與寫作風格上，與其他三疊互相關連。

**(2) 寫本書的目的 (vv3-4)**

- 從第三節的前半部的內容所知，猶大本來是計劃寫信給信徒談論有關他們「那共同分享的那個救恩」，但後來在動筆時，有一個更重要的課題，需要更迫切地闡釋，就是「為信爭辯」，這份「信」是「完備的 (Once for all)」，也是已「委託 (Entrusted to)」給眾信徒，不住地「虔守 (Contend for)」。
- 有關「爭辯 (Contend for)」一詞，用法可參考提摩太後書 3：13-14 節的意義，但主要意義有如摔跤角力的決戰。
- 另 v3b 中的「一次 (Once for all)」乃指完全／完備；與 v4b 中「獨一 (only)」是互相隸屬的詞語，同時也對比出在第四節中，假教師否定全人全神的基督屬性。
- 第四節中對假教師的形容如下：
  - (1) 偷著進來 (Intruders have stolen in)
  - (2) 因他們的不虔誠 (Ungodly)，已經被判定為「自古已受刑罰」
- 假教師的教導包括以下兩部份：
  - (1) 將神的恩 (Grace) 變作放縱情慾的機會
    - 神的恩包括救恩的策劃、預備、執行、維持，是由舊約至新約，甚至到未來的一切神的工作。
    - 可是假教師則把神恩視為只有赦罪 (Forgiveness)，因而傳神的赦罪慈愛，並且成為縱慾犯罪後的「藉詞」。
  - (2) 不認獨一 (Only) 的主宰 -- 我們的主耶穌基督。
    - 這裡有兩種可能的解釋：



- (a) 他們沒有完全承認耶穌基督全人全神的屬性，尤其是否定祂的神性。
- (b) 他們認為有其他的主／神，耶穌基督只是其中的一位主／神。
- 無論是那種解釋，他們的「信」都是「雜信 (Syncretism)」，是沒有接受過「爭辯」的委託。
- 總言：全書的寫作目的是為「真理建基的信」爭辯，與先前寫信談「共信的救恩」的目標是同出一轍。請留意，本書的對象是信徒，鼓勵信徒堅立信心，並非要進行對假教師的炮轟，這也反映了猶大在牧養上得神的智慧。

### (3) 對異端教師的警告與揭發 (vv5-16)

- \* 在本分段中基本是作者從已聽已知的異教師教導中，作者逐步為這些教訓抽絲剝繭。留意在基督教著作甚至是在聖經上的寫作特色中，都往往只記載單方面的說話和回應，既沒有記述異教師的談話，更少有點名指出誰是異教師，但這並非指我們作為讀者對異教的一無所知，我們反而可以透過作者的回應，已足夠推出異教的「含渾」教導。(有些學者嘗試由其他聖經以外的文獻 (Extra-biblical) 中找線索，但這反而有可能強行把別樣的異教教導，加插於聖經的內容及解釋上。)
- \* 同時請留意從猶大書中所介紹到寫此信時的「逼切性質」，根本上作者也沒有太多時間再次覆述異端教導的詳情；反正猶大書的讀者理應該十分了解當時的情勢和受怎樣的騷擾，故此猶大書中作者的揭示，正能夠反映出異教的相反教導。
- \* 從 vv5-16 中，我們可以再細分為二個部份：

#### (甲) 已往以色列史中的集體失敗 (vv5-7)

- 在這短短三節中，猶大分別引用了三件希伯來史中的三件廣為熟識的失信事件：
  - (i) 以色列民出埃及的失信 (v5)
  - (ii) 墮落天使的集體反叛 (v6)
  - (iii) 所多瑪和蛾摩拉的逆性 (v7)
- 這三件事被猶大重提並非是偶然性的，而是作者按希伯來人傳統而取材的。
- 若果我們分別比較猶太人的傳統著作，包括次經及偽經，我們會發現，Cairo Damascus Document、Testament of Naphtali、Mishna 中的 Sanhedrin、Jubilees、Sirach 馬加比三書、彼得後書及猶大書，他們都有同樣的選材 (Jewish Schema)。(cf. Sir 16 : 7-10 ; CD 2 : 17-3 : 12 ; 3 Macc 2 : 4-7 ; T.Napht. 3 : 4-5 ; m. Sanh 10 : 3 ; 2 Pet 2 : 4-8) 甚至是聖經中的路加福音 17 : 22-30，同樣借用了出埃及和羅得的事件。(另參附錄 <sup>ii</sup>)
- 從這處證明，猶大書是故意用這三個熟識的歷史資料，去與讀者產生共鳴，去證實異端教師的教導是滿有「誤導性」。
- 為何異教師可偷進來 (v4)，並能吸引信徒走向「不虔敬」呢？
  - 原因：(1) 異教師的教訓並非完全失實，相反是「不盡不實」，有似是而非的無綾兩可之感。這對沒有「竭力為信爭辯」的信徒，是最有影響力的。
  - (2) 異教師的教導是在已有的基督信仰上再加上多一點，這可從先前對於不認「獨一的主宰」(v4) 和「一次交付 (completed “原文

譯” ) 的救恩」(v3) 可見一斑。當人不滿足於神的供應施與時，就會向外求更多，同時間，也是人離開救恩的主耶穌，因為這是太明顯與基督為敵，相反他們會鼓勵信徒多尋求一些別的。

(3) 異教師挑動人的情慾，成為叫人跟從他們的最厲害的武器。而這正是 v.4 中「將我們神的恩變作放縱情慾的機會」，譴責的主要原因。

- 留意猶大的寫作動機最終是鼓勵信徒有更堅固的信，建基於聖經真理之中，不是要向異教師進行反擊批判。
- 當信能在信徒中建基，異教師的存在也沒有大影響，反而更能得到操練和堅守。
- 另外，這三個歷史例子，可以從兩個方法入手了解：
  - (i) 神對人 (v5)，神對靈 (v6) 及神對普世 (v7) 的處理；或
  - (ii) 猶太人的宇宙觀：人 (v5)，天 (v6) 及大地 (v7) 的處理。
 但無論是那一種入手方法，共同有一個訊息，就是「就算世界有神同在 (Theophany/Company of God)，也可能有很不同的結果」。有神同在可以是更聖潔也可以更敗壞。
- 內文筆記：
  - 所多瑪和俄摩拉人的罪不只是一般信徒所指的同性戀，而是「變態行爲」(unnatural lust)，並缺乏招待 (Hospitality) 和驕傲的罪。
  - 天使不守本位 (v6) 乃指「越位/越權」，是向神挑戰。
- 猶大書的傳統研究中有指運用次經 Testimonies of Moses 和以諾行傳，但我們卻可同時在舊約經文中，找到近似的描述如但以理書 10:20-21 或申命記 29:23，因此我們不可以單從表面就斷定猶大書是借用次經，相反我們可以說猶大書中的內容，在猶太人著作釋義中也是常見，更可能是次經是為了解釋舊約釋義而寫的。
- 就算猶大書真的是借用次經內容，也並不能減低猶大書的正典身份或提升次經為正典，因為猶大書成正典的條件並非只有一個，相反可見神的啟示，是可以用很多不同的資料來源。

#### (乙) 現今的失敗 (vv8-16)

- 本段是延續先前 vv5-7 中，有關異教師的樣式和真面目，目的提高信徒（即猶大書的收信人/受眾）的「屬靈洞悉力」。
- 故此本段再以慣常使用「三疊例子」的寫作手法，一步一步地把異教師勾劃出來（參 vv. 10-13）。
- 請留意，全信中並沒有「指名道姓」來指控異教師是誰，皆因猶大並非要處理某某人，相反他相信只要每一個信徒皆能有「強健的屬靈體格」，自然就能夠抵禦異教之影響。
- 同樣需要注意，信中亦從來沒有直接引述異教師的教導內容，因為聖經作者在信中的回應，已足夠給讀者知道異教的偏差所在。
- 本段可分為三個再細的分段，集中討論異教的錯誤。
  - (i) 錯誤的本質 (vv8-9)

v8：- 「做夢 (Dreaming)」，是古近東常用的通靈技倆，也是異教常用的手法，另外製造虛假的信仰。(參耶 23:25-32；西 2:18)

- 本段首要介定偷進來的異教師，亦是「做夢者ἐνυπνιάζομαι」，他們以為憑夢中異像，就能促使他們成為眾信徒中的「超卓人士」，誰不知，他們卻是自招損害，並且抗拒獨一主宰的主權。
  - \* 所以他們的錯誤本質，如同 v4 中所指，他們的主權錯放於自己身上，並嘗試把神的主權「模糊化」，使信徒容易在混亂中錯信他們的教導。
- v9：- 本節曾經有人指出是出於次經 Assumptions of Moses，但從文字格式和內容，我們有理由相信是引用部分申命記 34：6 的事和撒迦利亞書 3：2 的情況。
- 留心這段是以「法庭」的情況羅列出來，尤其是天使長米迦勒的回應，更是與撒迦利亞書 3：2 中相同。
  - 在聖經中，只有兩個天使曾有名字記載，分別是：
    - 米迦勒 (Michael)：參但 10：13 & 21；12：1
    - 加伯列 (Gabriel)：參但 8：16；9：21
  - 米迦勒更是以色列人的守護天使和最有影響的天使長。
  - 本節中所指為摩西的屍首爭辯，可能是眾多猶太人口傳傳統之一。
  - 從米迦勒的回應，可想而知他也有被試探的可能，魔鬼借此挑動他去作「審判者 (Judge)」的角色，但米迦勒不單只沒有參與在這份「眾人以為美」的工作，仍然堅持只有神可以去作審判責備的工夫。
- 思想：(1) 從 vv8-9 節中，我們可以學識虔守我們作神兒女的位份，不要越過神主權內的事務，更加不要隨便向魔鬼作出挑釁的行為，否則是自投羅網(參 Pelimo 神話及 Sirach 21：27；申 29：29)。
- (2) 做夢者隨便在聖經中加上異象等非源自神的啓示，結果是：
- (i) 輕慢 (μιαίνω) 身體
  - (ii) 拒絕神的主權
  - (iii) 藐視神國已有的榮耀 (即毀謗在尊位的)
- (ii) 錯誤的嚴重性 (vv10-13)
- \* 錯誤的本質在於「主權錯放」，繼之而起的是錯誤的嚴重性，覆蓋至每個如此行的人的生命上，經文中所指的是：
    - (1) 陷在死地仍懵然不知 (v10)，並自鳴得意 (v12 尾)
    - (2) 永遠並完全的死，且死在黑暗之中 (vv12-13)
    - (3) 牽連至不少人 (例：暗暗的礁石、餵養自己)
- v10：清楚指出這類人是「沒有靈性的畜類」，是自尋死局。
- v12：這節中引用了聖經歷史中三個著名的人物：該隱、巴蘭和可拉。從這三人的事蹟反映出異教師的各項可恥的行為思想，結局自招死亡惶恐。
- 該隱：參創世記 5 ----- 有宗教卻沒有信的偽善敬拜。
- 巴蘭：參民數記 22-24 --- 以宗教來自謀利益的偽事奉。
- 可拉：參民數記 16 ----- 挑戰神的說話，以攻擊神的僕人摩西，挑起事端，為求使自己在群眾中突出著名。

v12a：本節總結出這類人的罪咎，而達至無恥麻木的地步，在信眾之中，已公然麻木不仁地以聖餐禮儀，牽引信徒犯罪分他（即礁石的原意是玷污），陷別人於不義中。

v12b-13：本節的主句是指這些異教師要作別人的「牧人」，縱飽私囊。而 vv12b-13 就以天然景象作喻，描述這些人的所作所為並帶來的嚴重後果。

- 這四項天象分別是：（同參彼得後書 2：17-19）

（1）沒有雨的雲彩：（參箴言 25：14）像糖衣毒藥，只有空談卻沒有一點造就。

（2）秋天沒有果子的樹：深秋理應是已收割的日子，但這裡所形容是至此也無果子，所以這些樹必然是死兩次了的必死樹，甚至已經連根拔起了。試問又怎能再有果子的可能呢？

（3）海裡的狂浪：（參以賽亞書 57：20，神話 Aphrodite 慾望女神）按死海古卷中所註「沫子」是象徵「下流／猥褻」的事，而神話中，更指 Aphrodite 女神最後把 Titan Uranes 閹割了，而這女神正是由海浪的沫子演變而成的。總言，以賽亞書指出狂浪就是人的敗壞（Wickedness）。

（4）流蕩的星：亦即無固定流向的流星，是走向黑暗的天文現象。

- 總而言之，這裡所指出這些異教師是有百害而無一利的人物。他們存在教會之中，是叫自己敗壞的，並且在信徒稍一不慎，馬上會跌入圈套之中。

- 另有關這四項天象，亦可以分為兩大組別，前兩項是與耕作人士有關的，而後兩項是行船航海人士有關的事，但兩組人士皆不願意遇見這些天象，因為都是招損的錯誤引導，禍連所有人事的安危。（鳴謝黎炳鍵弟兄的提供）

（iii）錯誤的後果／將要來臨的審判（vv14-16）

- 這段主要總結上文有關錯誤的結果：神的審判。

v14 - 按舊約及新約的神學觀而言，凡有關主題／主臨（Theophany）的經文，都與審判施行公義有關。（留心：只有耶穌第一次臨在時，暫緩施行審判的工作，留待到第二次才是全面的審判。）而主顯的形容，大致以申命記 33：2 為依歸，主必帶著千萬聖者降臨（但 7：10-14），而且往往是天軍先作為先鋒開路。（註：施洗約翰與主耶穌的配答正是新約例子）。

- 本段談到有關以諾的預言，有指是出於 1 Enoch 1：9 中的故事，但我們可不用太過著眼於次經之上，因為大凡向人宣告神的真理，並帶著神的權柄作宣告的，皆可稱為「預言（Prophesied）／講道（Preaching）」。沒有神權柄而講聖經的，並非預言／講道，頂多只可稱為演講，因為其中可能加上聖經以外很多的別樣教訓。

- 這裡指以諾預言，很明顯是與先前（v8）中那些「做夢者」作一個對比，

證明這些人的言論，並非有神的完全／整全的意義和內容。

- v15 - 本節明顯以法庭用詞來道出神審判的主要工作。性質是「證明( **Convict** )」這些不敬虔的異教師的言行，其中包括「不敬虔的事」和「頂撞神的剛愎話」。
- v16 - 本節中形容這些人是「私下議論」和「常發怨言」，可能猶大再次嘗試把他們與出埃及時以色列民的表現掛上勾。若按林前 10：10 和腓 2：14 的意思，這些人是難以滿足的人，得一想十，「又要馬兒好，但又怨要馬兒要吃草」，如俗語說：「返工望放工，無工又恨有工」。
  - 這些人乃隨自己情慾行事，口說誇大的話、討好人以求己利。這些判語都能回應先前的三疊群眾 (vv5-7) 或人物 (v11)。
  - 總結本小段，這些人是「明知故犯，罪有應得」。
- \* 總結 vv5-16 這段落，猶大已充份地引申 vv3-4 中那些偷進來的人的樣式，可是猶大沒有教導收信人如何開展驅逐異教師的行動，反而希望藉此增強信徒的「屬靈免疫能力( **Spiritual Immunity** )」，這也是往後 vv17ff 的主題信息。可是，要建立強健的屬靈免疫能力，必先有屬靈洞悉能力，並且透過多次並且可能重覆的操練，免疫能力才得以增強。況且今世教會並不能完全避免受到異教的影響，信徒最有效面對的準備，就是讀通聖經的教訓，並願意在實際生活運用／遵行，隨著對聖經的堅持越多越久，生命就越更堅定。基督徒的生命是「命定受苦」(詩 119：71；帖前 3：3) 的！因此「受苦」也從此成為成聖( **Sanctification** ) 的必須過程，也是世界與神為敵的原故。故此我們作基督徒首要的不是「為主做甚麼」而是「主說了甚麼」。當了解主為我們所定的原則之後，為主工作時就成為見證和成長的「角力賽」。

#### (4) 警醒信徒要忠信於神，並保存純全的信 (vv17-23)

- 在本段落中，我們見到猶大改變他的口氣，全段以指示( **Exhortation** ) 的語氣向收信人詳加勸勉。
- 按希臘原文文法，全段共有五個以指令式( **Imperative** ) 的動詞，分別是：
  - (1) v.17 的「記念／Remember」( **μνήσθητε** )
  - (2) v.21 的「保守／Keep」( **τηρήσατε** )
  - (3) v.22 的「憐憫／Be merciful」( **ἐλεᾶτε** )
  - (4) v.23 的「搭救／Save」( **σώξτε** ) 和「憐憫／Show mercy」( **ἐλεᾶτε** )。
- 若以內容來細分，本段更可以分列為兩個細分段：
  - (i) vv.17-19：重述先前使徒對「好譏諷的人」的預言。(這正是門徒的挑戰！)
  - (ii) vv.20-23：整合信徒內部的部署工作。(目的：能在未見和已見的挑戰中，有效地面對挑戰。)
- \* 單從 v.17 就是第一項命令，要收信讀者保持警醒，皆因挑戰的事實是早已預料到的。
- \* v.18：是回應從 vv.4-16 中的「偷進來的人」，只是這些人有另一個形容稱號「好譏諷的人( **NIV/NRSV：Scoffers；NASB：Mockers** )」，他們的特色是自己也受到「自己的不敬虔」控訴。
- \* v.19：作者再以 **triplet** (三疊) 的寫作手法，去形容這些「好譏諷的人」。這種寫作

手法，可能是因應異教師們對三位一體（Triune God）的神的錯誤教導有關。因應當時的古近東文化，「仿三位一體」的說法十分普遍，例如傳統巴比倫的三位一體神觀（Babylonian Trinity） ArLu -El Leo - An Nar Ar，就是典型例子之一。

- 猶大對他們的形容分成：

(i) 引人結黨（who cause divisions - NASB） vs v.12 聖餐中的合一。

(ii) 屬乎血氣（worldly-minded - NASB）

(iii) 沒有聖靈（devoid of the Spirit - NASB） c.f. 羅 8：9；林前 2：6-16／esp. v10

- 在這三項形容中，前者與最後者都以動態形容詞（Active Participle）來表達這些譏諷者的主動行徑，尤以前者是針對教會，而後者是針對神的靈，可見這類人有敬虔的外貌和知識，但生命是沒有改變。這方面正好表達在第二項形容上的「屬乎血氣」。

- 所謂「屬乎血氣」，原文是 ψυχικός，原文義是「自然 (Natural)」，亦可譯作爲「順本性」。原來人強調順著人的本性，崇尚自然，人就會如譏諷的人，不盡順服於神。

思想：今天很多人都崇尚天然自然，美容如此，吃的草藥如此，結局人以爲只要順自然本性就是最好。可是往往這些事物，反而成爲我們的網羅，沉迷於自然神觀之中，又或以自然爲偶像，這正是新紀元運動的其一變化。

\* vv.20-23 節中，共有另外其餘的四項命令，這四項的命令都以「集體行動」的觀念，誘發信徒要彼此守望的原則與實踐。

- v.20：可以見到猶大爲收信讀者介定真正信徒的兩項條件（Criteria／Conditions）

(i) 在聖道上造就「至聖的真道」

(ii) 在聖靈中禱告

\* v.21-23：爲了要達到 v.20 中的真信徒條件，作者以四個命令去指導教會的建立。

- v.21：保守在神的愛中（God's Love／Love of God），可參考約翰福音 15：10 中，原來信徒可憑著遵守神的命令，從而表明自己是在神的愛中。

- v.22：憐憫有疑心的主內兄弟。疑心（Doubting - NIV／NASB；Wavering - NRSV）是指「浮動不定」，可能信徒已知道又明白真理，但當有些似是而非的理論出現時，他們無所適從，浮動不安的心就泛起。

思想實踐：- 在平日生活中，信徒間是否老早就會彼此表達關心呢？因爲這是建立互信的功夫，並不能在危難才能表示關心。

- 往往在平安的時候就會彼此關心的，到有危難時的關懷就是「憐憫」。

- 若在平時沒有關心，到出現困難才表示關心，這就會變成「可憐」。

- 所謂「憐憫／Mercy」，就是指一個人，本身就不值別人的施與和關懷，但關心者仍然不計前嫌，向這人施予這人原不配得的對待。「憐憫」本是神的屬性之一（c.f. 出：6-7）

- v.23：- 「從火中搶出來」可參林前 3：10-15 和撒迦利亞書 3：1-3。

- 「存懼怕的心憐憫他們」可參考加拉太書 6：1-5；林前 5：9-11 esp.v.11；帖後 3：14-15

- 「存懼怕」可譯作「小心謹慎（With fear／Caution）

思想：本節的重點是針對罪的問題，並非叫我們在肢體中，見有偶而被罪所勝的人，便把他們揮出教會，相反而盡力去幫扶。這正是「憐憫」的原意

和動機，這也叫我們知道，肢體間的幫扶，是要憑著神行事的性情去實踐，也是每個基督徒都有的屬靈記號。

實踐方面，教會要成功地面對異教之風的挑戰，並非向異教徒或異教師進行挑戰和反擊，反而是要教會同心在真理中互相鞏固，務求使異教教導在教會中不能有站腳的地方，正如以弗所書 4：27 中所說的「不可給魔鬼留地步」。

#### (5) 祝福／結論 (vv24-25)

- 本段落是承接上文鼓勵信徒彼此同心之下，仍然有神的護祐 (Perseverance of God)。
- v24：這節的描述正好是每位信徒的盼望，能夠在神的榮耀中站立得穩和無瑕疵，是信徒與神的最高關係。
- v25：本節以神其中的四項屬性，使我們更明白到看顧我們的心是何等值得我們信靠。按 Edwin A. Blum 的分類描述：
  - (i) Glory 榮耀 (δόξα)：指神的「光輝」，也是道德上的榮譽。
  - (ii) Majesty 威嚴 (μεγαλωσύνη)：神的偉大和管治範圍。
  - (iii) Power 能力 (κράτος)：神創世和維繫世界的的能力。
  - (iv) Authority 權柄 (ἐξουσία)：創造者的絕對自由。
- 至於本節末的「從萬古以前並現今，直到永永遠遠」是指到神：
  - (i) 永恆不變的本質。
  - (ii) 永恆護祐的確據。

#### **全書結語：**

猶大書的中心思想，是叫讀者要在每時每刻保持「為所信的爭辯」，但爭辯的方式不是攻打異教師，反而是鞏固教會中的每一位，而方法是憑神在信徒的聖靈，行出主道的見證。今天我們的目的，首要是堅固在我們當中，對真道的依靠和順從；其次才以此作為在平日生活中，攻佔異教會影響的地方，從就為神的國度，作多方面的收復工作。

## 附錄

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<sup>i</sup> (本附錄擇自網站)

### THE ASSUMPTION OF MOSES

also known as

### THE TESTAMENT OF MOSES

**1** The Testament of Moses *even* the things which he commanded in the one hundred and twentieth year of his life, that is the two thousand five hundredth year from the creation of the world: [But according to oriental reckoning the two thousand and seven hundredth, and the four hundredth after the departure from Phoenicia], when the people had gone forth after the Exodus that was made by Moses to Amman beyond the Jordan, in the prophecy that was made by Moses in the book Deuteronomy: and he called to him Joshua the son of Nun, a man approved of the Lord, that he might be the minister of the people and of the tabernacle of the testimony with all its holy things, and that he might bring the people into the land given to their fathers, that it should be given to them according to the covenant and the oath, which He spoke in the tabernacle to give (it) by Joshua: saying to Joshua these words: '(Be strong) and of a good courage so as to do with thy might all that has been commanded that you may be blameless unto God.' So says the Lord of the world. For He has created the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own humiliation might by (their) arguments convict one another. Accordingly He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His covenant. And now I declare unto you that the time of the years of my life is fulfilled and I am passing away to sleep with my fathers even in the presence of all the people. And receive this writing that you may know how to preserve the books which I shall deliver unto you: and you shall set these in order and anoint them with oil of cedar and put them away in earthen vessels in the place which He made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.



2 And now they shall go by means of you into the land which He determined and promised to give to their fathers, in the which you shall bless and give to them individually and confirm unto them their inheritance in me and establish for them the kingdom, and you shall appoint them local magistrates according to the good pleasure of their Lord in judgment and righteousness. And five years after they enter into the land, that thereafter they shall be ruled by chiefs and kings for eighteen years, and during nineteen years the ten tribes shall break away. And the twelve tribes shall go down and transfer the tabernacle of the testimony. Then the God of heaven will make the court of His tabernacle and the tower of His sanctuary, and the two holy tribes shall be (there) established: but the ten tribes shall establish kingdoms for themselves according to their own ordinances. And they shall offer sacrifices throughout twenty years: and seven shall entrench the walls, and I will protect nine, but four shall transgress the covenant of the Lord, and profane the oath which the Lord made with them. And they shall sacrifice their sons to strange gods, and they shall set up idols in the sanctuary, to worship them. And in the house of the Lord they shall work impiety and engrave every form of beast, *even* many abominations.

3 And in those days a king from the east shall come against them and his cavalry shall cover their land. And he shall burn their colony with fire together with the holy temple of the Lord, and he shall carry away all the holy vessels. And he shall cast forth all the people, and he shall take them to the land of his nativity, yea he shall take the two tribes with him. Then the two tribes shall call upon the ten tribes, and shall march as a lioness on the dusty plains, being hungry and thirsty. And they shall cry aloud: 'Righteous and holy is the Lord, for, inasmuch as ye have sinned, we too, in like manner, have been carried away with you, together with our children.' Then the ten tribes shall mourn on hearing the reproaches of the two tribes, and they shall say: 'What have we done unto you, brethren? Has not this tribulation come on all the house of Israel?' And all the tribes shall mourn, crying unto heaven and saying: 'God of Abraham God of Isaac and God of Jacob, remember Thy covenant which You made with them, and the oath which You didst swear unto them by Yourself, that their seed should never fail from the land which You hast given them.' Then they shall remember me, saying, in that day, tribe unto tribe and each man unto his neighbor: 'Is not this that which Moses did then declare unto us in prophecies, who suffered many things in Egypt and in the Red Sea and in the wilderness during forty years: and assuredly called heaven and earth to witness against us, that we should not transgress His commandments, in the which he was a mediator unto us? Behold these things have befallen us after his death according to his declaration, as he declared to us at that time, yes, behold these have taken place even to our being carried away captive into the country of the east.' Who shall be also in bondage for about seventy and seven years.

4 Then there shall enter one who is over them, and he shall spread forth his hands, and kneel upon his knees and pray on their behalf saying: 'Lord of all, King on the lofty throne, who rules the world, and didst will that this people should be Your elect people, then (indeed) You didst will that You should be called their God, according to the covenant which You didst make with their fathers. 3 And yet they have gone in captivity in another land with their wives and their children, and around the gates of strange peoples and where there is great vanity. Regard and have compassion on them, O Lord of heaven.' Then God will remember them on account of the covenant which He made with their fathers. and He will manifest His compassion in those times also. And He will put it into the mind of a king to have compassion on them, and he shall send them off to their land and country. Then some portions of the tribes shall go up and they shall come to their appointed place, and they shall anew surround the place with walls. And the two tribes shall continue in their prescribed faith, sad and lamenting because they will not be able to offer sacrifices to the Lord of their fathers. And the ten tribes shall increase and multiply among the Gentiles during the time of their captivity.

5 And when the times of chastisement draw nigh and vengeance arises through the kings who share in their guilt and punish them, they themselves also shall be divided as to the truth. Wherefore it hath been said: 'They shall turn aside from righteousness and approach iniquity, and they shall defile with pollutions the house of their worship,' and [because] 'they shall prostitute themselves with strange gods.' For they shall not follow the truth of God, but some shall pollute the altar with the (very) gifts which they offer to the Lord, who are not priests but slaves, sons of slaves. And many in those times shall have respect unto desirable persons and receive gifts, and pervert judgment [on receiving presents]. And on this account the colony and the borders of their habitation shall be filled with lawless deeds and iniquities: those who wickedly depart from the Lord shall be judges: they shall be ready to judge for money as each may wish.

6 Then there shall be raised up unto them kings bearing rule, and they shall call themselves priests of the Most High God: they shall assuredly work iniquity in the holy of holies. And an insolent king shall succeed them, who will not be of the race of the priests, a man bold and shameless, and he shall judge them as they shall deserve. And he shall cut off their chief men with the sword, and shall destroy *them* in secret places, so that no one may know where their bodies are. He shall slay the old and the young, and he shall not spare. Then the fear of him shall be bitter unto them in their land. And he shall execute judgments on them as the Egyptians executed upon them, during thirty and four years, and he shall punish them. And he shall beget children, (who) succeeding him shall rule for shorter periods. Into their parts cohorts and a powerful king of the west shall come, who shall conquer them: and he shall take them captive, and burn a part of their temple with fire, (and) shall crucify some around their colony.

7

And when this is done the times shall be ended, in a moment the (second) course shall be (ended), the four hours shall come. They shall be forced. . . . And, in the time of these, destructive and impious men shall rule, saying that they are just. And these shall stir up the poison of their minds, being treacherous men, self-pleasers, dissemblers in all their own affairs and lovers of banquets at every hour of the day. gluttons, gourmands.... Devourers of the goods of the (poor) saying that they do so on the ground of their justice, but *in reality* to destroy them, complainers, deceitful, concealing themselves lest they should be recognized, impious, filled with lawlessness and iniquity from sunrise to sunset: saying: 'We shall have feastings and luxury, eating and drinking, and we shall esteem ourselves as princes.' And though their hands and their minds touch unclean things, yet their mouth shall speak great things, and they shall say furthermore: 'Do not touch me lest you should pollute me in the place (where I stand)' . . .

8

And there shall come upon them a second visitation and wrath, such as has not befallen them from the beginning until that time, in which He will stir up against them the king of the kings of the earth and one that rules with great power, who shall crucify those who confess to their circumcision: and those who conceal (it) he shall torture and deliver them up to be bound and led into prison. And their wives shall be given to the gods among the Gentiles, and their young sons shall be operated on by the physicians in order to bring forward their foreskin. And others amongst them shall be punished by tortures and fire and sword, and they shall be forced to bear in public their idols, polluted as they are like those who keep. them. And they shall likewise be forced by those who torture them to enter their inmost sanctuary, and they shall be forced by goads to blaspheme with insolence the word, finally after these things the laws and what they had above their altar.

9

Then in that day there shall be a man of the tribe of Levi, whose name shall be Taxo, who having seven sons shall speak to them exhorting (them): 'Observe, my sons, behold a second ruthless (and) unclean visitation has come upon the people, and a punishment merciless and far exceeding the first. For what nation or what region or what people of those who are impious towards the Lord, who have done many abominations, have suffered as great calamities as have befallen us? Now, therefore, my sons, hear me: for observe and know that neither did the fathers nor their forefathers tempt God, so as to transgress His commands. And you know that this is our strength, and thus we will do. Let us fast for the space of three days and on the fourth let us go into a cave which is in the field, and let us die rather than transgress the commands of the Lord of Lords, the God of our fathers. For if we do this and die, our blood shall be avenged before the Lord.

10 And then His kingdom shall appear throughout all His creation,  
And then Satan shall be no more,  
And sorrow shall depart with him.  
Then the hands of the angel shall be filled  
Who has been appointed chief,  
And he shall forthwith avenge them of their enemies.  
For the Heavenly One will arise from His royal throne,  
And He will go forth from His holy habitation  
With indignation and wrath on account of His sons.  
And the earth shall tremble: to its confines shall it be shaken:  
And the high mountains shall be made low  
And the hills shall be shaken and fall.  
And the horns of the sun shall be broken and he shall be turned into darkness;  
And the moon shall not give her light, and be turned wholly into blood.  
And the circle of the stars shall be disturbed.  
And the sea shall retire into the abyss,  
And the fountains of waters shall fail,  
And the rivers shall dry up.  
For the Most High will arise, the Eternal God alone,  
And He will appear to punish the Gentiles,  
And He will destroy all their idols.  
Then you, O Israel, shall be happy,  
And you shall mount upon the necks and wings of the eagle,  
And they shall be ended.  
And God will exalt you,  
And He will cause you to approach to the heaven of the stars,  
In the place of their habitation.  
And you will look from on high and see your enemies in Ge(henna)  
And you shall recognize them and rejoice,

And you shall give thanks and confess thy Creator.  
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And do you; Joshua (the son of) Nun, keep these words and this book; For from my death  
[assumption] until His advent there shall be 250 times [= year-weeks = 1750 years]. And this

11 And when Joshua had heard the words of Moses that were so written in his writing all that he had before said, he rent his clothes and cast himself at Moses' feet. And Moses comforted him and wept with him. And Joshua answered him and said: 'Why do you comfort me, (my) lord Moses ? And how shall I be comforted in regard to the bitter word which you hast spoken which has gone forth from thy mouth, which is full of tears and lamentation, in that you depart from this people? (But now) what place shall receive you? Or what shall be the sign that marks (your) sepulcher? Or who shall dare to move your body from there as that of a *mere* man from place to place? For all men when they die have according to their age their sepulchers on earth; but your sepulcher is from the rising to the setting sun, and from the south to the confines of the north: all the world is your sepulcher. My lord, you are departing, and who shall feed this people? Or who is there that shall have compassion on them and who shall be their guide by the way? Or who shall pray for them, not omitting a single day, in order that I may lead them into the land of *their* forefathers? How therefore am I to foster this people as a father (his) only son, or as a mistress *her* daughter, a virgin who is being prepared to be given to the husband whom she will revere, while she guards her person from the sun and (takes care) that her feet are not unshod for running upon the ground. (And how) shall I supply them with food and drink according to the pleasure of their will? For of them, there shall be 600,000 (men), for these have multiplied to this degree through your prayers, (*my*) lord Moses. And what wisdom or understanding have I that I should judge or answer by word in the house (of the Lord)? And the kings of the Amorites also when they hear that we are attacking *them*, believing that there is no longer among them the holy spirit who was worthy of the Lord, manifold and incomprehensible, the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, [that he is no longer among them], shall say "Let us go against them. If the enemy have but once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger, who every hour day and night had his knees fixed to the earth, praying and looking for help to Him that rules all the world with compassion and righteousness, reminding Him of the covenant of the fathers and propitiating the Lord with the oath." For they shall say: "He is not with them: let us go therefore and destroy them from off the face of the earth." What shall then become of this people, my lord Moses?'

12 And when Joshua had finished (these) words, he cast himself again at the feet of Moses. And Moses took his hand and raised him into the seat before him, and answered and said unto him: Joshua, do not despise yourself; but set your mind at ease, and hear my words. All the nations which are in the earth God has created and us, He has foreseen them and us from the beginning of the creation of the earth unto the end of the age, and nothing has been neglected by Him even to the least thing, but all things He hath foreseen and caused all to come forth. (Yes) all things which are to be in this earth the Lord has foreseen and, look, they are brought forward (into the light. . . . The Lord,) has on their behalf appointed me to (pray) for their sins and (make intercession) for them. For not for any virtue or strength of mine, but of His good pleasure have His compassion and longsuffering fallen to my lot. For I say unto you, Joshua: it is not on account of the godliness of this people that you shall root out the nations. The lights of the heaven, the foundations of the earth have been made and approved by God and are under the signet ring of His right hand. Those, therefore, who do and fulfill the commandments of God shall increase and be prospered: but those who sin and set at naught the commandments shall be without the blessings before mentioned, and they shall be punished with many torments by the nations. But wholly to root out and destroy them is not permitted. For God will go forth who has foreseen all things for ever, and His covenant has been established and by the oath which . . .

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Translation adapted from R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*  
(Oxford: University Press, 1913) 2: 407-424.

Chapters 6 & 7 are widely held to be a first century AD interpolation  
(referring to the Herodian family)  
into a second century BC document  
(referring to events precipitated by the persecution of Jews by Antiochus IV Epiphanes).

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ii (本附錄擇自 Word Commentary Electronic Version – Volume on Jude)

For his list of three examples of divine judgment on sinners in vv 5–7, Jude has drawn on a traditional schema in which such examples were listed. Other passages which provide evidence of this tradition are Sir  
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16:7–10; CD 2:17–3:12; 3 Macc 2:4–7; *T. Napht.* 3:4–5; *m. Sanh.* 10:3; 2 Pet 2:4–8 (partially dependent on Jude). Most of these passages are studied by Berger, *ZNW* 61 (1970) 27–36; and Schlosser, *RB* 80 (1973) 26–34, who demonstrate the connections between them; but Berger’s interpretation of Sir 16:6–10 is corrected by D. Lührmann, “Noah und Lot (Lk 17<sup>26–29</sup>)—ein Nachtrag,” *ZNW* 63 (1972) 131. The variations in the examples listed in these passages are clearly variations in a traditional list:

<i>Sirach</i>	CD	3 Macc	<i>m. Sanh.</i>
	Watchers		
giants	giants	giants	
	generation of the Flood		generation of the Flood
	sons of Noah		generation of the dispersion
Sodom		Sodom	Sodom
	sons of Jacob		
Canaanites	Israel in Egypt	Pharaoh and Egyptians	spies
generation of the wilderness	Israel at Kadesh		generation of the wilderness
			company of Korah
<i>Jubilees</i>	<i>T. Naphtali</i>	<i>Jude</i>	<i>2 Peter</i>
gaints	Sodom	generation of the wilderness	Watchers
Sodom	Watchers	Watchers	generation of the Flood
		Sodom	Sodom

Jude’s three examples in fact form the core of the traditional list. (The Watchers and their sons the giants are closely related examples. Israel at Kadesh [the wilderness generation] is omitted for good reason in 3 Macc 2, where the historical context has led to the substitution of Israel’s enemies the Egyptians, and in *T. Napht.* 3 and *Jub.* 20:5, which are represented as spoken before Exodus.) It should be noted that the lists usually follow chronological order: only the *T. Napht.* and Jude diverge from this order.

The main context of the traditional schema was Jewish paraenesis in which the hearers were warned not to follow these examples (cf. especially the contexts in Sir 16:6–14; CD 2:14–17; *T. Napht.* 3:1–4; *Jub.* 20:2–7; but in 3 Macc 2 the tradition is used in the context of a prayer for similar divine judgment), and usually the examples follow, as illustrations, a general maxim about God’s punishment of sin (Sir 16:6; CD 2:16; 3 Macc 2:3–4a; cf. *T. Napht.* 3:3). Apart from 3 Macc 2, the emphasis is on sin as apostasy (Sir 16:7, 10: revolt, hardness of heart; CD 2:17–3:12: stubbornness of heart, rebelling against and not keeping God’s commandments, choosing their own will; *T. Napht.* 3:2–5: departure from the Godgiven order of their nature), and Jude also reflects this emphasis on apostasy.

Probably this Jewish schema had been taken up in the paraenesis of the primitive church and used in the initial instruction of converts: hence Jude can refer to it as already well-known to his readers (v 5a). But the use Jude makes of it is not paralleled in the Jewish texts. In Jude the examples are not given as warnings to his readers, but as prophetic types of which the false teachers (οὗτοι, v 8) are the antitypes. So instead of a general maxim and paraenetic application of the examples, Jude adds in vv 8–10 an interpretation of the three types, applying them to the false teachers. In doing so, he treats his version of the tradition practically as a scriptural citation, no doubt because it represents a traditional summary of scriptural material. Was Jude's use of the tradition as typological prophecy of the false teachers his own innovation, or had it already been adapted in this way in the Christian tradition with which his readers were familiar? In favor of the latter, it could be urged that such use of OT types is found elsewhere in NT writings (1 Tim 3:8–9; Rev 2:14, 20; cf. CD 5:18–19).

There are some detailed contacts with the tradition which should be noted. The idea of Sodom as an example (δειγμα, v 7) is found in 3 Macc 2:5 (παράδειγμα). The stylistic link between Jude's second and third examples (ὡς ... ὅμοιον, v 7), and between the three examples and the false teachers (ὁμοίως μέντοι καί, v 8), is used in *T. Napht.* 3:5 to link the two examples of Sodom and the Watchers (ὁμοίως δὲ καί; cf. also 4:1); it must have been a feature of the tradition as Jude knew it. Moreover, the parallelism between the *kinds* of sin of which Sodom and the Watchers were guilty, which this stylistic link conveys in *T. Napht.*, reappears in Jude.

For the detailed description of his second example, the Watchers, Jude has drawn on the account in *1 Enoch* (see the passages quoted in the Comment), which he knew well. The fact that Jude's *vocabulary*, however, does not reflect that of the Greek version of *1 Enoch*, while at one point ("the judgment of the great day," see *Comment*) he seems to depend on a phrase as it stands in the Aramaic, but not in the Greek as we have it, may indicate that he knew *1 Enoch* in its original Aramaic form rather than in its Greek translation. (Much stronger evidence for this conclusion will be found in v 14.)