

## 24. Jude 猶大書

1. 00:03-01:00 Picture 1 ◦ The letter of Jude. Use picture 1 to mention the backstory and main structure of this letter.

2. 01:04-01:51 Picture 2 ◦ Judah begins by charging this church to contend for the true \_\_\_\_ faith. He says his plan was to write a \_\_\_\_ work that explored our shared \_\_\_\_ through the Messiah. But that project, he says, got \_\_\_\_ when he heard the \_\_\_\_ news about this church and so he fired off this very thoughtful but very short \_\_\_\_\_. Judah doesn't begin with \_\_\_\_ they're supposed to contend for the faith. Rather, he first goes into \_\_\_\_\_. It's because of the \_\_\_\_ teachers who have infiltrated this church. (B) And it's not their teaching that he targets but something else. What was Jude's main problem with these corrupt leaders? Use keywords as license to sin, money, sex, betray.

3. 01:57-03:36 Picture 3 ◦ (A) And Judah wants this church to know that the appearance of these teachers is no surprise. He transitions into a longer warning to stay away from them. He first offers two sets of three Old Testament examples. The first trio is about rebellious people who in the past receive divine justice. Use picture 3 to mention these three (3) examples. (B) Fill in. After this, Judah brings up a bonus example from a popular Jewish text called the Testament of \_\_\_\_\_. Like Enoch, it was not part of the \_\_\_\_ Testament \_\_\_\_\_. And it was a creative \_\_\_\_ of Moses' \_\_\_\_ days and words, based on \_\_\_\_\_. In the section that Judah quotes from, Moses has \_\_\_\_ and there's a good angel, \_\_\_\_, who is refuting the devil's accusations against Moses. But he decides to leave final judgment for \_\_\_\_ alone. Now, these stories might seem kind of odd to you, but for Jewish people who were \_\_\_\_ on this literature, Judah's warnings make good sense. The behavior of these corrupt teachers has \_\_\_\_ roots: rebellion against God's authority, sexual immorality, rejecting God's messengers.

1。图片 1。使用图片 1 来讲解犹大书的背景和结构。

2。图片 2。犹大在信件开头就吩咐这间教会要坚守真正的\_\_\_\_信仰。他说自己本打算写一封\_\_\_\_的信，透过弥赛亚来探讨我们所共享的\_\_\_\_。但是，当他听说这间教会发生的\_\_\_\_事件，写长信的事就被\_\_\_\_了。他迅速的写了一封充满智慧的\_\_\_\_信。犹大没有教导信徒\_\_\_\_争辩自己所信的真道。(B)相反，他首先探究了事件的\_\_\_\_，指出所有问题都出在那些混进教会、\_\_\_\_的假教师。犹大所针对的并不是这些人的教导，而是关于他们的其他方面。犹大所针对的是什么事情？请使用关键字，例如，犯罪的许可证，金钱，性，背叛。

3。图片 3。(A) 犹大想让这间教会知道，出现这种假教师并不奇怪；他随后写了一段更长的警告，呼吁会众远离这些人。犹大一开始连续两次引用《旧约》经文，举出三个例子。头三个是历史上悖逆神的百姓，他们都受到神的审判。使用图片 3 来讲解这三个例子。(B) 接着，犹大从当时流传的犹太文献《\_\_\_\_遗训》中，又列举了一个例子。《\_\_\_\_遗训》和《以诺一书》一样，都不属于\_\_\_\_。它是一部关于摩西\_\_\_\_生活和讲话的\_\_\_\_，内容出自《\_\_\_\_》。从犹大引用的部分记载可以得知，当时摩西已经\_\_\_\_，神的天使\_\_\_\_反驳魔鬼对摩西的指控；但米迦勒仍把最终的审判权交给了\_\_\_\_。犹大举的这些例子听起来让人感觉有点奇怪，但对那些从小就\_\_\_\_这些故事的犹太人而言，犹大的警告就非常重要了。这些假教师败坏的行为，自古\_\_\_\_，那些人违抗神的权柄，行为淫乱，拒绝神所差的使者。

4。(A) 接着，犹大又引用《旧约》中的三个例子

4.03:41-04:21 Picture 4。 (A) And this connects to the second trio of examples. They're all about rebels who went on to corrupt other people. Mention these three examples. (B) Fill in. Judah concludes the second trio with a barrage of \_\_\_ Testament images to describe the corrupt \_\_\_\_. They're like the \_\_\_ shepherds of \_\_\_\_. Or like the clouds with no \_\_\_ from \_\_\_\_. Or like the chaotic \_\_\_ from \_\_\_\_. Their self absorption \_\_\_ their claim to \_\_\_ Jesus. They create \_\_\_ wherever they go.

5.04:24-05:09 Picture 5。 Judah concludes his warning by quoting from two other warnings: one \_\_\_ and one \_\_\_\_. (1) The first comes again from the popular book of 1 \_\_\_\_, which claimed to contain the \_\_\_ of the ancient figure, Enoch, from the book of \_\_\_\_. Now what's fascinating is Judah quotes from the opening chapter of Enoch which is itself quoting about half a dozen \_\_\_ Testament texts about the final day of the Lord's justice on human \_\_\_\_. Judah then matches Enoch's ancient warning with a more \_\_\_ one from the \_\_\_\_. (2) \_\_\_\_, \_\_\_\_, \_\_\_\_, they all predicted that \_\_\_ teachers would arise and distort the \_\_\_ news about \_\_\_\_. And they themselves were echoing Jesus' \_\_\_ warning about the same thing. And so this church should need no more \_\_\_\_. These \_\_\_ have to be \_\_\_ with.

6.05:12-06:00 Picture 6。 So Judah then moves into his closing charge. He describes the community of Jesus as God's new \_\_\_\_. And so they are to build their lives on the \_\_\_ of the most holy \_\_\_ which refers to the core message of good news about \_\_\_ life, death and resurrection for our \_\_\_\_. On that foundation, the \_\_\_ is to build itself through a dedication to \_\_\_\_, by devoting itself to the love of God, through \_\_\_\_. And the \_\_\_ of this building will be \_\_\_ by staying alert for the return of Jesus to bring his \_\_\_ and His \_\_\_\_. And in doing this, they will \_\_\_ each other stay \_\_\_ to Jesus. Judah then concludes by praising the God who will \_\_\_ his people

来做说明，其中的人物都是败坏别人的悖逆者。请讲解这三个例子。(B) 犹大引用一连串《\_\_\_约》记载的画面来描述这些假\_\_\_，作为第二次举例说明的结尾。他说，这些人就像《\_\_\_》中写的\_\_\_的牧人，或者像《\_\_\_》中说的没有\_\_\_的云，又或者，他们像《\_\_\_》中描述的翻腾的\_\_\_。这些人专注自己，\_\_\_了自己要\_\_\_耶稣的宣告。他们走到哪儿，哪里就会出现\_\_\_。

5。图片 5.(A)最后，犹大引用了另外两处警告作为结尾。一处采用了\_\_\_的记载，还有一处来自\_\_\_。第一个再次出自流行的《\_\_\_》，该书声称收录的是《\_\_\_》中一位远古的历史人物以诺的\_\_\_。犹大引用了《以诺一书》开篇的章节，同时引用了六段《\_\_\_》圣经的经文，都是有关主在末后的日子对\_\_\_人审判的预言。(B)接着，犹大引用了\_\_\_代的\_\_\_的警告。并把以诺的警告和使徒们的话做了对比。使徒\_\_\_、\_\_\_和\_\_\_都预言将出现\_\_\_的假教师，说他们会歪曲\_\_\_的\_\_\_。而这些人所作所为，耶稣\_\_\_也警告过信徒。因此，这间教会无需再做任何\_\_\_，必须\_\_\_这些\_\_\_。

6。图片 6。在书信的结尾部分，犹大引用了一个很酷的隐喻，把跟随耶稣的群体比喻成神的新\_\_\_。所以，信徒要把自己的生活建在最圣洁的\_\_\_之上，这也符合福音的核心信息，就是\_\_\_为我们的\_\_\_受死，然后复活。在这个根基上，\_\_\_透过恒切的\_\_\_得以建立，藉着\_\_\_住在神的爱里。并且，要建造\_\_\_的圣殿，就要时刻警醒等候耶稣的再来，施行神的\_\_\_和\_\_\_。他们如此行的时候，就可以互相\_\_\_，\_\_\_地跟随耶稣。在书信的最后，犹大赞美神对自己百姓的\_\_\_，保守他们不左脚，免得他们\_\_\_了神的\_\_\_。

and keep them from falling too \_\_\_\_ from his \_\_\_\_.

7.06:03-07:01 Picture 7. In this letter Judah quotes from texts that aren't today considered part of the Bible, like 1 Enoch or the Testament of Moses. The reason for this is because Jewish culture in this time was full of religious texts. Fill in: Jesus, his family, all the early Jewish Christians, grew up reading the \_\_\_\_ Bible along with many later \_\_\_\_ that were based on and inspired by the \_\_\_\_.

These books are not in Scripture they're still important. A book doesn't have to be in the Bible to speak an \_\_\_\_ message to God's people. And so we have many Jewish texts from this period. These were all \_\_\_\_ and read in \_\_\_\_ and \_\_\_\_ communities. They were treated with great \_\_\_\_.

It doesn't mean they were originally designed as part of the \_\_\_\_ but they are part of the biblical \_\_\_\_.

Some more clarification: these extra books Enoch, Testament of Moses, etc are not part of our Bible but they were important religious texts for the Jewish people. For this reason, it is being quoted by Judah.

8. 07:04-07:39 Picture 8. And so Judah, knowing his readers, that they would value words from 1 Enoch, he used them to communicate his message, which is? Use picture 8 to mention Judah's message. Use keywords as whole life, immoral, obey.

9. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

Scripture reading:

Matt. 13:55

Mark 6:3

Acts 1:14

Jude 1:5-10

Jude 1:14-15

Jude 20-23

7. 图片 7。犹大引用了《以诺一书》、《摩西遗训》中的话，而这些书卷今天却没有纳入到希伯来圣经中？我们有必要记住一点，就是当时的犹太文化正是源于这些宗教典籍。耶稣、祂的家人，以及所有早期的犹太基督徒，读的都是\_\_\_\_圣经，和许多其他受\_\_\_\_所启发的\_\_\_\_。但不管怎么说，这些书（《以诺一书》和《摩西遗训》）还是很重要的。一卷对神的子民讲述\_\_\_\_信息的书，不一定非要收录在圣经中。因此，今天我们有很多这一时期的犹太典籍。这些都在\_\_\_\_和\_\_\_\_教会中得以\_\_\_\_，供后人阅读。这些书卷很受\_\_\_\_。这些文献虽然并没有成为\_\_\_\_的一部分，但是它们确实是圣经\_\_\_\_一部分。

8. 图片 8。所以，犹大深知收信人的背景，他晓得，这些人必定会看重《以诺一书》的内容。犹大引用这些片段是为了强调自己所要传讲的信息。使用图片 8 来讲解犹大的信息，使用关键字，例如，全身心，不道德，顺服。

9. 使用 1 张图片分享你从本课程中学到关于父神/圣子/圣灵的 1 件事。

经文阅读：

太 13:55

可 6:3

徒 1:14

犹大 5-10

犹大 14-15

犹:1:20-23

English : <https://www.youtube.com/watch?v=6UoCmakZmys>

國語: <https://www.youtube.com/watch?v=9sg9M8mSB8E>

粵語: <https://www.youtube.com/watch?v=Uy5DWTL99T0>





# vv5-19 对腐败领袖

vv5-10 3个旧约的例子：  
悖逆&神的公义



· 违抗神的权柄  
· 行为淫乱  
· 拒绝神所差的使者



3B

4:19 / 9:25

# 腐败领袖的谴责

vv11-13 另外3个旧约例子：  
败坏别人的悖逆者



4A

4:46 / 9:25

# 对腐败领袖的谴责

另外3个旧约例子：  
败坏别人的悖逆者

1. 该隐 (创世记4章)

2. 巴兰 (民数记 22-25章 及 31:16)

3. 可拉 (民数记16章)

自私的牧羊人 (以西结书 34:2)

无雨的云 (箴言 25:14)

翻腾的海 (以赛亚书 57:20)

5:14 / 9:25

4B

2. 报应的天网 (以诺一书 8 创世记6章)

· 违抗神的权柄  
· 行为淫乱  
· 拒绝神所差的使者

vv11-16 古代警告

末日近了!

申命记 33:2

撒迦利亚书 14:5

以赛亚书 66:15-16

vv17-19 当代警告

参创世记5章

5:43 / 9:25

5A





用这些？

请紧记...

摩西遗训？

古犹太教浸淫在希伯来圣经 & 许多其他受圣经所启发的著作中

一卷书的重要性不取决于它是否出现在圣经里

次经(圣经) & 伪经一向都备受重视，被视为圣经传统的一部份

**vv5-19 对腐败领袖的谴责**

1. 法隐 (创世记4章)

2. 巴兰

vv11-13

8:26 / 9:25

7

神的恩典

要求我们用全身心来回应

· 犹太的焦点不是神学，而是信徒的道德选择

· 爱耶稣 = 顺服耶稣 (见约翰福音14:15)

...这些也很好!

**vv20-25**

9:09 / 9:25

8

## [Q1]

00:03

The letter of Jude.

00:04

Or more accurately, Judah, according to the pronunciation of his name both in Greek and in Hebrew.

00:10

Judah was one of Jesus' four brothers who are named in the Gospel accounts.

00:14

None of the brothers followed Jesus as the Messiah before his death

00:17

but afterwards they saw him alive from the dead and then became his disciples.

00:22

All these brothers of Jesus became leaders eventually in the first Jewish Christian communities.

00:27

And Judah was known as a travelling teacher and missionary.

00:30

And this gives us the background to understand the purpose of his letter.

00:33

We don't know what specific church community he wrote to

00:36

but it was likely made up of mostly Messianic Jews

00:39

His writing style assumes a deep knowledge of the Hebrew Old Testament Scriptures

00:44

as well as other popular Jewish literature.

00:47

Jude had become aware of a crisis facing this church

00:50

and so this helps us understand the letter's design.

00:52

It begins with an opening charge followed by a long warning and accusation against corrupt teachers

00:58

who had influenced this church.

01:00

And then Judah closes by completing the charge about what this church is supposed to do.

## [Q2]

01:04

Judah begins by charging this church to contend for the true Christian faith.

01:09

He says his plan was to write a longer work that explored our shared salvation through the Messiah.

01:15

But that project, he says, got delayed when he heard the urgent news about this church

01:19

and so he fired off this very thoughtful but very short letter.

## [Q1]

犹大书，这位作者的中文译名与希腊语和希伯来语中的发音是一样的。犹大是耶稣的四个兄弟之一，在福音书中出现过。耶稣受难之前，祂的兄弟都没有把祂当弥赛亚来跟随。但是，当他们看见耶稣从死里复活之后，他们就成了耶稣的门徒。耶稣的兄弟们在最初的犹太-基督教会中都做了领袖。犹大成为宣教士，四处奔波传道。这些背景会帮助我们更好地理解这封信的宗旨。

我们不知道这封信是犹大写给哪间教会的，但收信的会众，似乎多数都是相信弥赛亚的犹太人。从犹大的写作风格，可以看出他假设他的犹太读者对希伯来旧约圣经和其他通俗的犹太文学有深入的认识。当时，犹大已经意识到，教会正面临一场危机。这可以帮助我们了解这封信的构思。信的开头，是一段公开的指责。接着，犹大用一大段文字，对影响教会的堕落教师提出了警告和谴责。最后，在信的结尾，犹大谈到教会该如何处理这类的事情。

## [Q2]

犹大在信件开头就吩咐这间教会要坚守真正的基督信仰。他说自己本打算写一封更长的信，透过弥赛亚来探讨我们所共享的救恩。但是，当他听说这间教会发生的紧急事件，写长信的事就被耽搁了。他迅速的写了一封充满智慧的短信。犹大没有教导信徒如何争辩自己所信的真道。

相反，他首先探究了事件的起因，指出所有问题都出在那些混进教会、败坏的假教师。犹大没有就这些

01:23

Judah doesn't begin with how they're supposed to contend for the faith.

01:26

Rather, he first goes into why.

01:29

It's because of the corrupt teachers who have infiltrated this church.

01:32

And it's not their teaching that he targets but their way of life.

01:36

Their moral compromise is what tells you they have bad theology.

01:40

First of all, they've distorted God's grace as a license to sin.

01:44

They think that they're forgiven and they have God's Spirit, so now they can do whatever they want,

01:49

especially when it comes to money and sex.

01:51

And so Judah says they betray Jesus by rejecting his authority and his teachings.

### [Q3]

01:57

And Judah wants this church to know that the appearance of these teachers is no surprise.

02:02

He transitions into a longer warning to stay away from them.

02:05

He first offers two sets of three Old Testament examples.

02:09

The first trio is about rebellious people who in the past receive divine justice.

02:14

So the Israelites who rebelled against God in the wilderness, they got what they wanted

02:19

and they died out in the middle of nowhere.

02:21

Then he brings up a story about angels who are imprisoned for rebellion until they face God's justice.

02:27

He's referring to the interpretation of the story in Genesis 6

02:31

offered in the popular Jewish work called 1 Enoch, where the sons of God are interpreted to refer to angels

02:37

who rebelled against God, then had sex with women and were judged accordingly.

02:42

Judah links this story to his third example about the ruin of Sodom and Gomorrah in Genesis,

02:47

where violent men tried to have sex with angels.

02:50

Both these stories are about rebellion against God's order that led to

人的教导做出评论，而是着重指出他们败坏的生活方式。这些人在行为上向罪妥协，显明了他们所持守的神学观点是败坏的。

首先，他们曲解了神的恩典，把这当作犯罪的许可证。他们认为自己已经得到了赦免，并且有了圣灵，就可以随心所欲了，特别是在金钱和性的方面。因此，犹大说，这些人背叛了耶稣，拒绝让耶稣掌权，离弃了耶稣的教导。

### [Q3]

犹大想让这间教会知道，出现这种假教师并不奇怪；他随后写了一段更长的警告，呼吁会众远离这些人。

犹大一开始连续两次引用《旧约》经文，举出三个例子。头三个是历史上悖逆神的百姓，他们都受到神的审判。以色列百姓曾在旷野背叛神，最终得到了自己想要的，却死在了旷野中。接着，犹大讲到悖逆神的天使，他们因背叛神而被囚禁，直到神审判的日子。

犹大在这里提到了当时流传的犹太书籍《以诺一书》对《创世记》第六章的解释，书中说“神的众子”是背叛神的天使。因他们和世上的女子发生性关系，所以受到审判。犹大把这件事和自己所举的第三个例子联系起来，就是《创世记》中所多玛与蛾摩拉城的灭亡。在那里，败坏的男人想和天使发生性行为。这两件事讲的都是背叛神的命令会导致淫行——这恰恰是那些败坏的教师所犯的罪。

接着，犹大从当时流传的犹太文献《摩西遗训》中，又列举了一个例子。《摩西遗训》和《以诺一书》一

sexual immorality.

02:55

And that's precisely what the corrupt teachers are guilty of.

02:58

After this, Judah brings up a bonus example from a popular Jewish text called the Testament of Moses.

03:04

Like Enoch, it was not part of the Old Testament scriptures.

03:07

And it was a creative retelling of Moses' final days and words, based on Deuteronomy.

03:13

In the section that Judah quotes from, Moses has died and there's a good angel, Michael,

03:18

who is refuting the devil's accusations against Moses.

03:21

But he decides to leave final judgment for God alone.

03:25

Now, these stories might seem kind of odd to you,

03:28

but for Jewish people who were raised on this literature, Judah's warnings make good sense.

03:33

The behavior of these corrupt teachers has ancient roots:

03:36

rebellion against God's authority, sexual immorality, rejecting God's messengers.

#### [Q4]

And this connects to the second trio of examples. They're all about rebels who went on to corrupt other people. So Cain, he murdered his brother but then he went on to build a city where violence reigned. Balaam the sorcerer, he couldn't curse Israel and so he lured them into idolatry and sexual corruption. And then Korah, the Levite, he led a rebellion against Moses that ended in disaster for others. Judah concludes the second trio with a barrage of Old Testament images to describe the teachers. They're like the selfish shepherds of Ezekiel. Or like the clouds with no rain from Proverbs. Or like the chaotic waves from Isaiah. Their self absorption betrays their claim to follow Jesus. They create chaos wherever they go.

#### [Q5]

Judah concludes his warning by quoting from two other warnings: one ancient and one recent. The first comes again from the popular book of 1 Enoch, which claimed to contain the visions of the ancient figure, Enoch, from the book of Genesis. Now what's fascinating is Judah quotes from the opening chapter of Enoch which is itself quoting about half a dozen Old Testament texts about the final day of the Lord's justice on human evil. Judah then matches Enoch's ancient warning with a more recent one from the apostles. Peter, John, Paul, they all predicted that corrupt teachers would arise and distort the good news about Jesus. And they themselves were echoing Jesus' early warning about the same thing. And so this church should need no more convincing. These teachers have to be dealt with.

样，都不属于《旧约》书卷。它是一部关于摩西晚年生活和讲话的回忆录，内容出自《申命记》。从犹大引用的部分记载可以得知，当时摩西已经死了，神的天使米迦勒反驳魔鬼对摩西的指控；但米迦勒仍把最终的审判权交给了神。

犹大举的这些例子听起来让人感觉有点奇怪，但对那些从小就熟知这些故事的犹太人而言，犹大的警告就非常重要了。这些假教师败坏的行为，自古就有，那些人违抗神的权柄，行为淫乱，拒绝神所差的使者。

#### [Q4]

接着，犹大又引用《旧约》中的三个例子来做说明，其中的人物都是败坏别人的悖逆者。该隐杀了自己的弟弟，之后又建了一座城，城里暴力盛行；巫师巴兰知道无法诅咒以色列人，就诱惑他们陷入偶像崇拜和淫乱之中；利未人可拉发动了一场对抗摩西的叛变，给其他人也带来了毁灭。犹大引用一连串《旧约》记载的画面来描述这些假教师，作为第二次举例说明的结尾。

他说，这些人就像《以西结书》中写的自私的牧人，或者像《箴言》中说的没有雨的云，又或者，他们像《以赛亚书》中描述的翻腾的海浪。这些人专注自己，违背了自己要跟随耶稣的宣告。他们走到哪儿，哪里就会出现混乱。

#### [Q5]

最后，犹大引用了另外两处警告作为结尾。一处采用了古代的记载，还有一处来自当代。第一个再次出自

### [Q6]

So Judah then moves into his closing charge. He picks up his opening line about contending for the faith and he unpacks how to do so with a cool set of metaphors. He describes the community of Jesus as God's new temple. And so they are to build their lives on the foundation of the most holy faith which refers to the core message of good news about Jesus' life, death and resurrection for our sins. On that foundation, the church is to build itself through a dedication to prayer, by devoting itself to the love of God, through obedience. And the integrity of this building will be maintained by staying alert for the return of Jesus to bring his justice and His mercy. And in doing this, they will help each other stay faithful to Jesus. Judah then concludes by praising the God who will protect his people and keep them from falling too far from his grace.

### [Q7]

The short letter of Judah is powerful and puzzling for many modern readers who ask why he quotes from texts that aren't today considered part of the Hebrew Bible, like 1 Enoch or the Testament of Moses. It's important to remember that Jewish culture in this time was immersed in religious texts. Jesus, his family, all the early Jewish Christians, grew up reading the Hebrew Bible along with many later books that were based on and inspired by the Scriptures. And we know there were ancient debates about whether or not some of these later books should be viewed as Scripture. But regardless, they're still important. A book doesn't have to be in the Bible to speak an important message to God's people. And so we have many Jewish texts from this period. They're known today as the collections of the Apocrypha, also called the Deutero-Canon, along with the pseudepigrapha. These were all preserved and read in Jewish and Christian communities. They were treated with great respect. It doesn't mean they were originally designed as part of the Hebrew Bible but they are part of the biblical tradition.

### [Q8]

And so Judah, knowing his readers, that they would value words from 1 Enoch, he used them to communicate his message, which is this: God's grace through Jesus demands a whole life response, not just intellectual assent. Notice that Judah doesn't criticize or focus on the teachers' theology but their immoral way of life which denies Jesus. And so Judah is here applying what Jesus first told his disciples: if you really love me, then you will obey my teachings. For Christians, how you live is the most reliable indicator of what you actually believe. And that's what the letter of Jude is all about.

流行的《以诺一书》，该书声称收录的是《创世记》中一位远古的历史人物以诺的异象。犹大引用了《以诺一书》开篇的章节，同时引用了六段《旧约》圣经的经文，都是有关主在末后的日子对恶人审判的预言。接着，犹大引用了同时代的使徒们的警告，并把以诺的警告和使徒们的话做了对比。使徒彼得、约翰和保罗都预言将出现败坏的假教师，说他们会歪曲耶稣的福音。而这些人的所作所为，耶稣从前也警告过信徒。因此，这间教会无需再做任何确认，必须处理这些假教师。

### [Q6]

在书信的结尾部分，犹大再次提到开头所说的为真道争辩一事，并讲到如何持守真道。他引用了一个很酷的隐喻，把跟随耶稣的群体比喻成神的新圣殿。所以，信徒要把自己的生活建在最圣洁的真道之上，这也符合福音的核心信息，就是耶稣为我们的罪受死，然后复活。

在这个根基上，教会透过恒切的祷告得以建立，藉着顺服住在神的爱里。并且，要建造完整的圣殿，就要时刻警醒等候耶稣的再来，施行神的公义和怜悯。他们如此行的时候，就可以互相帮助，忠心地跟随耶稣。在书信的最后，犹大赞美神对自己百姓的看护，保守他们不失脚，免得他们离弃了神的恩典。

### [Q7]

《犹大书》简短有力，既让今天的读者震撼，又让人们感觉困惑。读者会问，为什么犹大引用了《以诺一

书》、《摩西遗训》中的话，而这些书卷今天却没有纳入到希伯来圣经中？我们有必要记住一点，就是当时的犹太文化正是源于这些宗教典籍。耶稣、祂的家人，以及所有早期的犹太基督徒，读的都是希伯来圣经，和许多其他受圣经所启发的著作。他们是在这样的文化环境的熏陶中长大的，并从这些经文中受到启发。

要知道，在古代，关于是否应该把这些后期的书卷归为圣经正典，人们曾经有过争议。但不管怎么说，这些书还是很重要的。一卷对神的子民讲述重要信息的书，不一定非要收录在圣经中。因此，今天我们有很多这一时期的犹太典籍——学者们称之为次经（也叫旁经，或者第二正典），还有伪经——这些都在犹太人和基督徒教会中得以保存，供后人阅读。这些书卷很受重视。这些文献虽然并没有成为希伯来圣经的一部分，但是它们确实是圣经传统一部分。

### [Q8]

所以，犹大深知收信人的背景，他晓得，这些人必定会看重《以诺一书》的内容。犹大引用这些片段是为了强调自己所要传讲的信息，就是神藉着耶稣所赐的恩典要求我们用全身心来回应，而不仅仅是头脑上的认同。要注意的是，犹大并没有批判或者侧重评判这些假教师的神学观点，而只是着重谈到他们不道德的生活方式。他们的生活，显明他们是抵挡耶稣的。

所以，在这里，犹大引用了耶稣最初教导过门徒的话：“如果你们爱我，就要遵守我的命令。”对于基督

	<p>徒而言，你如何生活，能够最真实地体现出你所相信的是什么。这就是《犹大书》的精义。</p>
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