

離開加拉太後，已明顯地進入加拉太的基督徒社羣中的猶太派信徒宣戰。這些猶太派信徒似乎已成功地說服某些加拉太的基督徒，只有守割禮和遵行摩西律法，才能得著救恩（加五12，六13）。在哥林多教會所經歷的問題中，至少有一些是由猶太派信徒所引起的（林後十一12-15、22），他們亦影響了腓立比的基督徒羣體（腓三2、3）。猶太派信徒看來亦影響到歌羅西的教會。因此，根據歌羅西書二章16、17節：「所以，不拘在飲食上，或節期、月朔、安息日都不可讓人論斷你們。這些原是後事的影兒；那形體卻是基督。」

在初期所有使徒和長老中，保羅是對於猶太基督徒認為外邦人必須先成為猶太人，才可成為基督徒這點，反對得最激烈。他歸信基督教的戲劇化過程——曾在使徒行傳敘述了3次（徒九1-9，二十二6-16，二十六12-23），保羅自己亦偶爾提及（加一11-17；林前九1，十五8），令他確信救恩只能透過相信基督而獲得。既然耶穌是唯一的途徑，人試圖藉別的途徑得著救恩，都必是徒然和錯誤的。保羅完全清楚，他在神面前稱義，並非因為他是小心謹慎的猶太人（腓三2-11），而是透過他在基督裏的信心。由於猶太派信徒持續地積極散佈他們的觀點，保羅需要經常強調，在神面前靠律法稱義是徒然的，只有信心才有果效。他給羅馬人和加拉太人的書信，都論及這個主題。

在保羅的生命快將終結時，由於基督徒向外邦人宣教的成果，導致外邦基督徒的人數逐漸超越猶太基督徒。保羅所悲嘆的，是猶太人沒有如他所期望的，對福音作出回應（羅九1-33）。在使徒行傳中，我們可以看到，當保羅在一個新地區開展他的事奉，都會在當地的猶太人會堂講道（徒十三5、14、42、43，十四1，十七1-5）。在那時，猶太教已變成非常普遍的宗教，因為它能為它的擁護者，提供道德超越的一神論。這包含對一位神的信仰（對比於異教的多神論），再配合一套崇高的道德生活方式（希臘羅馬的宗教多是不道德的）。雖然很少異教徒會真正歸信猶太教，但很多人參加會堂崇拜，並在他們的能力範圍內，盡量遵守猶太人的律法和習俗；這些人被稱為「敬畏神的人」。雖然保羅在開始時，總是在當地的會堂向猶太人講道，但有回應的，卻常是外邦敬畏神

的人，猶太人則拒絕保羅和他的信息。這個重複出現的情況，可以使徒行傳十七章4至5節的記述為例，保羅花了3個星期在帖撒羅尼迦的猶太會堂陳述福音之後：「他們中間有些人聽了勸，就附從保羅和西拉，並有許多虔誠的希利尼人，尊貴的婦女也不少。但那不信的猶太人心裏嫉妒，招聚了一些市井匪類，搭夥成羣，聳動合城的人……」。

猶太的基督教逐漸枯萎和消失，隨之而去的，便是猶太派信徒對外邦信徒的要求：遵守猶太人的習俗和傳統，才能得救。猶太基督教的中心地，向來是耶路撒冷。在主後66至70年間，猶太人的叛亂接近尾聲，並耶路撒冷和聖殿被毀之前的一段時間，許多猶太基督徒因為服從神的啓示，而逃到珀拉。巴柯巴（主後132-35）那重重波折的叛亂，進一步削弱了這個運動，當時的猶太基督徒在猶太人叛軍手下遭受迫害。此後，猶太基督教更趨衰弱，最終完全消失。隨著它的消失，那一直堅持要外邦人先成為猶太人，才可成為基督徒的觀念，亦同時煙消雲散。

David E. Aune

參「猶太人」；「使徒行傳」；「加拉太書」；「耶路撒冷大公會議」；「猶太教」；「第一次猶太革命」；「希臘化的猶太教」；「保羅」。

附件〔二〕

猶太教²⁹⁸⁶ Judaism

從被擄歸回後（主前538）開始，直至現代的猶太宗教和文化。「猶太教」這個名稱，源自古以色列南國的名字「猶大」，而猶太人的英文名稱“Jew”，是猶大人“Judeans”的簡寫。

第二聖殿時期（主前516至主後70） 歷史概覽

掃羅、大衛和所羅門統治下的以色列國，在所羅門死後，迅速終結。他的兒子羅波安因徵收重稅，約在主前933年，激怒北方10個支派，引起叛變（王上十二）。從那時起，以色列國或撒瑪利亞（北國）與猶大（南國）便分裂了。北國在主前722年失陷於亞述人手中，數以千計的皇親貴胄、文人巧匠被擄亞述，他們在那裏可能與當地居民通婚，從此便在歷史中消失。猶大國的國祚直至主前597年，此後便受巴比倫王尼布甲尼撒的管轄。聖殿終於在主前586年被毀，許多人

被擄至巴比倫，展開了維持兩代的被擄時期。巴比倫人在主前539年被波斯王古列擊敗，翌年王下詔准許所有被擄的百姓回到他們的故土（代下三十六22、23；拉一）。之後的整個世紀，猶大僑民至少有4次在領袖如設巴薩、所羅巴伯、以斯拉和尼希米的帶領下，大規模從米所波大米回到猶大地。不少猶大人選擇留居在歸化了的米所波大米家園。主前516年春舉行的第二聖殿奉獻禮，正式結束了為期70年的被擄時期（耶二十九10）；這結果是由哈該和撒迦利亞宣講的預言和勸告所引致的。

在猶大地的猶太人，受波斯王委任的省長所管治。其中一個早期的省長是大衛的後裔（代上三10-19）所羅巴伯（該一1，二1）。他與約撒答的兒子大祭司約書亞共同管治。巴勒斯坦是波斯帝國20個省份中的一部分；波斯帝國從主前539年起，延至主前331年，其後便併於亞歷山大大帝統治的希臘帝國。對於在波斯王朝大部分時期裏，巴勒斯坦的歷史發展，我們所知甚少。當亞歷山大在主前323年逝世，他的王國被他的將領瓜分；埃及和巴勒斯坦落入多利買一世手中。多利買王朝多有仁慈的君主，他們容許巴勒斯坦的猶太人在某程度上享有自由和自主。在主前198年的潘尼安之戰後，巴勒斯坦被亞歷山大另一名將領西流基所建立的西流基王朝所統治。

西流基王朝擁有非常廣大而人口不同的地區，從西面的小亞細亞和巴勒斯坦，伸延至東面印度的邊境。安提阿古四世在主前175年登上西流基的王位，他試圖以「希臘化」的方法（即是強迫採用希臘語言和文化），來統一他龐大的王國。由於這個政策，地方的文化和宗教便大受壓迫，在巴勒斯坦的猶太人省份，可能是其中遭受最嚴重打擊的一個。在主前167年，安提阿古四世將耶路撒冷的聖殿，奉獻給奧林匹亞的丟斯，在祭壇上獻上母豬，毀滅了包含猶太人聖經的古卷，並且禁止進行割禮。這次鎮壓觸發了由一位名叫馬他提亞的年邁祭司和他的兒子們所帶領的叛亂。西流基軍隊被擊退，聖殿終於在主前164年被馬他提亞的兒子馬加比（意即「錫子」）的猶大，重新奪回。每年的修殿節（即「獻殿節」），便是慶祝猶太人這次勝利。猶大和他的兄弟稱為馬加比人或哈斯摩寧人（馬他提亞出生於哈斯摩寧家族），

他們及其後裔從主前164年至主後63年這段期間統治猶大，直至巴勒斯坦落入羅馬將領龐培手中。此後，巴勒斯坦一直成為羅馬的分封地。

羅馬人征服猶大後，哈斯摩寧人許爾堪作了大祭司，其實以土買人安提帕特才是許爾堪背後的真正掌權者。安提帕特的兒子法撒勒和希律，分別是耶路撒冷和加利利的總督。由於安提帕特在主前43年被暗殺，希律透過在羅馬的活動，獲得羅馬的元老院封為猶大王；他從主前37年統治至主前4年（史稱大希律）。他死後，巴勒斯坦被羅馬王亞古士督（主前27至主後14）分配給希律的3個兒子管轄：希律亞基老（主前4至主後6，任猶大、以土買和撒瑪利亞的總督）、希律安提帕（主前4至主後39，任加利利和比利亞的分封王）和希律腓力（主前4至主後34，任巴但尼亞、特拉可尼及一些細小地區的分封王）。當希律的兒子去世或被廢，這些領土都由羅馬的巡撫管治。大希律的孫兒希律亞基帕一世，曾有一段短時間（主後41-44）統治他的祖父所管轄的領土。他去世後（徒十二20-23），他的領土便由羅馬巡撫管治。這些巡撫的貪婪和不當的措施，激發猶太人叛亂。猶太人在主後66至73年所發動的叛變，遭遇重重困難，最終導致在主後70年，提多率領第十羅馬軍團，摧毀了第二聖殿。叛亂在主後73年被徹底平定，當時超過900名猶太人，在死海的馬薩他城堡中被圍攻，他們寧願集體自殺，也不肯落入羅馬人手中。這些可悲的事件，令猶太教的聖殿敬拜和祭司制度永遠結束。

社會和宗教發展

巴比倫人征服猶大，並在主前586年摧毀所羅門的聖殿，令猶太人的社會和宗教生活產生戲劇性的轉變。停止聖殿敬拜，嚴重打擊了以色列人的宗教核心，因為只有耶路撒冷聖殿才是神所指定的合法地方，以履行摩西律法中的禮儀要求——主要是獻祭禮儀。那些在主前586年後仍居住在猶大的虔誠猶太人，甚至每年舉行的3個朝聖節期：住棚節、逾越節和七七節，也不能再遵守了。主前538年後，許多被擄者選擇返回猶大，亦有不少人寧願繼續住在他們的新家園。對於後者來說，即使在主前516年重新設立聖殿敬拜，也無法在他們的宗教生活中起著重要作用。

在被擄和歸回後的早期，猶太人的會堂

Antiochus IV Epiphanes

From Wikipedia, the free encyclopedia

King of the Seleucid Empire



Coin of Antiochus IV. Reverse shows Apollo enthroned on an omphalos. The Greek inscription *ANTIOXOY ΘΕΟΥ ΕΠΙΦΑΝΟΥ ΝΙΚΗΦΟΡΟΥ* means ("of Antiochus, God Manifest, Bearer of Victory").

Antiochus IV Epiphanes ("**Manifest (God)**"^[1], "**the Illustrious**"; Greek: Ἀντίοχος Ἐπιφανής, pronounced [æn̩ˌtɔjəkəs ɛˌpɪfəniːz]; born c. 215 BC; died 164 BC) ruled the Seleucid Empire from 175 BC until his death in 164 BC. He was a son of King Antiochus III the Great and the brother of Seleucus IV Philopator. His original name was Mithridates; he assumed the name Antiochus after he assumed the throne.

Notable events during the reign of Antiochus IV include his near-conquest of Egypt, which led to a confrontation that became an origin of the metaphorical phrase, "line in the sand" (see below), and the rebellion of the Jewish Maccabees.

He assumed divine epithets, which no other Hellenistic king had done, such as *Theos Epiphanes* (Greek: ΘΕΟΣ ΕΠΙΦΑΝΗΣ mean "God Manifest") and after his defeat of Egypt, *Nikephoros* (Greek: ΝΙΚΗΦΟΡΟΣ mean "Bearer of Victory")^[2]. But his often eccentric behavior, capricious actions and even insanity led some of his contemporaries to call him *Epimanes* ("The Mad One"), a word play off of his title *Epiphanes*.^{[1][3]}

Rise to Power

As the son and a potential successor of King Antiochus III, Antiochus became a political hostage of the Roman Republic following the Peace of Apamea in 188 BC. When his older brother, Seleucus IV followed his father onto the throne in 187 BC, Antiochus was exchanged for his nephew Demetrius I Soter (the son and heir of Seleucus). After King Seleucus was assassinated by Heliodorus, a usurper, in 175 BC, Antiochus in turn ousted him. Since Seleucus' true heir, Demetrius I Soter, was still a hostage in Rome, Antiochus, with the help of King Eumenes II of Pergamum, seized the throne for himself, proclaiming himself co-regent for another son of Seleucus, an infant named Antiochus (whom he then murdered a few years later).^[4]

Wars against Egypt

When the guardians of King Ptolemy VI of Egypt demanded the return of Coele-Syria in 170 BC, Antiochus launched a preemptive strike against Egypt, conquering all but Alexandria and capturing King Ptolemy. To avoid alarming Rome, Antiochus allowed Ptolemy VI to continue ruling as a Puppet-king. Upon Antiochus' withdrawal, the city of Alexandria chose a new King, one of Ptolemy's brothers, also named Ptolemy (VIII Euergetes). Instead of fighting a civil war, the Ptolemy brothers agreed to rule Egypt jointly.

In 168 BC Antiochus led a second attack on Egypt and also sent a fleet to capture Cyprus. Before reaching Alexandria, his path was blocked by a single, old Roman ambassador named Gaius Popillius Laenas, who delivered a message from the Roman Senate directing Antiochus to withdraw his armies from Egypt and Cyprus, or consider themselves in a state of war with the Roman Republic. Antiochus said he would discuss it with his council, whereupon the Roman envoy drew a line in the sand around him and said, "Before you cross this circle I want you to give me a reply for the Roman Senate" - implying that Rome would declare war if the King stepped out of the circle without committing to leave Egypt immediately. Weighing his options, Antiochus wisely decided to withdraw. Only then did Popillius agree to shake hands with him.^[5]

Sacking of Jerusalem and Persecution of Jews

While Antiochus was busy in Egypt, a false rumor spread that he had been killed. The deposed High Priest Jason gathered a force of 1,000 soldiers and made a surprise attack on the city of Jerusalem. An official Antiochus appointed as High Priest, Menelaus, was forced to flee Jerusalem during a riot. On the King's return from Egypt in 167 BC enraged by his defeat, he attacked Jerusalem and restored Menelaus, then executed many Jews.^[6]

66 When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by

storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.

— 2 Maccabees 5:11-14

To consolidate his empire and strengthen his hold over the region, Antiochus decided to side with the Hellenized Jews by outlawing Jewish religious rites and traditions observed by more orthodox Jews and by ordering the worship of Zeus as the supreme god.^[citation needed] This was anathema to the Jews and when they refused, Antiochus sent an army to enforce his decree. Because of the resistance, the city was destroyed, many were slaughtered, and a military Greek citadel called the Acra was established.^[7]

“ Not long after this the king sent an Athenian senator to force the Jews to abandon the customs of their ancestors and live no longer by the laws of God; also to profane the temple in Jerusalem and dedicate it to Olympian Zeus, and that on Mount Gerizim to Zeus the Hospitable, as the inhabitants of the place requested...They also brought into the temple things that were forbidden, so that the altar was covered with abominable offerings prohibited by the laws. A man could not keep the sabbath or celebrate the traditional feasts, nor even admit that he was a Jew. At the suggestion of the citizens of Ptolemais, a decree was issued ordering the neighboring Greek cities to act in the same way against the Jews: oblige them to partake of the sacrifices, and put to death those who would not consent to adopt the customs of the Greeks. It was obvious, therefore, that disaster impended. Thus, two women who were arrested for having circumcised their children were publicly paraded about the city with their babies hanging at their breasts and then thrown down from the top of the city wall. Others, who had assembled in nearby caves to observe the sabbath in secret, were betrayed to Philip and all burned to death. ”

— 2 Maccabees 6:1-11

Rebellion of the Maccabees

Most modern scholars argue that the king was in fact intervening in an internal civil war between the traditionalist Jews in the country and the Hellenized Jews in Jerusalem.^{[8][9][10]} According to Joseph P. Schultz:

Modern scholarship on the other hand considers the Maccabean revolt less as an uprising against foreign oppression than as a civil war between the orthodox and reformist parties in the Jewish camp.^[11]

These competed violently over who would be the High Priest, with traditionalists with Hebrew/Aramaic names like Onias contesting with Hellenizers with Greek names like

Jason and Menelaus.^[12] Other authors point to possible socio/economic motives in addition to the religious motives behind the civil war.^[13]

What began in many respects as a civil war escalated when the Hellenistic kingdom of Syria sided with the Hellenizing Jews in their conflict with the traditionalists.^[14] As the conflict escalated, Antiochus took the side of the Hellenizers by prohibiting the religious practices the traditionalists had rallied around. This may explain why the king, in a total departure from Seleucid practice in all other places and times, banned the traditional religion of a whole people.^[15]

Final years

Taking advantage of Antiochus' western problems, King Mithridates I of Parthia attacked from the east and seized the city of Herat in 167 BC, disrupting the direct trade route to India and effectively splitting the Greek world in two.

Recognizing the potential danger in the east, but unwilling to give up control of Judea, Antiochus sent a commander named Lysias to deal with the Maccabees, while the King himself led the main Seleucid army against the Parthians. After initial success in his eastern campaign, including the reoccupation of Armenia, Antiochus died suddenly of disease in 164 BC.

Legacy of Antiochus IV

The reign of Antiochus was the last period of real strength for the Seleucid Dynasty, but in some ways his rule was also fatal to the Empire. Technically Antiochus IV was a usurper, and he left an infant son named Antiochus V Eupator as his only heir. The result was a series of civil wars between rival claimants to the throne, effectively crippling the Empire during a critical phase in the wars against Parthia.

In Jewish tradition

Antiochus IV ruled the Jews from 175-164 BC. He is remembered as a major villain and persecutor in the Jewish traditions associated with Hanukkah, including the books of Maccabees and the "Scroll of Antiochus."^[16] Rabbinical sources refer to him as הרשע *harasha* ("the wicked").^[17]