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The Description of Apostates

Jude 8-16

Jude now begins a detailed description of **the apostates**, whose deadly work he has revealed. They are the Adversary's own personal agents within the believing body. However subtle, shrewd, cunning or clever they are, **Jude** reveals **their** true character, and gives us a complete record of **their** spiritual condition and **their** end. The righteous of the TaNaKh must be on their guard, spiritually alert, alive and awake.⁵¹ What were **their** beliefs and what was **their** way of life? From **Jude** we can conclude **three things** about these **heretics**.

First, they were antinomians, or people who believed that the moral law did not apply to them. Antinomians (to see link click [Ac - The Book of Jude From a Jewish Perspective: Purpose](#)) have existed in every age of the Church. **They** are people who prevent **grace**. **Their** position is that the Torah is dead and **they** are under **grace**. The Torah reveals the standard of righteousness demanded by **God**. They think it may apply to other **people**, but it no longer applies to them. **They** can do absolutely whatever they like and no repentance is necessary. **Grace** is supreme. It can forgive any sin. In fact, the greater the sin, the more opportunities for **grace** to **increase (Romans 6)**. **They** believe that the body is of no importance, what matters is the inward heart. All things belong to **the Messiah**, and, therefore, all things are **theirs**. And so, for **them**, *nothing* is forbidden.

Jude's apostates turn **the grace of God into a license for immorality (Jude 4)**; they indulge in shameless unnatural conduct by going **after strange flesh** as did **the men of Sodom and Gomorrah**. **They pollute their own bodies** and do not consider it to be a sin (**Jude 7-8**). **They** allow animal instincts to rule **their** lives (**Jude 10**). With **their** sensual ways, **they** are likely to wreck **the love feasts** of local messianic synagogues or churches (**Jude 12**), and it is by **their own evil desires** that **they** direct **their** lives (**Jude 16**).



Second, they denied the deity and uniqueness of Jesus Christ. They are godless people, who pervert the grace of our God into a license for immorality and deny Yeshua Messiah our *only* Master and Lord (Jude 4b). As so often in the New Covenant, we again encounter what became known as Gnosticism (see [Ac - The Book of Jude From a Jewish Perspective: Purpose](#)). So, **the apostates** whom **Jude** attacks were **people** who **denied** the oneness of **the LORD** and split Him into an ignorant creating **God** and a truly spiritual **God**. **They denied** the uniqueness of **Jesus Christ** and saw **Him** as only one of the links between **God** and human beings, and **they** created class distinctions with the body of believers and limited fellowship with **ADONAI** to a supposedly intellectual few who were on a higher spiritual plane than everyone else.

Third, they denied and insulted ADONAI's holy angels. It is said that **they reject authority and slander celestial beings (Jude 8)**. The words **authority** and **celestial beings** describe the ranks in the Jewish hierarchy of **angels**. Regarding the death and burial of Moses, if Michael, the archangel, on such an occasion said nothing against the prince of evil **angels**, clearly no one can speak evil of the **angels**.

The Jewish belief in **angels** was very elaborate. Every nation had a protecting **angel**. Every person, every child, had an **angel**. All the forces of nature, the wind and the sea and fire and all the others were supposedly under the control of **angels**. It could even be said that every blade of grass has its **angel**. Clearly, the false teachers attacked the **angels**. It is likely that **they** said that the **angels** were the servants of the ignorant and hostile creator **God** and that believers should have nothing to do with **them**. We cannot quite be sure what lies behind this; but, to all **their** other errors, **the apostates** added the despising of **angels**, and to **Jude** this seemed an evil thing.⁵²