

## Happy To Be A Slave Jude 1-2

Introduction- 1) I have, since I was a little boy, been a fan of Tarzan, especially the black and white movies that starred the Olympic gold medal swimmer Johnny Weissmuller. All together he appeared in 12 movies between 1932-1948. During those movies there were many occasions of anxiety and excitement as Tarzan faced and escaped danger. Nothing, however, stressed me out quite as much as when he, Jane and boy would take a swim. Why? Because there was lurking in the bushes along the shore deadly crocodiles that would slip, crepe into the water with the intent of doing serious bodily harm with extreme prejudice to Tarzan and those he loved. Fortunately, Tarzan was smart enough and strong enough to save the day. Not once did he lose a one.

2) Tragically the same cannot be said for the Church of the Lord Jesus Christ. Far too often false teachers have, as Jude 3 says, “crept in unnoticed” damaging and devastating and deceiving the body of Christ. It is to this danger that Jude, the half brother of Jesus, gives his attention in this short 25 verse letter. Hoping to write a word of encouragement concerning our common salvation (*NIV*, “the salvation we share”) Jude is redirected by the Holy Spirit to bring a word of warning, calling all believers “to contend earnestly for the faith” (v 3).

3) Jude’s strategy is well thought out and planned. Throughout the body of the letter he will expose the false teachers for who they are, and he will prescribe a plan of attack that allows us to take the fight to these spiritual terrorists. However, he lays the foundation for the battle both at the beginning and the end of the letter with a word about our security, the fact that we are safe in Christ. (note v.1 and v.24). Such safety is possible for those who are happy to be a slave, a slave to a King. Such safety is an ever present reality for those who : 1) know who they are in Christ (v.1) and 2) know what they have in Christ. (v.2)

### I. Know Who You Are In Christ vs.1

Jude is the author (lit. *Judas* or *Judah*). Five men bear this name in the N.T. but this Jude makes clear his identity: slave of Jesus Christ (not much help!) and brother of James. This Jude is the half brother of Jesus and the full brother of James. Four brothers of Jesus are noted in Matt. 13:55 (James, Joseph, Simon, and Judas). He may have been the youngest, and like the rest of our Lord’s family, did not believe in Him during His earthly ministry (John 7:5). In fact Mark 3:21 says that they believed he was out of his mind, that he was mentally unstable! However, the resurrection changed everything, and now Jude is glad to claim his brother as his Lord and Messiah. Indeed, his first affirmation of who He is, who we are, in Christ, is striking.

#### 1. You are purchased

- “Bondservant of Jesus Christ”, lit. “of Jesus Christ a slave”(doulos not diakonos). Of Jesus Christ is fronted for emphasis. His relationship is not a brother to a brother, but a slave to a master.

- What it must have been like for him to grow up with Jesus (a perfect brother!) and now to follow and worship Him.
- What humility, what an honor to be a slave to a King, and what a King!
- I Cor. 6:20 tells us we were bought at a price. I Peter 1:19 informs us it was “with the precious blood of Christ.” We are not our own, we belong to Him.

## 2. You are called

- Curtis Vaughn, the wonderful Greek scholar for many years at SWBTS notes that “called”, which is actually the last word in v.1 in the Greek text is a substantive or verbal adjective, and the participles “loved” and “preserved” modify or refer to those who have been called.(p 209)
- Jude does not use the word call to mean invite (Schreiner,429). Here the word means the effectual calling of God that opens the heart to freely respond to the gospel.
  - There is a general call (Matt 11:28-30)
  - There is an effectual call (Rom 8:30)

There is a mysterious wonder in this truth that the sovereign God effectual brings persons to salvation in perfect harmony with their free will and response to the gospel. There is a marvelous complementarity to these twin truths that, if you push them beyond their biblical parameters, you will find yourself lying in your closet, drooling out of one side of your mouth, attempting to do Hebrew and Greek verb conjugations in tantum!

- Timothy George has well said, “God created human beings with free moral agency, and He does not violate this even in the supernatural work of regeneration. Christ does not rudely bludgeon His way into the human heart. He does not abrogate our creaturely freedom. No, He beckons and woos, He pleads and pursues, He waits and wins.” (*Amazing Grace*, p74)

## 3. You are loved

- “Loved” is the preferred reading over “sanctified.” Both “love” and preserved are in the perfect tense, affirming the settled reality that we are loved and preserved (*NIV*, “kept”) by God.
- The emp. here is that we are loved abidingly so by the Father. This is the only place in the Bible where this phrase appears. There is a sense in which God loves all persons indiscriminately as His creatures (John 3:16). But there is a sense in which God loves especially His children. It is the difference in my loving friends and my loving wife and sons. He is now our Father, and He loves us with a perfect permanent Fatherly affection. This love is not whimsical, fleeting or conditional. You can do

nothing to make Him love you more and you can do nothing to make Him love you less. No, as I John 4:10 beautifully puts it, “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.” However, do not miss the application of v. 11: “Beloved, if God so loved us, we also ought to love one another.”

#### 4. You are protected

- The word “preserved” (*NIV, NASV*, “kept”) is again in the perfect tense, and it is one of Jude’s favorite words appearing in v. 1, twice in v. 6, and again in v. 13 and 21 (5 times total). The word means to protect, keep from harm, to preserve. Here the emphasis is that we are kept safe in our salvation by Jesus Christ. Hebrews 7:25 links our eternal security to the intercessory prayer ministry of Jesus. Jude 24 says He will keep us from stumbling and will present us to the Father faultless (*NASV*, “blameless”)
- Scripture’s witness on this crucial doctrine is clear:
  - By His work on earth, Jesus obtained my salvation. By His work in heaven, Jesus maintains my salvation.
  - God is preserving fallen angels and apostates for judgment.(v.6, 13)  
God is preserving you and me for glory!

Transition What a joy to know who you are in Christ (v.1)

What a joy to know what you have from Christ (v.2)

## II. Know what you have from Christ v.2

- Jude has a love for triads, grouping things in 3’s. In verse 1 he told us we are 1) called, 2) loved, and 3) preserved. Now in verse 2 he selects 3 of the abundant blessings that flow into the life of every single person who has trusted Jesus Christ for salvation.

- Don’t miss how he states his prayer wish. He wants mercy, peace, and love to be “multiplied, increased.” Moo says he desires that we are “filled with” these Christian graces.

### 1. Enjoy abundant mercy

- Jude’s greeting is unique with “mercy” leading the way. Mercy (*eleos*) is found nearly 400 times in the LXX and 78 in the N.T. It is a characteristic in God that moves Him to seek a relationship with persons who have no right to be in relationship with Him. The word speaks of compassion, lovingkindness (*hesed*). It is gracious, undeserved and unmerited; yet it is not blind, dumb or ignorant. It is something in God that moves Him to do for us what we cannot do for ourselves.

- In Rom. 9:23 those who trust Christ are called vessels of mercy. In Matt 5:7 the merciful are told they will receive mercy. In Jude 21 we are told to look for the mercy of our Lord Jesus Christ and in vs. 22 we are admonished to extend that same mercy to those who are doubting and in vs. 23 to those who have been defiled and devastated by sin. We receive mercy and we give mercy.
- We enjoy from God what that certain man going down to Jericho received from the Good Samaritan who “when he saw him” beaten and left for dead, “had compassion” and went into action (Luke 10:33ff).
- God saw us beaten by Satan and left for dead by sin. And, he went into action and sent His Son binding our wounds, healing our souls, and making us His own!

## 2. Enjoy abundant peace

- The word for peace in Greek, *eirene* (91x in NT), cannot be separated from the Hebrew word *shalom*. Ideas such as wholeness, completeness, prosperity and success are just a few of the concepts that emanate from this word. In Judges 6:24 God is called “Jehovah Shalom” informing us that God alone is the source of peace. In Isaiah 9:6-7, God’s coming Messiah is designated as the “Prince of Peace.”
- Colin Brown notes that “*shalom* includes everything given by God in all areas of life...*eirene*, therefore, coming as it does from God, approximates closely to the idea of salvation” (NIDNTT, 777)
- No wonder Paul can say in Romans 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” Here is our external peace.
- And again in Phil 4:6-7 he , while in prison, can write, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” Here is our internal peace.
- And to all of this Moses can add in Numbers 6:24-26, “The Lord bless you and keep you; The LORD make His face shine upon you, and be gracious to you; The LORD lift up His countenance upon you, and give you peace.” Here is our eternal peace.
- God is the Lord of peace.  
Jesus is the Mediator of peace.  
We are the heirs of peace.  
Thus Jesus can say in Matt 5:9, “Blessed are the peacemakers, for they shall be called sons of God.”

### 3. Enjoy abundant love

- Throughout this letter Jude reminds his readers that they are loved by God (vs. 1, 2, 3, 17, 20). The God who is:
  - holy (Levt. 11:44-45; 19:2; I Peter 1:16)
  - spirit (John 4:24)
  - light (I John 1:5)
  - a consuming fire (Deut. 4:24; Heb. 12:29); is also
  - love (I John 4:8,16)
  
- To say that God is love is to affirm He always desires and seeks our highest good, even at great sacrifice to Himself. C.H. Dodd says, “ To say, God is love, implies that all His activity is loving activity. If He creates, He creates in love; if he rules, He rules in love; if He judges, He judges in love.” (*Epistles*, 110).
- In John 17:23 we are told, amazingly, that as the Father has loved the Son so He has also loved us.
- In Rom 8:31-39 we are informed that nothing can separate us from the love of God that is ours in Christ Jesus.
- And in I Cor 13:8 Paul reminds us that because love is at the very center of who our God is , it will never fail, it will never end!

### Conclusion

1) I am happy to be a slave, a slave of a King, a King whose name is Jesus. He has purchased me and called me. He loves me and protects me. He showers me with mercy and blesses me with peace. Because I am His I have internal security in here, external security out there, and eternal security up there. Could anything be more wonderful than being a slave of such a King!