

## The Faithfulness Once Delivered

The Protestant Reformation was an apparent split from the Roman Catholic Church (RCC) about 500 years ago and is hailed as the point where Christians returned to “the faith which was once delivered unto the saints” (Jde 1:3). However, it wasn’t truly a protest nor was it a reformation. It wasn’t a protest because it was instigated by the RCC itself in having its own Martin Luther seemingly lead a dissent from the mother church to return to the “true” message of salvation by faith. It also wasn’t a reformation because it kept the same wrong view of God and man but with a new false salvation message. Protestant Trinitarian churches are essentially the RCC “rebranded” under a new name and image. They’re her daughters, “And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, **THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**” (Rev 17:5).

When Jude said, “earnestly contend for the faith [*faithfulness*] which was once delivered unto the saints [*separated*]” (Jud 1:3), he was speaking of the faithfulness delivered to God’s people during the Exodus, “the Lord, having saved the people out of the land of Egypt” (Jud 1:5). God separated His people from all others to favor them exclusively in faithfulness to Him, “Thou shalt have no other gods before me” (Exo 20:3), “Hear, O Israel: The LORD our God *is* one LORD” (Deu 6:4). However, they proved to be unfaithful, “For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, **not being mixed with faith [*faithfulness*]** in them that heard *it*” (Heb 4:2).

Jesus Himself said that “salvation is of the Jews” (Jhn 4:22). And Paul stated repeatedly that his hope of salvation was the promise made to Israel’s fathers of bodily resurrection from the dead: “of the hope and resurrection of the dead I am called in question” (Act 23:6); “that there shall be a resurrection of the dead, both of the just and unjust” (Act 24:15); “for the hope of the promise made of God unto our fathers” (Act 26:6); “for the hope of Israel I am bound with this chain” (Act 28:20). There’s no other salvation than the promise of resurrection God made to Abraham and to His Seed—the hope of His faithful people.

The Reformers, on the other hand, convinced us that salvation is by faith and that it’s going to heaven after death. The main tactic they used to remove the hope of God’s people from the saving message was to remove God’s people from the saving

message! Rather than “the faith [*faithfulness*] which was once delivered unto the saints [*separated*]” in the Exodus, it’s now a body of doctrinal beliefs delivered by the apostles to the church. And that body of beliefs, of course, is their system of theology—an ideology completely foreign to the hope of God’s people.

They bolstered this deception by directing New Testament translations that shroud God’s people from the text. Translators masked Greek vocabulary relevant to God’s people with generic and inaccurate words: *charis* as “grace” instead of “favor,” *ekklesia* as “church” instead of “assembly,” *eklektos* as “elect” instead of “chosen,” *ergon* as “works” instead of “actions,” *hagios* as “holy” or “saints” instead of “separated,” *pisteuo* as “believe” instead of “trust,” *pistis* as “faith” instead of “faithfulness,” and *pneuma* as “spirit” instead of “breath.” It can’t be that they just got a word or two wrong by mistake—the consistent pattern and genre of the “mistakes” betrays their agenda.

The message of salvation Paul preached, “For by grace [*favor*] are ye saved through faith [*faithfulness*]; and that not of yourselves: *it is* the gift of God: Not of works [*actions*], lest any man should boast” (Eph 2:8-9), is that God’s people are saved by His favor through His Son’s faithfulness to die for their sins, and that it’s by God’s sacrificial gift of His Son, not by their actions under the Law so that none can boast. And although Gentiles had no hope, “That at that time ye were **without Christ**, being aliens from **the commonwealth of Israel**, and strangers from the covenants of promise, **having no hope**, and without God in the world” (Eph 2:12), they can now be joined with God’s people, “Now therefore ye [*Gentiles*] are no more strangers and foreigners, but fellowcitizens **with the saints [*separated*]**” (Eph 2:19).

On the other hand, by expunging God’s people from the text through manipulated vocabulary and translator bias, Paul’s intended message was changed to conform to the Reformer’s system of theology, “God saved you by his grace when you believed. And you can’t take credit for this; it is a gift from God. Salvation is not a reward for the good things we have done, so none of us can boast about it.” (Eph 2:8-9 NLT). It now bears no semblance to the true saving message but is simply about believing some facts are true.

The Protestant Reformation wasn’t a return to the message once delivered but the delivering of a new message.