

Biblia

God's History & Plan



Biblical Reality • 2025

Ruminations

I began with a radically modified copy of [Dirk Jongkind's article](#) about how we got the Bible. I've included ideas I received from two friends: Sergio Desoto and Desert Sage. But it comes from my 51 years in the Lord studying these things, and the result can fairly be blamed solely on me. My true hope is that Yeshua Messiah [Jesus Christ] enabled me to be anointed by the Ruach Hakodesh [Holy Spirit]. Everything worthwhile in or from me is the result of my fifty year relationship with Yeshua and the power of the Holy Spirit.

A stylized, handwritten signature in blue ink that reads "David". The signature is fluid and cursive, with a large, sweeping initial 'D'.

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Biblia

God's plan to hold His people together

From the Latin: *Biblia is short for biblia sacra, or holy book*

Elohim, who we relate to as Father, Messiah, and Holy Spirit, has been very careful to make sure that mankind received a written copy of words he spoke to certain people resulting in the Torah and many additional writings in the Old & New Covenants. This Biblia would expose Mankind to the mind of God, give us the rules and conduct for our training, plus the history of His people from Creation through the first century during which our Messiah came the first time. These written words of God would be preserved through a process of writing, collecting, copying, translating, printing, and digital output. After thousands of years, the Scriptures that began with the breath of God come to us in the Biblia that has proven to be worthy of our trust.

Before the Messiah arrived to bring us forgiveness and life, the written word and the prophets were all the people of God had available. Countless lives were and are changed by the written Word of God. Since human beings tend to look at the outside and not at the inside, we often attribute the power of this transformative teaching to a preacher or teacher. If we seriously look at it, we quickly see that the real power is not found in humans but in God's carefully crafted words spoken to specially called people who God chose to speak in a rhema (a special targeted word) and then write it all down. It was all that the people had until Yeshua Messiah.

A unique part of the Biblia and our God is prophecy. No other people serve a God who can accurately predict the future. Over a quarter of the Biblia is prophecy. The first prophecy was spoken by God to Eve when He explained to her what had changed because of sin. The word given was that her seed would crush the

head of Satan's seed. Jesus fulfilled hundreds of prophetic words about His first coming—exactly. There are many more telling us about His second coming. Their fulfillment has grown rapidly since Israel was brought back to the land that the Father had given them by covenant, in 1948. A large boost was when the Israelis regained Jerusalem in 1967. The rate of fulfillment is rapidly increasing, and it has become obvious that He will be returning soon. We are close to the fulfillment of the Book of Revelation.

The **Logos**, or Word of God, is seen fully in Yeshua Messiah

The Greek word, *logos*, has been carefully defined as the mind, will, and reasoning of The Father according to Greek philosophers and Rabbinical wisdom (as gathered by a friend of mine who calls himself Desert Sage). He has been given a fresh and clear understanding by the Lord, as far as I am concerned. He would be the first to tell us that we need to be reliant on the Holy Spirit, who guides us through Greek and Hebrew languages, and the scriptures themselves. [You'll find his writings here.](#)

After we have been born again and developed the beginnings of our relationship with Yeshua, reading the Biblia is normally the most immediate exposure to the written word of God, as we begin to learn about God and His Creation. In practice, this means picking up a physical printed book or opening an app or Website on our specific collection of devices. Most reading plans suggest beginning with the Gospel of John and then the letters of Paul. We go back and forth between the gospels and the epistles, gradually adding Psalms.

But soon as we can, we need to get to the heart of the matter, the Torah in the Tanakh: the Jewish scriptures are called the Tanakh, after the first letters of its three parts. T: Torah, the Teaching of Moses, the first five books. N: Nevi'im, the books of the prophets. Kh: Ketuvim, for the Writings, which include the psalms, wisdom literature, and miscellaneous.

Another friend of mine, [Sergio Desoto](#), has led me into a much deeper understanding of the need for and power of the Hebrew scriptures. My Dad did that for me as he mentored me

in 1974–75. They are an assumed substance for the foundation of my beliefs. Sergio has added whole new layers of knowledge to me, and revived my enthusiasm for the Old Covenants. The Tanakh needs to be read from Genesis to the end of the writings. It's all built upon the bedrock, the Torah.

The Torah is the core of the original covenants which God made with His people—who we now call the Jews. Everything was written by Jews. It needs to be read from beginning to end in the classic learning style. First, read it quickly like a novel. Second, read it slowly and carefully while looking up the meanings of the words. Third, by then you'll know the Torah well enough to read it as regular food for further understanding.

Throughout this process, we learn to trust that the written word has not been corrupted and that the message of the Biblia we hold in our hands was not changed or lost altogether. The Lord gives each of us that proof we need—designed for who each one of us is. We come to know that we are reading the actual words that God spoke, preserved by the Holy Spirit..

God's wisdom makes it work. We need to answer several important questions. In the process, we'll discover that it was all planned from the beginning—and that the plan is much larger than we commonly realize.

Here's three questions to start with:

- 🔥 What happened to the Bible between the earliest times and the twenty-first century?
- 🔥 How did God bring his word to us?
- 🔥 How did the Lord protect the process?

The way in which God brought about the Biblia is the story of his designed plan in history, played out over six thousand years, so far. By understanding what God has done over the ages, we will see that it is reasonable and justified to trust that the Bible in our hands is a translation of the trustworthy words of Scripture. These words came to us by the power of Almighty God, preserved by His power.

From God's Logos to Israel's Books

Because the Bible is the written word of God, it naturally starts with God speaking in Genesis 1:3 (“And God said, let there be light”). Later the Lord inspired the Apostles John, Peter, and Paul specifically to explain how this came about as we read in John 1:1 (“In the beginning was the Word”). And since we are talking about an amazingly creative God, it should not surprise us that he uses an array of ways to communicate with his creatures.

God spoke directly to Moses from a burning bush (Exodus 3:2), and immediately after the exodus from Egypt to the whole people from a burning mountain (Exodus 19:18). God speaks through the inspired written record of the history of his people, and through his prophets who heard his word and wrote it down — sometimes directly, but also through visions and dreams.

We find personal reflections on the futility of man's life under the sun (Ecclesiastes), which is also part of God speaking to his people.

These writings are seen in the book of Proverbs, a collection of divinely crafted wisdom.

In the New Covenant, we have the records of how the apostles taught about Jesus and about what Jesus himself taught (the four Gospels). He even sent the Holy Spirit to make sure that the writers of the Gospels remembered what Jesus has said accurately.

Finally, we find the written letters and teachings by the apostles and others dealing with various situations within the churches, as well as clearly explained teachings about the salvation that Jesus brought about—what it accomplished and how we are to work it out in our daily lives.

John, Paul and Peter were given the wisdom to explain how the Holy Spirit worked in our lives. This is how Elohim provided the power we need to live the life we have in Him.

Finally, Elohim provided a wondrous vision of what is coming for mankind as we live through the end of this short term, seven thousand year training place. Then He'll remake it into the final plan—a whole new creation for the people who love Him.

Write This in a Book

Of all the named authors in the Bible, Moses is the first. Immediately after the exodus, the crossing of the Red Sea into Midian [in Saudi Arabia], and still before the giving of the law at Mount Sinai, God tells Moses to start writing God's words down (Exodus 17:14). Amalek had come out to fight Israel, and Moses commanded Joshua to lead the army while Moses would lift up the staff of God. It is after this fight that God speaks to Moses (the text does not tell us how) and commands him to write down what God's ultimate judgment over Amalek will be as a memorial. The first command to record God's words in a book comes in order that this book would become a memorial, a testimony, to the acts of God and the fulfillment of his promises. An interesting detail is that already this first Scripture is to be recited to Joshua. The future leader will be formed by the word of God from the beginning.

The Lord's plan is incredibly detailed

When we hear teachings about the choice of Moses, we normally only hear how Moses was concerned that he stuttered and did not speak well. God gives him Aaron to cover that. **BUT, who was Moses?** He was raised by the daughter of the Pharaoh. He had what was almost certainly the best education available on the planet. I'm convinced that the Lord was much more interested in Moses' ability to write. He wrote Hebrew, probably at the suggestion of the woman who adopted him after saving him from the waters of the Nile. Plus, he was trained to be royalty. Certainly, none of this was accidental, but part of the plan.

Soon after the fight with Amalek, Israel arrives at Mount Sinai. Here God speaks directly from the mountain, but the people cannot bear it (Exodus 20:19–21). Therefore, Moses goes up the mountain alone and receives the two tablets (Exodus 31:18; 32:15–16). The first set is made and written by God himself, but Moses breaks them in anger because of the idolatry of the people (Exodus 32:19). Moses then brings up a second set so that these can be inscribed with the same words of the covenant (Exodus 34:1, 28; Deuteronomy 10:4). It is also at this occasion that Moses

is commanded to write down all the words, *“for in accordance with these words I have made a covenant with you and with Israel”* (Exodus 34:27).

Numbers 33:2 teaches that Moses did not just write down the laws God gave to the people, but also the historical account of the journey of Israel.

In the book of Deuteronomy, at the end of Israel’s time in the wilderness and just before the entrance into the Promised Land, Moses addresses the people and reminds them of what had happened, what God had told them, and what it meant to be the covenant people of God.

As expected, the written basis of the covenant is again mentioned. In Deuteronomy 10:5 we learn that the two tablets are kept in the ark. Deuteronomy 31:9 adds that the whole law is given to the Levites who carry the ark, but that it is also given to the elders of the people. The actual book that Moses wrote is to be kept near the ark “for a witness against you” (Deuteronomy 31:26). This is the beginning of the tabernacle, later replaced by the temple, as the place where the word of God was kept and preserved, in the beginning.

A duty of the King

Deuteronomy gives us one unexpected insight into the actual practice of copying the law. We read about the stipulations for the future kings in Deuteronomy 17. Once the king sits on his throne, he has to write for himself a copy of the law “from before” the Levitical priests in order that he may read in it all the days of his life (Deuteronomy 17:18–19). The expression “from before” has been interpreted as meaning “approved by,” which is probable.

However, there is a more direct interpretation. It seems likely to me that the king is allowed to make his personal copy from the master scroll that Moses deposited with the Levites. This was a true privilege for the king, **but also a serious responsibility**. The king is supposed to be a faithful scribe. And as with Joshua, the leader of the people is supposed to be formed by the written word of God.

Many of the books in the Tanakh (*the Old Covenant*) remain without a named author, which is significant in itself. Obviously, the Lord didn't consider the circumstances of their production to be necessary for their interpretation. We also read about books that were in existence but have not been preserved — for example, the book of the rights and duties of the king, written by Samuel and “laid . . . up before the Lord” (1 Samuel 10:25) — that is, put in the tabernacle together with the Scriptures.

We know David mainly as king, yet he was also the author of many psalms. He is called a “prophet” (Acts 2:30), and he calls himself “the sweet psalmist of Israel” (2 Samuel 23:1). Other authors of Psalms are named too — Moses, Solomon, Asaph, Heman, and Ethan. When considering the book of Psalms as a whole, however, we hit another boundary to our knowledge. Who collected all the individual psalms into their canonical order? Was this a gradual process that happened over time? When did this book gets its final shape? Again, it is obvious that the Lord did not consider this to be important—He got the ones He wanted put together properly.

The same questions are raised by the book of Proverbs. Solomon is presented as the source for the wisdom tradition in the book (Proverbs 1:1), but the final two chapters name two other persons, Agur and Lemuel (Proverbs 30:1 and 31:1). In addition, Proverbs 25:1 adds a fascinating detail, as it says that the men of Hezekiah brought together additional proverbs of Solomon in the following chapters — several hundred years after Solomon! Like the book of Psalms, we do not know who gave the book of Proverbs its final shape. But in this case, Scripture tells us that it was centuries after the oldest parts were produced.

Books such as Proverbs seem to be the exception, though. Most books do not give us explicit information about how they came into being. Scripture tells us, however, that later authors were often very much aware of what had been written before. Psalm 119 assumes the presence of the law, the prophet Hosea refers back to Genesis (Hosea 12:3–5), Zechariah alludes to proph-

ets such as Isaiah and Jeremiah, and Daniel reads the prophet Jeremiah (Daniel 9:2).

Throughout most of this period, the tabernacle or the temple would be the central location for the preservation of Scripture. It is not without reason that when Josiah restored the proper worship of the true God, it was the temple where the Book of the Law was rediscovered (2 Kings 22:8–11). But as would be expected, it was not just the temple that was active in the preservation of Scripture, but also faithful kings such as Hezekiah, and possibly the schools of prophets, which were not necessarily connected closely to the central sanctuary, played a role in the transmission of God's word.

Israel's Book Culture

But the Lord had much larger plans for what we now call the Bible. I've never heard anyone discussing this. But it is obvious, again, that the Lord knew that he would need a book. He needed something that would survive, not only the Rabbis, but until the coming of the Messiah. Then he needed a book that would survive the church, the bureaucracy, and the seminarians. He knew all of this was coming. We are not a surprise in the 21st century.

I was strongly taught, in public school during the fifties, about the importance of reading. In fact, it was stated, often, that reading well was a required ability for leadership. As part of that we had required speed reading coursework, and reading competitions, as part of our curriculum in Stillwater, Minnesota during that time. The school was excellent.

So, if the temple is of such great importance, what happened when the temple was destroyed and the people went into exile? Interestingly, around this time we see more and more signs of the book culture that existed. This got a huge boost with the Synagogues in Babylon and Persia, and the need to reproduce the Torah there. God was getting them prepared.

Jeremiah writes a letter to the Babylonian exiles (Jeremiah 29), and dictates his prophecies again to Baruch the scribe after the king burnt the first copy (Jeremiah 36:1–4).

Only a little later, Daniel had a copy of Jeremiah's prophecy in exile (Daniel 9:2). The prophet Ezekiel is ordered to eat a scroll (Ezekiel 3:1–3), and just after the exile Zechariah sees a flying scroll (Zechariah 5:1–2). Texts, scrolls, and scribes are part of the religious world and religious imagery.

Perhaps the capstone of this development is found in Ezra and Nehemiah. Ezra's been given credit for pulling together the final version of the Torah and most of the Tanakh. Here we find the scribe Ezra repeatedly expounding the Law that Moses had written. (See the expression "as it is written" in Ezra 3:2, 4; 6:18; Neh. 8:14; 10:34, 36; 13:1.)

Nehemiah 8 especially is a glorious description how the people of Israel have become *a people gathered around the written word of God*.

The biblical history is silent about the period between Ezra and the New Testament. But when the New Testament tells us about the birth of Jesus, it mentions faithful believers who were expecting the salvation of Israel (Luke 1–2).

It is no accident, that the only story about the growing up of Jesus tells us about him questioning and answering the teachers of the law in the temple (Luke 2:41–51).

Later, Jesus would say of these teachers that "they sit on the seat of Moses" and that the people were to do what they said, but not do as they do (Matthew 23:2–3).

Throughout Jesus's ministry, not only does he teach from the Scriptures (Luke 4:16–30), which were available in the synagogues, but he also fulfills prophecy by his actions (Matthew 21:4). Even when the disciples record what Jesus had done, they use language directly derived from the Old Testament (compare, e.g., Luke 2:52 with Proverbs 3:4).

Yet now we have arrived at the final phase in writing God's word, because all of the New Testament was written after the death and resurrection of Jesus, even though it extensively deals with the ministry of Jesus before the arrival of the new covenant. Jesus told the disciples that this was one of the main reasons the Holy Spirit was going to be sent to them.

Stewards of the Gospel Story

It's been forgotten that the entire New Covenant was written by Jews, also. The four Gospels teach us about Jesus: what he said, what he did, what he taught. Each of the Gospels helps us also to see the significance of the One who died and rose again. Matthew does this openly by explaining how Jesus fulfilled the Old Covenant. John teaches the eternal and divine truth about the Word who came down from heaven and returned to the Father. He gives us the best knowledge we have about the Holy Spirit. Mark shows the depth of Jesus's obedience by not even mentioning the name Jesus as he is mocked, stripped, spit upon, and crucified (Mark 15:16–33), until his final moments and last words (Mark 15:34). The Gospels teach us about Jesus, but told from after the resurrection (John 2:22), from after the moment that the witnesses had received the power of the Holy Spirit.

The Ruach Hakodesh [THE HOLY SPIRIT]

He is the Power of the church and the enabler of faith. The story of the church is largely about whether the Holy Spirit was allowed in it or not. It is the Spirit who enabled the apostles to be his witnesses (Acts 1:8), and who reminded them of everything Jesus had said (John 14:26).

The apostles had two powerful impulses at their disposal: the Spirit-sharpened memory of Jesus' teaching and the Spirit-taught understanding of the existing Scriptures (Luke 24:44–45).

In the time immediately after Pentecost, the apostles started their teaching ministry (see Acts 4:2; 5:21, 42; 11:26; 15:35; 18:11; 28:31). There are some differences but also some similarities with how the old covenant started. At Pentecost, there was a loud sound (Acts 2:2), as in Exodus 19, but this time it did not strike fear into the hearts of the listeners, but reverent awe. There were also flames, not on top of the mountain but on the gathered believers. The words of the law, the first covenant, were inscribed on stone tablets. But, just as Jeremiah 31:33 foretold, the new covenant

was written directly on the hearts of people. The primary place of God's word was now internal, written on hearts by the Spirit.

- ❖ So what was happening to the teachings and events recorded in the Gospels between Pentecost and their writing down?
- ❖ When were the Gospels written? Scripture is not silent about this time, but we have to read carefully.

In short, the apostles taught the content of the Gospels, the life and ministry of Jesus. And this teaching was remembered and shared among the churches. Therefore, initially the main source for knowledge of Jesus was found in the oral teaching of the apostles, rather than in a written record of this teaching.

We find a good example of this in 1 Corinthians 11. At the beginning of this chapter, Paul commends the church in Corinth for maintaining “the traditions just as I delivered them to you” (1 Corinthians 11:2). Both the words tradition and to deliver have the same root in Greek, having everything to do with handing down.

Paul comes back to this language a little later: “I received from the Lord what I also delivered to you” (1 Corinthians 11:23). The words of the institution of the Lord's Supper are a “tradition” that Paul received and had taught to the Corinthians. **Later, these words would be written down almost word for word in Luke's Gospel.**

In fact, Luke at the beginning of his Gospel tells Theophilus that his book is “just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us” (Luke 1:2). The resemblance to Paul's words in 1 Corinthians 11:2 is striking.

There are other references to the teaching of Jesus in 1 Corinthians. That Greeks seek wisdom and Jews seek signs goes at least partly back to Jesus's words later written down in Mark 8:12. Jesus's teaching about divorce is mentioned in 1 Corinthians 7:10–11, distinguished from the apostolic teaching in the next verse. That is, there was no explicit teaching of Jesus on the situation described in 1 Corinthians 7:12, and the Corinthians should not think that there was some saying they had missed somehow.

Tradition Becomes Scripture

The apostles had a special ministry and authority. The traditions they had taught and the letters they had written, combined with their physical presence, contained all the guidance the churches needed along with the presence of the Holy Spirit. However, apostles would not be around forever (John 21:22–23), and they were faced with the question of whether the traditions they had taught would be remembered “just as they had delivered them.” In 2 Peter 1:15, Peter shares that this consideration was a real concern.

This brings us to the closing stages of the formation of the New Testament, the writing down of the Gospels.

Luke knew about many others who had attempted to write a Gospel (Luke 1:1). Likewise, John wrote his testimony down after having preached its content for a long time. In fact, all the original twelve were dead, except for him. He had the benefit of looking back and being able to select those parts of the story that are sufficient for a saving knowledge of Jesus (John 20:30–31). For each of the four Gospels, the church retained the tradition of how they were linked to apostolic authority, directly (Matthew, John) or indirectly (Mark to Peter, Luke to Paul).

Entry into the new covenant remained an inward work, the word of God written on hearts by the Holy Spirit, yet the written accounts of Jesus’s life and ministry, and the teaching of how his salvation shapes the life of his people, were now entrusted to paper and ink — sometimes almost reluctantly (2 John 12), yet ultimately in the expectation that the apostolic writings were sufficient to make our joy complete (1 John 1:4) by leading us into a relationship with Jesus after we are born again.

This transition from remembered traditions to written accounts is reflected in Paul’s letters. As we have seen, Paul praises the Corinthians for keeping the traditions as he had delivered them. Later, however, in 1 Timothy 5:18, Paul introduces a double citation with the phrase “for the Scripture says.” The first of these, “You shall not muzzle an ox when it treads out the grain,” comes from Deuteronomy 25:4. The second citation from Scripture is

“the laborer deserves his wages.” These exact words are found only in Luke 10:7, with a less exact parallel in Matthew 10:10. Therefore, by the time 1 Timothy was written, the Gospel tradition as written down by Luke was used — and approved — by Paul as being Scripture. (It is possible to read “for the Scripture says” as covering only the first of the two citations. But this reading is somewhat forced; the most natural reading is to apply the phrase to both citations.)

The implications of 1 Timothy 5:18 and its use of Luke are considerable. Just as in 1 Corinthians 11, again we have a link between the preaching of Paul and Luke’s Gospel. Moreover, though Paul must have taught the content of Luke 10:7 as part of the “Jesus tradition,” he decides to appeal to the written form, the Gospel, and by doing so Paul signals that there has been a transition from the remembered tradition to the written form. Scripture now includes the gospel and is part of all Scripture that is God-breathed (2 Timothy 3:16). Also, the use of Luke in 1 Timothy seems to indicate that the Gospels were written earlier rather than later, and mostly before the fall of Jerusalem in AD 70.

Scripture Copied and Translated

When the time of the apostles was over, scriptural revelation was also complete. Because of the wide acknowledgment that the apostles, brothers of Jesus (James, Jude; see also 1 Corinthians 9:5), and those who recorded their teaching were a special gift to the church, their writings were rightly accepted as the word of God, in the same way the Old Testament was.

There are some indications that certain memories from the time of the preaching of the first generation lasted well into the second half of the second century, but more and more the writings of the New Testament became the sole authoritative link to the apostles.

In the absence of special revelation, our knowledge of what happened in the transmission of the New Testament text after its completion can only be inferred from the surviving manuscript evidence and from what is said by church fathers.

Now, the genius of the Father's plan becomes apparent. He knew what would be necessary to provide written knowledge which would survive over two thousand years.

Some things had changed in comparison to the situation under the old covenant. No longer was there a central sanctuary. The apostles may have formed the figurative pillars of the spiritual temple that is the church, yet after their passing away there was no authoritative central location that could function in the way the temple in Jerusalem did. Jerusalem functioned as the center where approved copies of the Scriptures could be obtained (compare Acts 8:27–28). Yet the early church was spread out all over the Roman Empire and beyond, and everywhere the Scripture was copied.

But, the church didn't understand the importance of the Jewish roots or the necessity of the Holy Spirit. Jesus was established as the cornerstone. But the church was in trouble.

Elohim knew the written word needed to come to us

He also knew that the Gentiles would make the church into a large worldly organization controlled by an elite clergy class, enmeshed in layers of bureaucracy, and infested with intellectual theologians who did not have the power of the Holy Spirit to correct their feeble intellectual conjectures.

The Jews were pushed to the sidelines.

The Septuagint was used for the Old Testament, because few Jews used Hebrews any more. But the Lord saved the Hebrew. When the Pope asked Jerome to write a Latin translation, Jerome broke with church tradition, translating most of the Old Testament of his Vulgate from Hebrew rather than Greek. His translation was the RC standard until the 1970s.

In fact, it was part of the Lord's plan. He knows man and understands sin. He knew what He had to keep. He knew that the amazing happenings of Bible times needed to recede into the past. In fact, he needed the memories to disappear almost entirely. For He had plans.

He allowed the Roman Catholic church to make some severe calendar mistakes, so that they assumed that the church made it into the Millennium in what we call the Dark Ages. The Church's idea was that the church was responsible to govern the spiritual world on earth during the Millennium, and bring in the reign of Jesus.

Obviously, that did not work well. But it did enable the Second Coming teachings to discard the prophetic truths, because as far as the Church was concerned He had come already. The truths that we now know about the endtimes and the second coming were largely, actually almost entirely, forgotten.

The Holy Spirit was purposely pushed out of the church because the leadership could not control Him. I find it hard to imagine that level of stupidity. But then I am the result of the Lord's revival of the church using the Reformation, Evangelicals, Pentecostals, and Charismatics.

The church of medieval Europe was controlled by what we now call seminarians. It was all about doctrine. The common people could not understand Scripture. They were seen as little better than animals, so they carefully distilled the truths of scripture into man-made doctrine. The common people could not read. The catholic church made it illegal for any but clergy to teach scripture. Huge portions of the church's traditions were non-Biblical. Eventually, in panic, they tossed in Papal Infallibility (1870) and you can clearly see how bad it had gotten. This is still largely true in the Catholic Church today.

It got rolling with printing

The Lord started reviving the church as the 15th century arrived. It began with Gutenberg and his printing press. At that point, a library of a rich noble was maybe five or six books. They were incredibly expensive and took years to hand copy.

Johannes Gutenberg developed the first successful printing press. He printed a copy of the Vulgate version of the Bible in 1455. It exploded into European civilization. By 1500, that same nobleman might have a library of well over a thousand books. That

enabled Satan to start **his most successful attack on civilization, the Renaissance.**

But, the Lord used the new technology also. It started with Luther's 95 theses—which birthed the Reformation. Very quickly, Bibles were translated into the language of the people. But it was a mess, because the seminarians still controlled it. But now they were denominational seminarians. We still see a lot of that here in Substack with arguments between Calvinists and Arminians—among many other doctrinal squabbles.

But Elohim began to bring back the Holy Spirit with the Moravians. He gave the Lutherans a strong push with Hans Nielsen Hauge who received what we now call the baptism of the Holy Spirit in 1796. The Lutherans describe it like this:

Hauge experienced what has been commonly described as his 'spiritual breakthrough' on 5th April 1796 while he was out ploughing a field on his father's farm. The 25 years old considered himself to be a Christian, as he had been baptized and confirmed, and he read the Bible and devotional books daily. So, as opposed to this experience being an act of repentance for an immoral life, it was more a deeper commitment to God and an experience of the divine that introduced a radical new perspective into his heart and mind.

The Haugeans didn't understand what was happening, but I've read in many places where the gifts of the Spirit from 1 Corinthians 12 were manifested. It took the Lutheran seminarians until the 1930s to completely squelch what the Holy Spirit had resurrected in the church.

My Norwegian ancestors in southern Minnesota were involved in Haugean beliefs. My great grandfather was president of the Hauge Synod Seminary in Red Wing, Minnesota. He experienced radical persecution from the overly educated.

The Lutherans did some evil things to get rid of these beliefs which they saw as heretical. It messed with their standard of baptismal salvation [for infants and in last rites for dying people, for example]. They even made being born again a heresy.

The growth of believers

Truth be told, the Reformation and Protestants missed most of what we now know about the walk in the Spirit after we've gone through Evangelicals, Pentecostals, and Charismatics. If you've noticed, many of us now call ourselves believers.

The evangelicals brought back the requirement of rebirth and a scriptural foundation. The Pentecostals brought back the Holy Spirit. The charismatics brought back beauty and worship. But basically, the Lord used them all to bring back the reality of the spiritual life we read about in the Acts of the Apostles.

The problem now is that most people never arrived at the end of this progression. They dropped off as Protestants, Evangelicals, or other tiny constricted doctrinal positions. Believers, on the other hand, simply realize that all of this was bringing the church back to a place where they could realize that prophecy was true, and Israel is back!

The mess, of course, is that we are so used to doctrinal divisions, that we keep making new ones to divide us up about prophecy, about preaching and evangelism versus discipleship and teaching, and the list goes on. We need to stop that.

We need to stop it! **NOW!!!**

The truth is that Yeshua Messiah (Jesus Christ) is the logos completely realized in the flesh. He sent the Holy Spirit to teach all of us what we need to know. He has given each of us a particular job to do—and we need to be doing that. Doctrine has become a demonic distraction. Soon, we will be with the Lord forever, and doctrines will cease. Believe me when I say that no one will get a reward at the Bema Seat because of his or her doctrinal stance.

Daniel's prophecy that knowledge would increase has occurred. The Holy Spirit has taught us how to hear from the Lord in a verifiable manner. In fact, the power of the Holy Spirit has been restored to the church (for those who accept it).

We've gotten our instructions from I Thessalonians 4:11 as we wait for the sound of the trumpet.

**We are to aspire to live quietly, to mind our own affairs, and
to work with our hands, as we are charged by the Biblia**

We're back in Bible times, the Lord is in control, and it is going
to be very good!

Alleluia!



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