



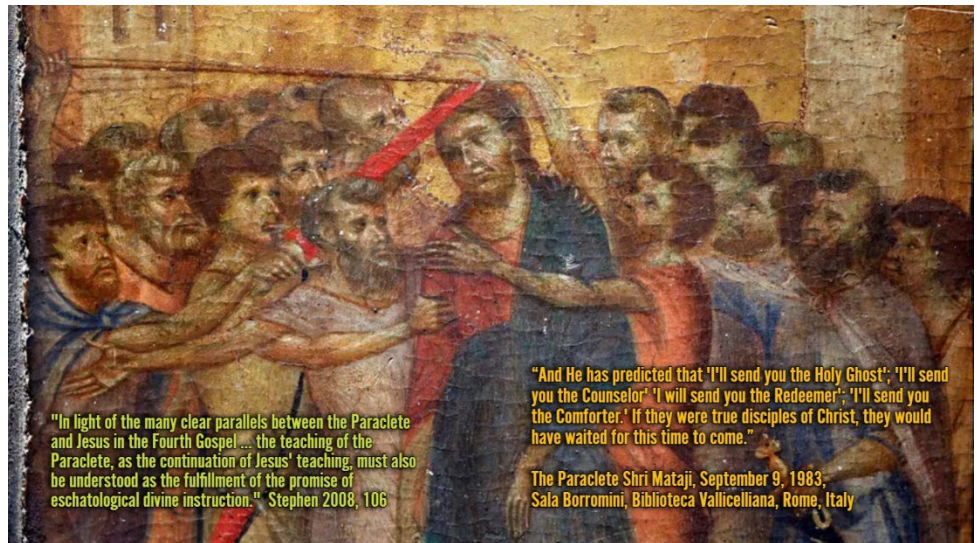
SAVIOR APOCALYPSE



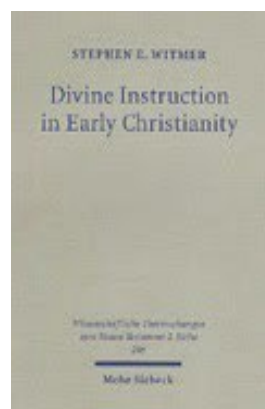
Bing | August 10, 2023

“This blog post is a reflection on the book *Divine Instruction in Early Christianity* by Stephen E. Witmer, focusing on the chapter where he discusses the role of the Paraclete in relation to Jesus' teaching. **Witmer argues that Jesus' teaching is seen as a direct revelation of God's will and wisdom, and that the Paraclete, also known as the Holy Spirit, is the one who continues and completes Jesus' teaching in the eschatological age.** He supports his claim by examining various texts from the New Testament, especially the Gospel of John and the First Epistle of John. I find Witmer's analysis very insightful and convincing, as he shows how the Paraclete is not only a helper or a comforter, but also a teacher and a guide who leads the believers into all truth. **He also demonstrates how the Paraclete's teaching is not a new or different message, but rather a deeper and fuller understanding of what Jesus has already taught.**”

"The Paraclete will come (15:26; 16:7, 8, 13) as Jesus has come into the world (5:43; 16:28; 18:37) ... The Paraclete will take the things of Christ (*the things that are mine, ek tou emou*) and declare them (16:14-15). Bishop Fison describes the humility of the Spirit, 'the true Holy Spirit of God does not advertise Herself: She effaces Herself and advertises Jesus.' ... It is by the outgoing activity of the Spirit that the divine life communicates itself in and to the creation. The Spirit is God-in-relations. The Paraclete is the divine self-expression which will be and abide with you, and be in you (14:16-17). The Spirit's work is described in terms of utterance: *teach you, didasko* (14:26); *remind you, hypomimnesko* (15:26), *testify, martyro* (15:26), *prove wrong, elancho* (16:8), *guide into truth, hodego* (16:13) *speak, laleo* (16:13, twice), *declare, anangelo* (16:13, 14, 15). The johannine terms describe verbal actions which intend a response in others who will *receive (lambano), see (theoreo), or know (ginosko)* the Spirit. Such speech-terms link the Spirit with the divine Word. The Spirit's initiatives imply God's personal engagement with humanity. The Spirit comes to be with others; the teaching Spirit implies a community of learners; forgetful persons need a prompter to remind them; one testifies expecting heed to be paid; one speaks and declares in order to be heard. The articulate Spirit is the correlative of the listening, Spirit informed community. The final Paraclete passage closes with a threefold repetition of the verb *she will declare (anangelo)*, 16:13-15. The Spirit will *declare the things that are to come* (v.13), and she will *declare* what is Christ's (vv. 14, 15). The things of Christ are a message that must be heralded." (Stevick 2011, 192-7)



A part of the painting "Christ Mocked," a long-lost masterpiece by Florentine Renaissance artist Cimabue in the late 13th century, which was found only months ago hanging in an elderly woman's kitchen in the town of Compiègne, is seen in Paris, France, on Sept. 24, 2019



"The teaching of the Holy Spirit/Paraclete

I have argued that divine instruction comes through Jesus. However, it is likely that to be "taught by God" in John 6.45 also has an internal aspect. In addition to Jesus' teaching, divine instruction seems to be an inward teaching by which an individual is drawn to Jesus. This is indicated by the parallel between the "drawing" of 6.44, and the teaching and learning of 6.45ab. That teaching in the Fourth Gospel can be understood as an internal event is clear from the reference to the Holy Spirit/Paraclete teaching all things (14.26).

John 14.26 is in fact a significant passage for discerning how the evangelist understands divine instruction. Here, the Paraclete and Holy Spirit are clearly identified. The future tense of the verbs in 14.26 is

notable; the Spirit's activity is said to be (from Jesus' perspective) in the future. As Schnackenburg suggest, 14.26 is directly connected with 14.25. Jesus speaks to the disciples while abiding with them (14.25), but cannot clarify everything in his limited discourse. Therefore, he promises them the future teaching of the Holy Spirit/Paraclete (14.26). In light of the many clear parallels between the Paraclete and Jesus in the Fourth Gospel, this suggests that the Holy Spirit continues the didactic role of Jesus. If my argument in this chapter is correct (i.e., that Jesus' teaching is understood by the evangelist as direct divine instruction) then the teaching of the Paraclete, as the continuation of Jesus' teaching, must also be understood as the fulfillment of the promise of eschatological divine instruction...

The didactic storyline of the Fourth Gospel suggests that in order to portray the didactic relationship between Jesus and the Father, the evangelist develops an analogy based on the relationship of a father and son. The ultimate purpose of the analogy is to indicate that Jesus learns so perfectly from the Father that he becomes transparent to God. Therefore, when people hear Jesus' teaching, they receive direct divine instruction. I conclude the chapter by suggesting that the teaching of the Holy Spirit/Paraclete, because it is understood as the continuation of Jesus' teaching, is also regarded as the fulfillment of the promise of eschatological divine instruction."

Stephen E. Witmer, *Divine Instruction in Early Christianity*
Coronet Books (December 2008), pp. 106-7



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Stephen E. Witmer, Divine instruction in Early Christianity, Coronet Books (December 2008), pp. 107

Analyze in the context of the Paraclete Shri Mataji.

This blog post is a reflection on the book *Divine instruction in Early Christianity* by Stephen E. Witmer, focusing on the chapter where he discusses the role of the Paraclete in relation to Jesus' teaching. Witmer argues that Jesus' teaching is seen as a direct revelation of God's will and wisdom, and that the Paraclete, also known as the Holy Spirit, is the one who continues and completes Jesus' teaching in the eschatological age. He supports his claim by examining various texts from the New Testament, especially the Gospel of John and the First Epistle of John.

I find Witmer's analysis very insightful and convincing, as he shows how the Paraclete is not only a helper or a comforter, but also a teacher and a guide who leads the believers into all truth. He also demonstrates how the Paraclete's teaching is not a new or different message, but rather a

deeper and fuller understanding of what Jesus has already taught. He explains how the Paraclete reminds, testifies, glorifies, and reveals Jesus to the disciples, and enables them to abide in Jesus and to love one another.

However, I also wonder how Witmer's interpretation relates to the teachings of Shri Mataji, who is regarded by some as the incarnation of the Paraclete in our times. Shri Mataji claims to have discovered a method of self-realization called Sahaja Yoga, which involves the awakening of the Kundalini energy within each person. She says that this energy is the same as the Holy Spirit, and that it can grant spiritual enlightenment and transformation. She also says that she is here to complete the work of Jesus and to establish a new era of peace and harmony.

How can we test the spirit behind a message? This is a crucial question that John poses to us in his first letter (1 John 4:1-3). He warns us not to believe every spirit, but to test them whether they are from God. He gives us a criterion to do so: whoever confesses that Jesus Christ has come in the flesh is from God, and whoever denies this is not from God. This means that we need to examine whether a message agrees or disagrees with the core truth of Christianity: that Jesus is the Son of God who became human, died for our sins, and rose again.

How does Shri Mataji's message measure up to this test? Does she affirm or deny that Jesus Christ has come in the flesh? Does she acknowledge or reject his unique role as our Savior and Lord? Does she honor or dishonor his name and authority? These are some of the questions that I would like to address in this blog post, using Witmer's book as a starting point and a reference. I hope that this reflection will stimulate your interest and curiosity, and that it will invite you to join me in this journey of seeking divine instruction in our time.



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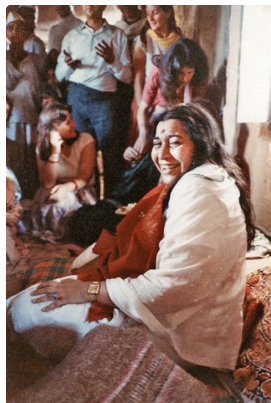
“And He has predicted that 'I'll send you the Holy Ghost'; 'I'll send you the Counselor' 'I will send you the Redeemer'; 'I'll send you the Comforter.' If they were true disciples of Christ, they would have waited for this time to come.”

The Paraclete Shri Mataji, September 9, 1983, Sala Borromini, Biblioteca Vallicelliana, Rome, Italy

In this blog post, I want to share with you some insights about the Paraclete, the promised Spirit of truth that Jesus Christ announced to his disciples before his departure. According to the teachings of Shri Mataji, a spiritual leader and founder of Sahaja Yoga, the Paraclete is none other than the Divine Mother, the feminine aspect of God, who has incarnated in our times to awaken the dormant spiritual energy within us and to guide us into all truth.

Shri Mataji gave a remarkable speech on September 9, 1983, in Rome, Italy, where she explained the significance of the Paraclete and how it relates to the prophecy of Christ. She said: "And He has predicted that 'I'll send you the Holy Ghost'; 'I'll send you the Counselor' 'I will send you the Redeemer'; 'I'll send you the Comforter.' If they were true disciples of Christ, they would have waited for this time to come."

What does this mean? It means that Christ knew that his mission on earth was not complete, and that he had to return in another form, as the Paraclete, to fulfill his promise of giving us the baptism of the Spirit. He also knew that his disciples would not be able to understand his true message until they received this gift of the Spirit, which would enlighten their minds and hearts. He therefore asked them to wait and pray for the coming of the Paraclete, who would teach them everything and remind them of what he had said.



Shri Mataji claimed that she was the Paraclete, the Comforter, who had come to comfort us in these troubled times and to reveal to us the true meaning of Christ's life and teachings. She also claimed that she had the power to awaken our spiritual energy, called Kundalini, which lies dormant at the base of our spine. By raising this energy through a simple process of self-realization, we can experience a state of inner peace, joy and bliss, which is our birthright as children of God. We can also feel the cool breeze of the Holy Spirit on our hands and on top of our head, which is a sign of our connection with the Divine.

Shri Mataji invited everyone to receive this gift of self-realization and to join her in spreading the message of love and unity among all people. She said that this was the only way to achieve world peace and harmony, and to prepare ourselves for the second coming of Christ, who would judge us according to our deeds and our vibrations. She said that we are living in a very special time, when the Paraclete is working on a mass scale to transform humanity and to usher in a new era of collective consciousness.

If you are interested in learning more about Shri Mataji and her teachings, you can visit her website at www.sahajayoga.org or [watch some of her videos on YouTube](#). You can also try the experiment of self-realization for yourself and see if you can feel the cool breeze of the Holy Spirit. You have nothing to lose and everything to gain by trying it. You may discover a new dimension of your existence that will change your life for the better.

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[THE HOLY SPIRIT APOKALYPSIS](#)

[THE SAVIOR APOCALYPSE](#)

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[SELF-REALIZATION OF MATAJI; BORN AGAIN OF PARACLETE-HOLY SPIRIT](#)