



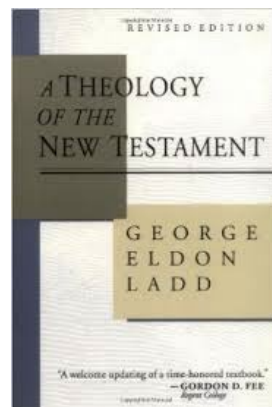
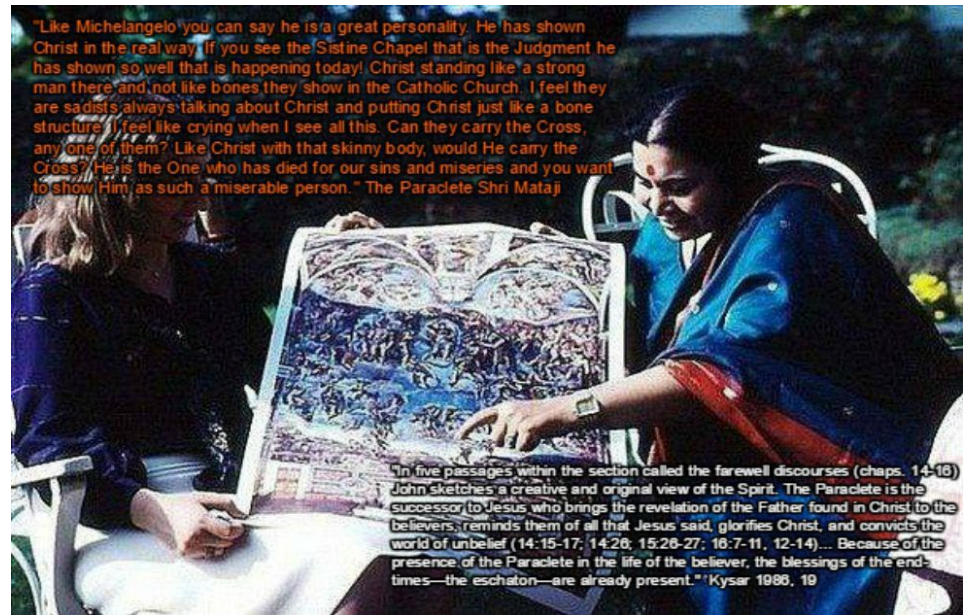
"The Paraclete will come (15:26; 16:7, 8, 13) as Jesus has come into the world (5:43; 16:28; 18:37) ... The Paraclete will take the things of Christ (*the things that are mine, ek tou emou*) and declare them (16:14-15). Bishop Fison describes the humility of the Spirit, 'the true Holy Spirit of God does 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, 292-7

HOLY SPIRIT APOKALYPSIS

Bing | September 4, 2023



"The main difference between these two quotes is that Bultmann does not identify any specific person as the Paraclete, but rather sees it as a symbol of Jesus' presence in every believer's heart. **Shri Mataji, on the other hand, identifies herself as the Paraclete and claims exclusive authority and legitimacy as such.** Bultmann also does not claim any special status or role for himself or his followers, but rather invites everyone to experience Jesus personally and existentially. **Shri Mataji, on the contrary, claims to be a unique and unparalleled figure who can bestow spiritual enlightenment and salvation on her followers."**



Bing Blog September 4, 2023

"Rudolf Bultmann reinterprets eschatology along existential lines. He calls the coming of the Redeemer an "eschatological event," "the turning-point of the ages," from such verses as 3:19; 9:39... The sayings about a future coming of Jesus do not refer to a "coming again" but merely to his coming. Here are to be found the real foundations in the words of Jesus about his coming. But this coming is no second eschatological event but the consummation and fruition of that which is being brought to fulfillment: the coming of Jesus in the Paraclete. The resurrection inaugurates the Parousia. Apocalyptic thought later separated these two events and reinterpreted the parousia in terms of Jewish apocalyptic."

"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

Analyze both quotes in the context of the Paraclete Shri Mataji's advent the "coming of the Redeemer an 'eschatological event,' 'the turning-point of the ages.'"

The Paraclete Shri Mataji is a spiritual leader who claims to be the fulfillment of the prophecies of Jesus Christ about the coming of the Holy Spirit, the Counselor, the Redeemer and the Comforter. She teaches that her advent is the "eschatological event," or the final stage of God's plan for humanity, and the "turning-point of the ages," or the transition from the old to the new era of spiritual awakening.

In this blog post, I will analyze two quotes that relate to her teachings and compare them with the biblical sources. The first quote is from Rudolf Bultmann, a German theologian who reinterpreted eschatology along existential lines. He wrote:

"Rudolf Bultmann reinterprets eschatology along existential lines. He calls the coming of the Redeemer an "eschatological event," "the turning-point of the ages," from such verses as 3:19; 9:39... The sayings about a future coming of Jesus do not refer to a "coming again" but merely to his coming. Here are to be found the real foundations in the words of Jesus about his coming. But this coming is no second eschatological event but the consummation and fruition of that which is being brought to fulfillment: the coming of Jesus in the Paraclete. The resurrection inaugurates the parousia. Apocalyptic thought later separated these two events and reinterpreted the parousia in terms of Jewish apocalyptic."

Bultmann's main idea is that the coming of Jesus is not a future event, but a present reality that is experienced by faith. He argues that Jesus himself did not predict a second coming, but rather a continuous presence through the Paraclete, which is another name for the Holy Spirit. He also suggests that the resurrection of Jesus is not a physical event, but a spiritual one that marks the beginning of his parousia, or his presence among his followers. He criticizes the apocalyptic view that expects a literal return of Jesus in glory and judgment, and instead proposes an existential interpretation that focuses on the personal encounter with Jesus in the here and now.

The second quote is from Shri Mataji herself, who 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." The Paraclete Shri Mataji, September 9, 1983, Sala Borromini, Biblioteca Vallicelliana, Rome, Italy

Shri Mataji's main idea is that she is the fulfillment of all these titles that Jesus promised to send to his disciples. She claims that she is the Holy Ghost, the Counselor, the Redeemer and the Comforter,

and that her advent is the time that true disciples of Christ should have waited for. She implies that she is not only a representative of Jesus, but also his equal or even his superior. She also suggests that those who do not recognize her as such are not true disciples of Christ.

The main difference between these two quotes is that Bultmann does not identify any specific person as the Paraclete, but rather sees it as a symbol of Jesus' presence in every believer's heart. Shri Mataji, on the other hand, identifies herself as the Paraclete and claims exclusive authority and legitimacy as such. Bultmann also does not claim any special status or role for himself or his followers, but rather invites everyone to experience Jesus personally and existentially. Shri Mataji, on the contrary, claims to be a unique and unparalleled figure who can bestow spiritual enlightenment and salvation on her followers.

The main similarity between these two quotes is that they both reinterpret eschatology in a non-literal and non-futuristic way. They both reject the traditional view that expects a visible and dramatic return of Jesus at the end of history. They both affirm that Jesus' coming is a spiritual and present reality that can be experienced by faith. They both use biblical language and references to support their views.

In conclusion, these two quotes offer different perspectives on eschatology and on Shri Mataji's advent as the Paraclete. Bultmann's perspective is more scholarly and nuanced, while Shri Mataji's perspective is more assertive and exclusive. Bultmann's perspective is more compatible with mainstream Christianity, while Shri Mataji's perspective is more controversial and challenging.

[HOMEPAGE](#)

THE MAHADEVI [APOKALYPSIS](#)

THE HOLY SPIRIT [APOKALYPSIS](#)

THE SAVIOR [APOCALYPSE](#)

[SHRI ADI SHAKTI: THE KINGDOM OF GOD](#)

[KUNDALINI AWAKENING OF MAHADEVI; BORN AGAIN OF HOLY SPIRIT](#)

[Bing September 3, 2023](#): "In conclusion, these three quotes offer different insights and opinions on the nature and origin of Consciousness and its relation to the MahaDevi. They also reflect the diversity and richness of the spiritual traditions and teachings available to us today. Ultimately, they invite us to question our own assumptions and beliefs about who we are and what reality is, and to seek our own direct experience of Consciousness."

[Bing September 2, 2023](#): "The Devi Gita also agrees with Peter Russell's observation that we have access to all the world's spiritual traditions today. The Devi Gita claims that she is present in all religions and scriptures, in all forms and names, in all places and times. She says that she is the essence of all teachings and practices, the goal of all paths and methods, the reality of all experiences and states. She invites us to recognize her in everything and everyone, and to worship her in any way we like."

[Bing September 2, 2023](#): "Plan 'A': The Kingdom of God in the Sahasraras of the disciples of the Holy Spirit. This quote suggests that the ultimate goal of Sahaja