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ESCHATOLOGY: But sometime in the twentieth century, the Prince of this World leapt across the Straits of Gibraltar—from Spain into Africa, Latin America, ...

1 message

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But sometime in the twentieth century, the Prince of this World leapt across the Straits of Gibraltar—from Spain into Africa, Latin America, and Asia. The Age that has Come pits the *Ruha* MOTHER against the *glossolalia* Father of the Age that Was. (July 21, 2021)

“And experience is Pentecostalism’s bread and butter—the experience of being inhabited by the awesome power of God” the Father, the *Prince of John 14:30*. (July 23, 2021)

The success of “The Pentecost Century” may be seen as a huge defeat for Jesus and the Paraclete because Pentecost began May 5, 1970, when the *Primordial Sahasrara* (Kingdom of God) was opened. It must, however, be seen otherwise: It must be ... (August 3, 2021)

August 3, 2021

When the Prince of this World cleared his throat and coughed out a thick wad of dense Pentecostal Phlegm two millennia ago, he set in motion a strategy to defeat Jesus in the future Age to Come i.e., to meet head-on the Paraclete the Savior promised to send to complete His Good News of the Resurrection.

After 19 centuries, the Pentecostal Prince began speaking *glossolalia* again, this time in a church at Azura Street, Los Angeles, America in 1906—just prior to the birth of the Paraclete Shri Mataji.

Then, just when She began Her 40-year ministry on May 5, 1970, to spread the Good News to all nations, so did the Prince commence his Pentecostal ministry by leaping across the Straits of Gibraltar to other nations.

But the Prince of this World was much faster, more convincing, and cunning. Not only did he manage to communicate faster across more nations but also convinced better in *glossolalia*. Millions began understanding that he was talking about the Good News, the uncompleted message of Jesus, and giving signs as well of the End Times.

The Paraclete Shri Mataji, despite Her superior English, Marathi and Hindi, was unable to challenge him. Despite Her giving the indisputable experience of the Cool Breeze signaling second birth by the Holy Spirit within, somehow the complete message of Jesus made little sense to Her disciples—the Sahaja Yogis.

For some reason, they just could not hear Jesus ‘speaking’ again through Her despite hundreds of lectures. From 1993 till today, despite repeated attempts, they adamantly refuse to hear the Good News.

But why do the disciples of the Paraclete Shri Mataji refuse to listen to Jesus? What is it that keeps them in that state since Shri Mataji began Her ministry May 5, 1970? Why have thousands of the Paraclete’s disciples tried to destroy www.adihsakti.org ever since its inception on January 1, 2000? Why is that, even as I write these lines, I know the following for a fact:

The Prince of this World overpowered all who were around the Paraclete Shri Mataji!

By joining the dots, I have evidence that is as frightening as it is devastating. However, I do not wish to discuss it because our own existence here also is very precarious.

The success of "The Pentecost Century" may be seen as a huge defeat for Jesus and the Paraclete because Pentecost began May 5, 1970 when the [Primordial Sahasrara](#) (Kingdom of God) was opened. It must, however, be seen otherwise:

Given that the Cool Breeze of the Holy Spirit started sweeping Earth since yesterday, those deaf to the Resurrection today will be the dead of the Last Judgment tomorrow. (September 21, 2020)

Given that Lalita's experience of the [Cool Breeze of the Holy Spirit](#) in Montreal is the same as Gurpall's Dasam Dwaar opening in Toronto and Vipin's [Kundalini Shakti](#) awakening in Kuala Lumpur, the choice between rape and salvation is whether even a single priest, pastor, bishop, pope, rabbi, imam, mullah, shaikh, ayatollah, swami, pandit, brahmin, acarya, granthi, giani, lama, monk, or dalai lama ever had one! Most will choose the patriarchal position. (September 22, 2020)

Sunshine: "It feels like a bit wet." "But I don't pay attention to it nowadays." I will talk about the 24/7 Cool Breeze tomorrow or so. To do so today would make me a fool as contrasted to the Living Waters, the Cool Breeze pales in comparison. (April 2, 2021)

It must also be seen as "the one who endures to the end will be saved" i.e., both soul and message (of the salvation of lost souls). Amen

jagbir

"The Pentecostal Century

If nineteenth-century Christianity belonged to evangelicalism, twentieth-century Christianity belonged to Pentecostalism, a Spirit-filled faith that in recent decades has steered the Christian ship away from the Greco-Roman West and in a southerly and easterly direction. Christianity continues to be seen as white and Western, and as of 1900 just under 80 percent of the world's Christians were Caucasian, and just over 80 percent lived in Europe or North America. So when Catholic writer Hilaire Belloc wrote in 1920 that "The Church is Europe; and Europe is the Church," he was more or less right. But sometime in the twentieth century, Christianity's center of gravity leaped across the Straits of Gibraltar—from Spain into North Africa. Much of this migration can be credited to Pentecostalism, which was made in America but is now equally at home in Africa, Latin America, and Asia.

A decade or so ago I suggested that American religion seemed to be moving from transcendence to immanence—from a colonial era of God the Father to a Vatican era of God the Son to a new ear of God the Holy Spirit. [emphasis added] Today this shift seems to be occurring worldwide. Pentecostalism is relocating the divine from "out there" to "in here," and the Holy Spirit is finally getting its due.

An outgrowth of the Holiness movement within the Protestant denomination of Methodism, Pentecostalism takes its name from the story in the New Testament book of Acts in which the Holy Spirit, after Jesus's death, descended on His disciples during the Jewish holiday of Pentecost, and "all of them were filled with the Holy Spirit and began to speak in other tongues" (Acts 2:4, NIV). Pentecostalism's distinctive feature is baptism in the Spirit, an additional experience of grace after conversion often evidenced by ecstatic speaking in unknown tongues, or glossolalia. (*the Pentecost Prince of John 14:30) [emphasis added] Pentecostal worship gives free reign to "gifts of the Spirit" such as speaking in tongues, prophecy, and faith healing. And its preachers know how to put on a good show. U.S. president Abraham Lincoln once remarked when he sees a man preach, he likes "to see him act as if he were fighting bees." Pentecostalism is replete with bee-fighting preachers.

Like fundamentalism, with which it is often confused, Pentecostalism is a twentieth-century invention. [emphasis added] Unlike fundamentalism, which accents doctrine, Pentecostalism accents experience, insisting (over fundamentalists' fierce objections) that the miracles swirling around the early church in the book of Acts are still available to people of faith. Pentecostals also allow for direct communications from God (*the Pentecost Prince of John 14:30) [emphasis added] that make fundamentalists and other scions of biblical authority queasy.

The distinguishing marks of Pentecostalism appeared around the globe—in Wales, Korea, and India—during the first few years of the twentieth century and popped up in Kansas in 1900. But Pentecostalism's origins are typically traced to April 1906 and a small black church on Azura Street in Los Angeles. At a series of interracial revivals led by a one-eyed black Holiness preacher named William Joseph Seymour (1870-1922), Christians began to pray, sing, and speak in languages they did not recognize. Many believed

that the “gifts of the Spirit” they witnessed at Azura Street were signs that they were living in the “last days” when God had promised to “[pour out my Spirit upon all flesh](#)” (Acts 2:17, RSV)—a belief made compelling when San Francisco’s Great Earthquake erupted in the midst of the bedlam. The Azura Street revival, as it is now called, went on to exhibit for years the sort of sacred power that the Yoruba refer to as *ashe*. Thanks in part to articles in the *Los Angeles Times* denouncing the going-ons as a “Weird Babel of Tongues,” people visited from across the United States and around the world, and, when they went home, took this new form of Christian worship with them.

Since the 1970s, Pentecostalism has boomed in the Catholic stronghold of Latin America, and many U.S. Hispanics have left Catholicism for Pentecostal churches. Pentecostalism is even growing in some of the world’s most secular societies. On a recent trip to Toronto, I learnt of a professor studying Swedish Pentecostalism. At first I thought it was a joke. “How many people does he study?” I asked. “Five?” But Pentecostalism is alive and well, and living in, of all places, Sweden. Stockholm’s thriving Philadelphia Church, the first Pentecostal congregation in Sweden, was until the 1960s the largest Pentecostal church in the world. The Word of Life in nearby Uppsala boasts Europe’s largest Bible school.

Pentecostalism produced denominations such as the Assemblies of God (est. 1914) and “Sister Aimee” Semple McPherson’s International Church of the Foursquare Gospel (est. 1927). It found institutional expression in Oklahoma-based Oral Roberts University (est. 1965) and in the U.S. television ministries of Jim and Tammy Bakker, Jimmy Swaggart, and Pat Robertson. Its spirit also animates many nondenominational congregations and the Charismatic Movement that energized Roman Catholics, Episcopalians, and Lutherans after World War II.

From its humble birth on Azura Street in 1906, Pentecostalism has developed into the world’s fastest growing Christian movement in part because, like the early Christian movement, it appeals powerfully to the powerless and poor. Today over a quarter of the world’s Christians (roughly 600 million souls) are Pentecostals or Charismatics—not bad for a tradition that wasn’t even on the map at the start of the twentieth century. Roughly half of Brazil’s Christians are Pentecostals or Charismatics. Pentecostalism is also popular in the United States, and in Guatemala, where two presidents have been Pentecostals. Other pockets of Pentecostal strength include Nigeria, the Philippines, China, Chile, Ghana, South Africa, and South Korea.

One source of Pentecostal ism’s success is its ability to address both thisworldly and otherworldly concerns. Another is its ability to abide simultaneous in the pragmatic present and the biblical past. Like evangelicals and fundamentalists, Pentecostals view the Bible as the inspired word of God, evangelize with gusto, and respond to their challenge of death by preaching personal salvation through faith in Christ. But Pentecostals also attend to the challenge of human flourishing by promising health and wealth here and now. Especially in the Third World, they offer deliverance from demons and witches, and their strict rules about drinking, gambling, and womanizing have improved the lives of women worldwide, while putting more disposable income in the pockets of Pentecostal families.

Pentecostalism have been criticized as escapist, and in most countries it continues to be associated with the “prosperity gospel” (which says that Jesus calls us to be rich) than with the Social Gospel (which says that Jesus calls us to help the poor). The fastest growing denomination in Latin America is the Brazil-based Universal Church of the Kingdom of God. This church, which is now also active in the United Sates and the United Kingdom, preaches a “name it and claim it” theology that encourages believers to pray to not only get their souls into heaven but also to put cars in their driveways.”

Prothero, Stephen. *God is not One*, 2011, pp. 87-9

Quote of the Post:

“The God of the Old Testament played with people’s lives for something as vainly capricious as a bet with Satan. That makes him more of a devil than the Devil.... Satan and God are flip sides of the same counterfeit coin.”

God promised to destroy his people who worshipped someone else ...

EXODUS 32:7-10 “Then the LORD said to Moses, “Go down, because your people, whom you brought up out of Egypt, have become corrupt. They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it

and have said, 'These are your gods, Israel, who brought you up out of Egypt.'
"I have seen these people," the LORD said to Moses, "and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation." NIV (Barker, Dan. 2016, pp. 201-2)

The Lord regretted his decision

1 SAMUEL 15:10-11 "Then came the word of the LORD unto Samuel, saying, **It repenteth me that I have set up Saul to be king**: for he is turned back from following me, and hath not performed my commandments." KJV

(This was because Saul was not murderous enough for God's tastes. See Chapter 8.) Sometimes an adjective limits a noun, and sometimes it expands it. To call God "capriciously malevolent" does not mitigate the evil; it magnifies it. The God of the Old Testament played with people's lives for something as vainly capricious as a bet with Satan. That makes him more of a devil than the Devil.

Just to be clear, Satan is also a fictional character. Satan and God are flip sides of the same counterfeit coin. (Barker, Dan. 2016, pp. 202-3)

"Imagine that we could revive a well-educated Christian of the fourteenth century. The man would prove to be a total ignoramus, except on matters of faith. His beliefs about geography, astronomy, and medicine would embarrass even a child, but he would know more or less everything there is to know about God. Though he would be considered a fool to think that the earth is flat, or that trepanning constitutes a wise medical intervention, his religious ideas would still be beyond reproach. There are two explanations for this: either we perfected our religious understanding of the world a millennium ago-while our knowledge on all other fronts was still hopelessly inchoate-or religion, being the mere maintenance of dogma, is one area of discourse that does not admit of progress. We will see that there is much to recommend the latter view.

With each passing year, do our religious beliefs conserve more and more of the data of human experience? If religion addresses a genuine sphere of understanding and human necessity, then it should be susceptible to progress; its doctrines should become more useful, rather than less. Progress in religion, as in other fields, would have to be a matter of present inquiry, not the mere reiteration of past doctrine. Whatever is true now should be discoverable now, and describable in terms that are not an outright affront to the rest of what we know about the world. By this measure, the entire project of religion seems perfectly backward. It cannot survive the changes that have come over us-culturally, technologically, and even ethically. Otherwise, there are few reasons to believe that we will survive it.

Moderates do not want to kill anyone in the name of God, but they want us to keep using the word "God" as though we knew what we were talking about. And they do not want anything too critical said about people who really believe in the God of their fathers, because tolerance, perhaps above all else, is sacred. To speak plainly and truthfully about the state of our world-to say, for instance, that the Bible and the Koran both contain mountains of life-destroying gibberish-is antithetical to tolerance as moderates currently conceive it. But we can no longer afford the luxury of such political correctness. We must finally recognize the price we are paying to maintain the iconography of our ignorance." (Harris, Sam. 2004, pp. 22-3)

