

In this book, I affirm that the New Testament denies itself in the same way as it denies the Old Testament. The outcome of gospel is the end of gospel.

The meaning of gospel is sometimes the direct opposite of what we thought it means.

<http://endofgospel.org>

## What I Do Not Say

I do not say that the gospel is wrong. It was and always will be right.

I do not say that I would cease to believe. I believe just as before.

I do not say that the gospel ceased to have importance for us. It always was and will be important.

## Hard Questions

In this chapter, I raised several questions about Christian religion which are hard to answer.

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### Who Is Better?

“Make my joy full...in humility, each counting others better than himself” (Phil. 2:1–3).

So we should count others better than ourselves.

But how can we count above us those who don't know the gospel? Are they better than *us* who know the gospel and live accordingly to it?

### One Hundred Thousand Dollars for Sex

Once I met with a rich woman. She asked me to have sex with her. I said, “Pay me one hundred thousand dollars if you want to have sex with me.”

A day later, she came with one hundred thousand dollars in a suitcase. Then I told her that I'm a Christian and would not have sex for money.

Why I refused? Because in 1 Corinthians 6:9–10, it says, “the unrighteous will not inherit the kingdom of God. Don't be deceived...nor male prostitutes...nor thieves...will inherit the kingdom of God.” A male prostitute is a man who indulges sex for money. So I decided to not be a prostitute because it contradicts to the New Testament.

But despite my refusal, I wondered why God forbids this. This way, I could escape from living in poverty and from many trials and temptations in life.

I also wondered why God strictly forbids thieving. Isn't it that money is more useful in the hands of believers? Wouldn't it be better if we would seize or thief money in order to use it for the kingdom of God?

## Broken Head

It is scientifically proven that people think and are ruled with brain. The proof is simple: If a man's brain is damaged, then his thoughts and behavior change.

I was not believing this scientific fact, being sure (according to a widespread Christian doctrine) that the mind of a man belongs to the soul or spirit and not to the brain.

But there were a few occasions when my own head was broken. Particularly, my head was sometimes hit by a frying pan as a punishment for following the gospel. That was causing my misbehavior, proving that our thoughts and behavior indeed are dependent on the brain.

How can we get away with this contradiction of Christian doctrine and proven science?

## The Outcome of the Contradictions

As such, I was living with contradictions:

I'm better than other people; I should count myself worse than other people.

I need money for good; I must not steal or do prostitution.

The conscience is located in soul; damaged brain damages proper conscience.

Thus I lived with contradictions in my mind. It was an unbreakable obstacle on my way. I was suffering an obstacle in every kind of situation, even when there were no real obstacles, because contradictions in my mind were obstacles.

So, I've formulated several questions hard for a Christian to answer. I indeed will answer these questions below.

## On Losing Something

Jesus has said, "But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also" (Mt. 5:39). I wondered, isn't proper functioning of our mouth important for our ability to preach the gospel? Shouldn't we protect ourselves in order to be able to preach? "But having food and clothing, we will be content with that" (1 Tim. 6:8). But how could we contend if we had no Internet access in order to preach the gospel? "But I tell you who hear: love your enemies, do good to those who hate you" (Lk. 6:27). Okay, we should love our enemies. But should we love enemies of the gospel?

## The Main Idea of This Book

The main ideas of this book are postulated as the following:

The gospel should be applied to itself.

The New Testament terminates itself in the same way as it terminates the Old Testament.

The meaning of the gospel is about the “end of gospel” (a situation where the gospel does not apply anymore).

Gospel comes to its end like the Old Testament has come to end.

I will give examples below of that novel interpretation of the New Testament.

## Some Misses with Gospel

### Misses with the Coming of Christ

#### Christ has come to us and was sacrificed for us by mistake

The statement is not my invention, it is written in the Bible, “For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God” (2 Cor. 5:21). Christ has never made any mistakes. But his coming was by mistake. The entire life of Jesus Christ was a big mistake.

The word *sin* means “a mistake,” or literally translated “to miss the mark,” or “to hit missing away the target.”

In simple words, Christ has come to a wrong planet (roughly saying). It was not his mistake as he never mistakes, but his driver—an angel—has mistaken and driven him to a wrong planet. The driver has missed the target of the travel. For us saved by Christ was good, but this was not good in general. The gospel plainly tells that we are saved by grace—that is, saved incidentally as a result of a mistake, which was a good for us. Christ had more important deals than to save us, but his driver has mistaken. We were reading in the New Testament that we are saved by grace that is incidentally not by us being worthy of salvation, but were not understanding this before.

However, not only the earthy life of Jesus Christ was a mistake. It is written, “Christ...him who knew no sin he made to be sin on our behalf” (2 Cor. 5:20–21). That is, *Christ* was made sin. This means that the entire life of Christ in this world (not only on the Earth) was a mistake—that is, all what has happened to him in the world was a mistake. We had just an incidental success (grace), but anybody else also had only the same incidental success. For anybody taken separately, salvation is just an incident (good for him) but missing for others.

#### Jesus Christ was speaking not from himself

“The words that I tell you, I speak not from myself; but the Father who lives in me does his works...The word which you hear isn’t mine, but the Father’s who sent me” (Jn. 14:10, 24).

Jesus Christ was saying that *he speaks not from himself*. We were not realizing what this means despite that it is very simple, He was just saying not what he wanted to say. He was probably also bound by certain legal obligations and was not able to say what he wanted to say. All what he has said was a truth, but not that truth which it should be.

Here, it is also said that Christ is sent—that is, accomplishes a particular formal mission. He is not at a free walk where one would speak anything he wants to say.

A reader could respond, “Yes, he was speaking not from himself, but it is plainly told here that he was speaking from the Father, so his words were indeed the words of God to *us*.”

He indeed has said not in vain that he spoke not from himself. It meant something. He has emphasized that he speaks not from himself. And what does it mean? It means that *he was speaking not free according to the situation, but by a prepared (by the Father) pattern*. You would meet with a great teacher or a great speaker, but if he would

just read a study book, he would be no different in anything when compared with a lesser teacher. It is exactly what I say that *Christ teaches not from himself but by a study book, by a pattern. It was not an individual lesson specifically prepared for us, as we are not worthy of this, but just a standard lesson.*

We have not yet really spoken with Christ! We have spoken with him as an official, not as a person. Essentially, we have spoken with a common official of the kingdom of Heaven, not reached the highest level. Just any official would say the same words, so this does not matter that it was Jesus Christ himself; it was just like a common official.

So we have overweighed the importance of the visit of Christ. A great teacher has come, but what all he did was that he just read us from a study book, just like as any other (lower rank) teacher would do. Nothing special has happened. We were simply overimpressed by the words that Christ has come.

## Doing Away with the Letter of Gospel

### Letter kills

Gospel says: “Who also made us sufficient as servants of a new covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life” (2 Cor. 3:6).

But have you ever think that this produces a paradox: New Testament book itself is letter. So it should kill.

In other words, New Testament itself claims that we should not follow its letter, because it “kills”, but spirit. After all, we know that Bible is true, we cannot ignore its letter.

In the end of gospel theology, this verse should be understood as the *letter of the gospel kills*. Moreover, it should be understand as the *letter of the gospel kills the gospel itself*—that is, the New Testament terminates itself.

To say “we should not follow the letter of Gospel” is the same as to say “New Testament is terminated”, because we must follow the letter of a covenant we entered in, unless it is terminated. Termination means that we are no more following the letter. It does not mean that we stop to believe or stop to live accordingly the spirit of Gospel.

When we tried to follow the letter of Bible we were like Pharisees as in (Mat. 23:24) “You blind guides, who strain out a gnat, and swallow a camel!” That is when we followed some particular commandments, we just violated more important commandments.

Before, we did not know the exact way the gospel is terminated. In this book, I explained where exactly the gospel fails and why it needs to be terminated.

### We are not under the gospel now

The story that was told by the gospel was that the ancient Jews were, in their time, under the law of God and the Old Covenant (Old Testament). But once the time of the law has passed—when Jesus Christ the Messiah has come and then the believers started to justify themselves independently of the law by faith, “We maintain therefore that a man is justified by faith apart from the works of the law” (Rom. 3:28). So, accordingly in the gospel, the law has become not needed and has become a history, just a teaching example for us now, not a law according to which we live. “For sin will not have dominion over you. For you are not under law, but under grace” (Rom. 6:14).

It is clear that this should somehow apply to any law and even to the gospel itself. (Well, the gospel is not a law, but our understanding of the gospel has made a law for us.) But before, it was not understood how it should be applied to the gospel. For example, personally, I before supposed that regarding the gospel itself, it means just raising from the gospel to a new level of the gospel itself. But now, I know how we should deal away with the gospel. Now this is clear.

What I say is, *we are not under the gospel anymore, and what the gospel says is now not said to us—that is, God speaks in the gospel to others but not to us.* “Now we know that whatever things the law says, it speaks to those who are under the law” (Rom. 3:19).

This is just like as that after the end of the Old Testament; what God speaks in the book to the Jewish nation continues to be important, knowledgeable, insightful, etc., but it is not spoken to us; it was spoken to the old covenant Jews.

## Death for gospel

By “death for Gospel” I mean that we stop following the commandments like a law. I do not mean neither that we stop believing nor that we deny the spirit of Gospel.

“Death for Gospel” sounds... wild, but it is just like to Paul preaching death for Torah. At some stage this should happen.

“For I, through the law, died to the law, that I might live to God. I have been crucified with Christ, and it is no longer I that live, but Christ living in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me. I don’t make void the grace of God. For if righteousness is through the law, then Christ died for nothing!” (Gal. 2:19–21). For the past stage, “the law” has been meaning the gospel. That is, for us, it means that *through the gospel, we died to the gospel*. In the time when we lived accordingly in the gospel, we lived for ourselves not for God. We followed selfish desires to be unpunished. (However some followed it from the reasoning that God wants this.) Now being free of the gospel, we can live for God. Before, we counted that we live an eternal life according to the gospel. Now I do not count so anymore. “Christ is the end of the law,” (Rom. 10:4). We reach contact with Christ when we cease to live by a law. Now it means for us to cease to live by the gospel. Then we will reach revelation of Christ. “For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I may live to God” (Gal. 2:18–19). Pertaining to our topic, it means that we should never again build our life accordingly following commandments of the gospel as a law. No return to the gospel as a law. Gospel itself locks the way back.

## Resurrection for Gospel

After death for a commandment of New Testament we should experience resurrection for it. This means that we begin to live by spirit and fulfill a commandment naturally by our inner nature without trying to conform to a particular commandment.

For resurrection to happen, first death should happen. This means that first we should understand that we should not follow a particular commandment or doctrine as a law.

It is essential to know the doctrine of death for Gospel, because otherwise we cannot stop to live accordingly to a law.

I tried to live accordingly to spirit not accordingly commandments, but in the past this failed for me: Because our understanding of spirit of Gospel was constructed from individual commandments, I returned to follow commandments like a law. My attempt to live by spirit of Gospel failed with my understanding of spirit of Gospel crashing and breaking into individual commandments again. We need to understand that the entire Gospel dies and every commandment is canceled for us, in order to be able to live by spirit.

Now I do not live accordingly commandments and ordinances anymore, because I understand that every commandment is canceled for us, for us to live accordingly spirit.

## Prosperity Gospel as an example

Some Christian denominations, primarily Charismatics and Pentecostals, believe in the Prosperity doctrine or Prosperity Gospel. Other denominations, both evangelical and liberal, such as Methodists or Baptists, reject this teaching and even say that it is a heresy.

For those who may be unaware of what this teaching is; the *Prosperity Gospel* is the belief that faith, when combined with following certain commandments, primarily those involving giving money to God’s work or those who need it, results in making the giver prosperous, not only in heaven but also in this world. This prosperity takes the form of earthly wealth and influence.

Proponents of this doctrine point to Bible verses, such as the well-known “blessing of Abraham” (who was a rich man by the standards of his day). Likewise, opponents quote other Bible verses to support their case.

Provided our faith is correct, I do not doubt that with God's help we can obtain everything we request. "Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels?" (Mt. 26:53); "... how much more will your Father who is in heaven give good things to those who ask him" (Mt. 7:11); "All things, whatever you ask in prayer, believing, you will receive." (Mt. 21:22); "Therefore I tell you, all things whatever you pray and ask for, believe that you receive them, and you shall have them." (Mrk. 11:24); "Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son. If you will ask anything in my name, I will do it." (Jn. 14:13); "If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you." (Jn. 15:7); "... that whatever you will ask of the Father in my name, he may give it to you." (Jn. 15:16); "... Most assuredly I tell you, whatever you may ask of the Father in my name, he will give it to you." (John 16:23)

During the first few years after my conversion to Christ I lived in extreme poverty. Things were so bad I was afraid I would die of hunger. Even later when I believed the Prosperity doctrine and was asking God to give me money, I wasn't receiving the promised blessings. I was in conflict with everybody, because I was constantly quarreling about the Bible with anyone who would listen. The verses are plain in their promises, so if they were not evident in my life the problem is not the bible, rather my faith was wrong. (Or do you think having the right faith leads to a meaningless death by starvation?) I could be not a preacher, because if I preached in a church, all of my sermons would be "how to behave in such a way as to conflict with everyone and die of hunger." I was living a life of following a self-contradictory doctrine. It was all about me: "For let that man not think that he will receive anything from the Lord. He is a double-minded man, unstable in all his ways." (James 1:7-8)

Now I have no doubt that if a person's faith is correct and they pray for money then God will answer.

The question is should we ask God to give us large sums of money? Should we practice the commandments of prosperity for the sake of prosperity?

It looks like that Gospel indicates that the answer is a resounding no! "But having food and clothing, we will be content with that. But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction." (1Tim. 6:8-9)

This verse is the *death* of the Prosperity doctrine.

But remember, in the Gospel death is followed by a resurrection! "Count it all joy, my brothers, when you fall into various temptations, knowing that the testing of your faith produces endurance. Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing." (Jam. 1:2-4) In this passage, "various" includes the temptation of richness. So when God gives us richness we should accept it with great joy. We should lack in nothing (be rich) according to the above Bible quote. Also, "Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him." (Jam. 1:12)

"But let the brother in humble circumstances glory in his high position; and the rich, in that he is made humble, because like the flower in the grass, he will pass away" (Jam. 1:9-10). This is the reverse of what we thought.

Those who have riches should understand that they are tempted more than those who have little or nothing. "Come now, you rich, weep and howl for your miseries that are coming on you." (Jam. 5:1)

## Wisdom of Gospel

Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness." And again, "The Lord knows the reasoning of the wise, that it is worthless." (1 Cor. 3:18-20)

According to my theological postulates, *world* should be interpreted as "followers of the gospel." That is, wisdom of followers of the gospel is foolishness.

The more we were studying the gospel, the more we were tempted and confused.

When he [the spirit of truth] has come, he will convict the world about sin, about righteousness, and about judgment; about sin, because they don't believe in me; about righteousness, because I am going to my Father, and you won't see me any more; about judgment, because the prince of this world has been judged. I have yet many things to tell you, but you can't bear them now. (Jn. 16:8–12)

That the prince of this world is condemned means that who will be condemned is our past life in ignorance when we attempted to live according to the gospel as a law. "About sin that do not believe me" means that we were ignoring the real personality of Christ completely, substituting it with the official representative described in the gospel. "About righteousness that I go to my Father" means that Christ has come to the earth by mistake, while he was traveling to another direction, to his Father what is the right direction and his remaining here would be wrong.

The essence of what I say is that—notwithstanding that there are no contradictions in the gospel—the gospel has come very near to contradiction.

## Failures of Life in Accordance to the Gospel

Here is an example of a problem that appeared during life accordingly gospel. Being (in my own understanding) a great mathematician, I counted that people should kind of stay on their knees before me, serve me. So everybody whom I was met was made severely blamed for his actions, even a little bad to me or not doing good to me. But the gospel is the ministry of justification (not the "ministry of good" as was the Old Testament). So my life was contrary to the gospel as I was making everybody I met blamed, not justified. What I have reached is kind of absurd—the more good I do, the worse it is. Every time, when a bad man meets a good man, it is bad, because the bad man should serve the good man, but he does not. So we have concluded that to be a good man is bad because it causes others to be guilty.

That we have advocates is good. We cannot live without advocates. But when a good advocate saves a bad person from prison, it is not the best.

Why we Christians were tortured so much? Isn't it for the good purpose to cause us to somehow deviate from the set way of faith and to guess that thing (which I guessed) and write here? What else can be done to teach somebody to which it is impossible to speak except to somehow torture him in the hope that incidentally he will deviate from his normal way and guess? "The god of this world has blinded the minds of the unbelieving" (2 Cor. 4:4). "God of this world" means God limited to the means and rules of this world. Now we see exactly this that despite the gospel is true and right, we were blinded by that spirit (God of this world) which has set our minds that we should be limited by the gospel.

Now I deem that being justified, we indeed should behave as not justified, remembering however that we are justified to not fall into complete self-condemnation.

Probably St. Paul also knew the mystery. "For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe" (1 Cor. 1:21). Here Paul says that our preaching was foolish. It was a foolish deal to preach. "For the word of the cross is foolishness to those who are dying, but to us who are saved it is the power of God" (1 Cor. 1:18). Oh, who died on the cross? It was Christ. For him, what was considered by us as the power of God (the word of cross) was simply a stupidity. It was looking like wise only from our side.

### Failure of Angels

The word *gospel* in Greek (evangelion) has a common root with the word *angel*. Based on this, gospel can be also translated like “being angel well,” “correct life of angels,” “correct rules of behavior for angels” or something like this. So the end of gospel means that the behavior of angels ceased to be well, that the angels started to misbehave.

Not only Christian people, but also angels attempted to live according to the gospel. As I have shown above, the attempt to be ministers of the gospel was silly. As a result, not only people but also angels lived in a silly way. As during that time, the church developed and become more advanced; actions of Christians became more silly. Obviously, angels advanced greater and more successfully than people, so the actions of angels became sillier faster than the actions of people. As a result in our time, angels have reached about the same degree of silliness as people. Now angels are essentially as silly as people.

(Before, I was unable to think this way—to accommodate this into my mental model—as I was considering people as inherently unequal with higher levels of angels.)

For me, it was a self-obvious thing that an angel surpasses a man so much that a man would have no hope to reach a level compared to that. But as angels have also become silly, now it has happened indeed that people are on a level of development which is near to the level of angels—that is, angels have now reached such a degree of silliness that take the decision to actually count themselves equal with people.

In the future world, angels will be below people. “For he didn’t subject the world to come, whereof we speak, to angels. But one has somewhere testified, saying, ‘What is man, that you think of him? Or the son of man, that you care for him?’” (Heb. 2:5–6).

## Inherent Problems with Gospel

Here are also some examples of how attempting to minister the gospel leads to nonsense:

Bible teaches to be humble to be raised by God, but also that those who raise themselves are brought down by God. It has lead me to the nonsense that I am to be humble to be raised, but this would be raising myself and humility has lost its sense for me. (The resolution is not that the Bible would be not right, but that this should be eliminated by counting all being equal before a higher level. Being equal, it is impossible nor to be raised nor to fall, and this loses any sense.)

Jesus Christ has commanded to not judge, but in 1 Corinthians chapter 2 verse 15, it states, “But he who is spiritual discerns all things, and he himself is judged by no one.” (Now we do not count ourselves as spiritual but as fleshly.)

Gospel can be called a teaching about humility, and humility is an important thing. Because this is an important thing, we were proud that we are ministers of the gospel, instead of to be humble.

I continue to believe that all what was said in the Bible are historic facts. But now, for me, these have become namely historic facts. Great history with heavenly powers coming to the earth but just a history, the past.

Here I will demonstrate some silly, meaningless situations where I have fallen, attempting to live according to the gospel.

## Silly Situations

When I was a teenager, the elders severely punished me for my faith of Christ and for my godly life (sexual abstinence, for example). The punishments included hitting my head and other kinds of tortures which were making me mad. Then, driven mad, would I not go to have sex with a dog? Wouldn’t it better to have sex with the girl with which they commanded me to have sex? Wouldn’t it better to deny Christ by words than being driven mad lose memory and really forget him or even to change to pray to the devil?

This is what was leading to my life according to the gospel. Now it is evident that it is useless and even harmful to attempt to live according to the gospel as a law.



The gospel as a law was inappropriate from the very beginning. Yet St. Paul was beaten and driven mad. But either, St. Paul did not understand that gospel has the end, according to the gospel itself, or rather he has kept this in secret (so it seems from the verse “mystery of the gospel” [Eph. 6:19]). But anyway, until now we were holding the gospel despite it was having no sense for us to attempt to hold it.

Now I have realized that the driver of Christ has missed the target, came to a wrong planet, and all this was a big mistake, after being for a long time greatly confused, attempting to find a sense in some of acts of Christ (who as I know never makes mistakes and his every act has a sense) which as I now understand were meaningless.

I was repeatedly put in silly situations like this. I was at the lowest rank in a church organization. They would not only allow me to preach, but they did not even speak to me. The pastor was despising me. So I found no chance of how I could call them (both the pastor and others) to the true faith and repentance and save them. And all what could be enough to change all this—to be respected by the pastor, allowed to preach, and take a high position—would be to have sex with the wife of the pastor (which has offered it to me). I was completely messed in mind, thinking about situations like this, supposing I would do this (I have not). But if I would, what would it be? A kind of prostitution. Then who would I be after this? I would be an apostle prostitute. (I was called to be a missionary in Africa as I will describe below, so I call myself an apostle.) Yes, there was a reason in not doing this. It is that I was simply not able to analyze this situation. I have been somehow able to analyze apostles and prostitutes, but I would not be able to analyze anything about anyone both apostle and prostitute. An airplane may crash because of a damage or fuel going out. But it may also crash by the other reason, lost orientation (where I am); this would be lost orientation and so also a crash.

Now I understand that I was put in these situations by God in order for me to understand that I cannot hold the gospel, and it makes no sense to attempt to continue to hold it.

## Failure of the Ministry as the Way to the Next Stage

Now I thank God for all what has happened. I was following my understanding of God’s will optimized for evangelical ministry. I did not understand why God allowed them to torture and break me; otherwise, if I were not being tortured, I would further develop my knowledge and raise to upper levels of ministry. But we have been missing the most important thing in all evangelical ministry, that it was a wrong way according to the gospel itself. Gospel is right but ministering the gospel is wrong. Only after a complete failure I was dared to think that something may be wrong in evangelical ministry. And I then have thought something which nobody in my circle was thinking, that the gospel indicates its own end.

That is, I would otherwise, following my understanding of the will of God for me, become one more Billy Graham, or Oral Roberts and Kenneth Copeland, may be preaching and curing more and greater due surpassing gifts which God has given me (but I have largely lost as a result of tortures and silly life). I was wondering why all these bad things happened to me. But the essence here is that to be like Billy Graham or Oral Roberts or Kenneth Copeland or whoever is not a good thing. Everyone of us spoke, not understanding what we say: we are saved by God’s mercy. Now I understand that what was with me is also what was worth for Billy Graham, Oral Roberts or Kenneth Copeland, doing a wrong deal—a misconception—but God just had mercy on them. On me, however, God had greater mercy as he had led me to realize that it was a misconception.

## Church of Last Days: The Confusion about Gospel

It is also interesting to note the practical aspects of the church of the last days. The gospel was repeatedly substituted with different conflicting with the gospel and with each other systems of principles, either explicitly formulated or unconscious. Everybody of us said, “There is a problem” but no one of us was able to formulate what

is the problem. We fought the so-called spiritual war for peace and did a bunch of other silly things. “In that he says, ‘A new covenant,’ he has made the first old. But that which is becoming old and grows aged is near to vanishing away” (Heb. 8:13). We simply saw that the New Testament for us becomes old and grows aged, but were refusing to believe the New Testament itself is vanishing away.

Following the gospel, we were seeking a problem inside ourselves, and it was our failed attempt to follow the gospel.

## I Attempted to Be an Angel

In my earlier Christian life, I decided to do away with my emotions as belonging to the flesh. Well, I realized that emotions are also given by God, but I decided just to use emotions to do my rational acts—that is, for me, emotions became just an instrument.

This way, I’ve become somehow similar to an angel by my relation to emotions. This was a natural consequence of my attempt to follow the gospel. This is no wonder as the word *gospel* may be translated “being an angel well.”

And what has this led to? I just reinvented bad human emotions:

*Fear* sprung out of carefulness

*Anger* sprung from the desire to be just

*Greed* and *envy* sprung from my desire to have means for a ministry

*Hatred to people* sprung from hatred to their sins

*Offense* sprung from my relation to evil and desire to choose better targets for my good

Purely rational creatures are bad in some competitions, because of too little flexibility of mind for such creatures. Particularly, these are bad in competitions where weaker form groups to overcome stronger ones, and in this case stronger ones may lose.

This way, I haven’t just remained a sinner, but became a big sinner like St. Paul was. “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst” (1 Tim. 1:15). For example, instead of being in conflict with some people, I was in conflict with the entire country of my habitation (that time, it was Russia) and even in conflict with the entire mankind.

God does not need more angels. He instead wants saved people with corrected human emotions.

## Gospel Induces Harm onto Its Readers

In the gospel, there are serious provocations, following which you could impose serious threats for your life, wealth, and health.

The main of these provocations is *to confess Christ before sinners*.

## Whether to Confess Christ before Bad People?

Bible requires us to be honest always. For example, if somebody will ask you, “*Do you believe in Christ?*” We must not answer *no*, even if the answer *yes* may cause our death or tortures.

But what if you sit among a group of people and then a bandit with a pistol enters and says, “*I will kill every Christian! Are there any Christians among you?*” Then should we say, “*I believe in Christ*” in this case or better to keep silence?

At first, it seems that we must say this because of the following verses of the Bible: “For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels” (Mk. 8:38). “For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels” (Lk. 9:26).

The bandit is a typical sinner from the generation of sinners. We shall not be ashamed before him; following the word of the Lord would be the first opinion.

But now, after careful thinking, I concluded that we may remain silent in this case and not to tell about Christ when it is not appropriate. Now I think that we do *not* need to confess Christ before this bandit.

That we should not always confess Christ is clear from nearby verses. “He said to them, ‘But who do you say that I am?’ Peter answered, ‘You are the Christ.’ He charged them that they should tell no one about him” (Mk. 8:29–30). So we have felt into a contradiction. From one verse, we have concluded that we should confess Christ not in any situation but sometimes keep silent; from the other that we must openly confess Christ in any situation. Something was wrong with our conclusion, but what? How we can obey Mark chapter 8 verse 38, but not confess Christ before gangsters like this?

It is also written, “Don’t give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces” (Matt. 7:6). How these two looking contradictory commandments can be combined? When we meet sinner (dog or swine) from this adulterous generation, how not to be ashamed of Jesus Christ before this generation, but at the same time to not throw the pearls of Christian teaching before him?

### About these two verses

Now go to detailed analysis of Mark 8:38 and Luke 9:26 to explain why it is not a contradiction, and these verses do not require us to confess Christ in such situations as before that gangster.

It is important to realize that these are two different verses of the Bible. One of these says, “Ashamed of me and of my words in this adulterous and sinful generation” (Mk. 8:38) and the other says simply, “Ashamed of me and of my words” (Lk. 9:26). So these verses differ from each other.

The differences between these two verses can be summarized in the table below.

#### **Mark 8:38:**

##### **Shame before who?**

people of this adulterous and sinful generation, especially adulterers and other sinners

##### **Which kind of shame?**

**human shame:** the kind of shame of this adulterous and sinful generation; this kind of shame is activity of certain brain zones, the same zones which are responsible for adultery, it often may be visible as red color of the face

##### **100 percent of the measure of the shame**

*even if ashamed only before sinful and adulterous people*

#### **Luke 9:26:**

##### **Shame before who?**

anybody including yourself

##### **Which kind of shame?**

**any kind of shame:** not necessarily human shame; may be unrelated with any particular brain zone and human feelings, may be not shown by red face (consider, for example, a politician who refuses to speak about certain things not because of feeling of shame but because of reasonable political motives to hide certain things)

##### **100 percent of the measure of the shame**

*when ashamed before all*

I think that we should not confess Christ before that bandit because, in my opinion, not Mark's nor Luke's, obliges us to do so, but for two different reasons; consider these two verses separately.

### Analysis of the situation with the gangster in each verse accordingly

#### Gospel of Mark 8:38

For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels. (Mk. 8:38)

Keeping in silence before that bandit, would I feel shame of the same kind, as a typical sinner and adulterer who does not want to speak about Christ? Would I feel myself so to say to be united with sinners and adulterers, sitting in the same room by common feeling shame? Certainly, no. It is not the same kind of shame. What I would feel is quite different. This is not shame of this adulterous and sinful generation.

So, Mark 8:38 (which speaks specifically about shame of this adulterous and sinful generation) is *not* applicable to us keeping in silence before such a gangster. Should we indeed feel shame in such a case? Yes, we should. But we would be ashamed not the words of Christ, but we would be ashamed of the presence of that bandit. This is not a violation of Mark 8:38.

Conclusion: *Mark 8:38 does not require us to confess Christ before the gangster.*

#### Gospel of Luke 9:26

For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels. (Lk. 9:26)

I will show that Luke 9:26 also does not require us to confess Christ before this gangster. However, the above explained reasons concerning Mark 8:38 do not apply to Luke 9:26. The reason why we are not required by Luke 9:26 to say to the gangster that we are Christians is much more subtle than in Mark 8:38.

We will consider two reasons why the requirements of Luke 9:26 are not as strict as it may look like:

##### Reason 1: Freedom of choice

Of who is ashamed a possible violator (not we, believers) of Mark 8:38 in the situation with the sinful and adulterous gangster? He would be ashamed of Christ not of the gangster because shaming of sinful and adulterous people is not a shame of this sinful and adulterous generation (they are not ashamed of themselves). However, we have already considered Mark 8:38.

It is not applicable to Luke 9:26. So of who is ashamed a possible violator of Luke 9:26, of Christ or of the gangster? He is ashamed either of Christ or of the gangster; this Bible verse does not give us an evidence to decide of who of them he is ashamed, because Luke 9:26 does not specify *which kind of shame* it is about. It does not require us to think that he would be ashamed of the gangster, but it also does not require us to think that he would be ashamed of Christ, not speaking the gangster that we believe in Christ.

So we have a choice, the gospel gives believers the right of choice by confessing either thing. We have the right to confess like this: If measured according to Luke 9:26, I should be considered as ashamed of the gangster not of Christ in this situation, by the right of choice in the name of Jesus which is on us. So I am not ashamed of Christ.

##### Reason 2: Measure of the shame

If the above indeed is not enough for you, and you want to reassure that you will not be punished by God for shaming of Christ in this case (with the gangster), there is one more reason.

To explain Luke 9:26, we need to consider the *measure* of the shame. That is we need to analyze the *degrees* of violations of Luke 9:26. So we need to find what is the *maximum* (100 percent) violation of Luke 9:26.

In Mark 8:38, it was already 100 percent violation if one would be ashamed of Christ, even only before sinful and adulterous people such as our gangster. But in Luke 9:26, it is different. When somebody is ashamed only

before sinful and adulterous people, it is not 100 percent violation of Mark 8:38. A 100 percent violation of Mark 8:38 would be when one is ashamed of Christ before *all* and before himself.

So if we do not say to this gangster that we believe in Christ, we may be considered as falling under the effect of Mark 8:38, however, not 100 percent but only partially. On the example of the situation with the gangster, we consider the case when we may be ashamed of speaking about Christ *only in the case if confessing Christ would threaten us a danger or a harm* (for our bodies).

So, because we have done our part (kept silent) of Mark 8:38, what will be Christ's recompense to us? It will be that Christ may be also ashamed of us but not always, only in situations when not being ashamed of us would threaten danger or harm to the body of Christ that is to the church (see Eph. 1:22–23).

So we now see that, in this case, Christ may be considered somehow ashamed of us but it is not bad, it is even good if your purpose is to serve the Church. Christ's recompense will be that he will take care (guard) of your church in these situations when speaking about you, and your deals would harm your church, by not telling about you when not telling about it is for the interest of the Church. Isn't it good?

My conclusion is that by these two reasons, we are *not* obliged to confess Christ before that gangster (following Luke 9:26).

We have been using to *mix* these two different verses (Mk. 8:38 and Lk. 9:26) as if these would be the same verse. But I have shown that we need to separate them and analyze separately. If we would intermix them, then we would get the result that we must confess Christ before that gangster because we would consider to be ashamed before that gangster a 100 percent measure of all shame with no freedom of choice of another variant. This is an example of a mistake to which intermixing different Bible verses may lead.

### My advisers were indeed right

Some people told me that I should not speak about Christ when not appropriate (for example, in reply to a question of an antireligious employee, a bandit with a weapon, etc.).

So finally, in this sophisticated way, I have come to the same conclusion which they told me. "You have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well pleasing in your sight" (Lk. 10:21). However, I have come to it in a different way than my advisers. Whether they did not know or just unable to explain to me why my reasoning was wrong, they have not explained to me *why* these words of Jesus do not require us to behave in such a way. And so what they advised me to do (for me) meant just to *ignore* these words of Jesus *completely*. And this was unacceptable for me. But now when I *understand why*, following the words of Jesus, I am indeed not obliged to behave in such a way. I do not ignore the words of Jesus despite that I may now behave as they have advised me. I have lost many years in conflicts with all the world before I understood it.

### I would be a traitor and a coward if would ignore words of Jesus

If I ceased to speak about Jesus when not appropriate, *without understanding the above theology*, I would just be a coward and a traitor who would confess Christ only in politically beneficial situations. I have been basing my not being a traitor and a coward (especially in the issue of openly telling my opinion) on this commandment of Jesus; if I would ignore this commandment, I would be a traitor and a coward. So it has been indeed important for me to follow this commandment.

### Years of life lost in troubles

Before I have understood this, my life was spent in religious discrimination. I was only in dangers and in loses, because I confessed Christ in inappropriate situations, e.g., before gangsters, before evil (potential) employees, and before stupid people who do not understand what I say. (I do not say that this is the only reason of religious discrimination against me, but this is a big part of it.) I was sent away from several churches because of my radical sayings, which were not needed, but which I spoke just because I wanted to say all what I think the Bible tells on this subject. Moreover, I was worthless (harmful) preacher who was telling not only what is good for the hearers

but all what I know from the Bible on this subject—often things inappropriate, which would only harm or deceive the unprepared hearers.

Until I recently understood this, most of my life was useless. The more I was achieving, the more problems I had because I had more possibilities to witness about Christ before all kinds of swines and dogs and to go into trouble. And that I was completely messed up in what to do in my life.

### Exam obstacle for Christian politics

So I have shown that in these two verses concluded a sophisticated politics. After a study of this biblical teaching, you are set free and are allowed not to confess Christ in situations threatening a danger for you (or your friends). Before studying this, we were however not allowed to do so and had to come to the death in such situations, what is better than to be a traitor or a coward.

I conclude that these who do not know the above are simply not allowed to live. Who has not studied this should heroically self-liquidate in meeting with bad people who kill those who confess Christ by confessing Christ before them. It is because he who has not studied this cannot solve such problems politically and politely, and he has to solve these problems in the rude way.

Certain knowledge level is required for proper Christian politics. Christ does not allow Christians not knowing certain things to do any politics. This preaching is one of the things which are needed to know for any Christian politics.

### But why Jesus Christ has said this?

Well, why then Christ has said these things to us in a so subtle way by which we were confused and are made radical fanatics by our misunderstanding of the words of Christ? The answer is given by the preceding verses. “What does it profit a man to gain the whole world, and forfeit his soul?” (Mk. 8:36). Everybody of us would conquer the world by cunning politics if we were not limited by being hated fanatics and radicals which cannot do any successful politics at all. Yes, it is so, *any believer can conquer the world* as it is written. “For whatever is born of God overcomes the world. This is the victory that has overcome the world: your faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God?” (1 Jn. 5:4–5).

But Christ has been not wanting that we would do this (actually overcome in this world before the proper time) because in doing this without proper preparation (studying of Christ’s way of doing politics), we would go out of our proper moral limits in pride and would harm our own souls. He has made us unable to build our own state, as we were made worthless politicians by Christ, so that we would not become world politicians like the Roman Catholics. It is written that “He called the multitude to himself with his disciples, and said to them, ‘Whoever wants to come after me, let him deny himself, and take up his cross, and follow me’” (Mk. 8:34). To follow this commandment of not shaming Christ and his words, even before sinful and adulterous generation, were our taking of the cross (going to the death in hardships of religious discrimination). We were not allowed to abstain from this cross that is just to violate this commandment. However, now we have become theologically strong enough to bear this cross easily.

Now after studying this, we, students of Christ, can move to the next course—that is, to enter into politics and start to do Christian politics, what we (former radical fanatics, but not now) were never doing.

Finally, I strictly recommend to preach this in all churches, so that I would become the last unrestricted fanatical preacher who has felt into an unreasonable conflict with the world in his superfluous zeal. The period of when we evangelical Christians were (not for nothing) considered by others as a radical sect cult may come to end in this time. It is not an endless conflict.

Now the answer on the above posed a question whether we should love the enemies of the gospel. “But I tell you who hear: love your enemies, do good to those who hate you” (Lk. 6:27) should be understood as “Love enemies of gospel.”

# What Are Christ and Soul?

Because as it is shown above, we cannot rely directly on the gospel, we need to develop a theological theory based on the gospel as an intermediary between the gospel and a reader.

The theory should be supported not only by the gospel, but also by internal beautify of the theory.

In this chapter, I develop the theories of some important subjects of the gospel—about Christ and about the human soul.

## What Is Christ?

So, somebody from outside came to the earth two thousand years ago under the name Jesus. And we need to answer the question what the word *Christ* means?

Well, there are many texts around here, in the Internet, which try to answer the question, who is Christ. But have you noticed that I've aroused some subtly different question, "What the word Christ means?" Not many ask this way, but we need to answer.

We will start with the question, what has happened that time, two thousand years ago?

Firstly, I will enumerate some of the widespread opinions:

- a normal historic event of people's history;
- a contact with aliens;
- come of a wise man.

What happened was not like other historic events, and this was not just a contact with aliens, this was something exceedingly much greater, it was a contact with God.

## Contact with God

Now we have the first of several senses of the word Christ. The word Christ means contact, however, not just a contact but *contact with God*.

When they (apostles) speak in the gospel that "Christ came," you can translate to the modern language "contact (with God) came." *Christ is contact with God*. The main message of Gospel was *the contact (with God) has come!*

So two thousand years ago, we got a contact!

If just an alien came, this would be a common contact. (Really, many such contacts have happened, read in the Old Testament about Baals and Asheras, or not read it, that was not the main topic in the Old Testament.) Who has come then two thousand years ago? The gospel says *the contact has come*. Again, who has come, from which constellation he was? He was not from a constellation. He has said, "I am not of the world" (Jn. 17:16). One who came was not from the universe, that is he was not from a constellation, galaxy, an or the nth dimension, etc.

Who has said that, an alien? No, we spoke not with an alien but *with contact itself*—the global contact which connects everyone in the universe.

Sometimes, we get a phone speaker and hear a voice, but that is not the voice of a man at that side, but the voice of the phone communicator itself! One who spoke with us is the communicator of the entire universe himself.

The Bible says that Christ brings all creation together; that he brings these who were far away near making peace.

But now in Christ Jesus you who once were far off are made near in the blood of Christ. For he is our peace, who made both one, and broke down the middle wall of partition, having abolished in the flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace; and might reconcile them both in one body to God through the cross, having killed the hostility thereby. He came

and preached peace to you who were far off and to those who were near. For through him we both have our access in one Spirit to the Father. So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God. (Eph. 2:13–19)

But now, stop. One more important point: Christ is even not just the contact of the universe, he is the contact of the universe with God! (God is not in the universe.) I again repeat, *the contact* with God has come!

Christ has said that he is the light of the universe. “Jesus spoke to them, saying, “I am the light of the world” (Jn. 8:12) and “While I am in the world, I am the light of the world” (Jn. 9:5), and he has said that he has come into the universe, and he is not from the universe. “I am not of the world” (Jn. 17:16). Even the physicists will confirm that the light has come into the universe like from the outside! He was one through whom everything have begun to exist, and nothing have begun to exist not through him say about the light of the universe both gospel and modern physics. “All things were made through him. Without him was not anything made that has been made” (Jn. 1:3). Our radio connection is not limited by so to say the border of the universe, the signal of contact we accept has come into the universe as from the outside.

Yep, the reader, you may not know Christ before, but now I have told you about him. *He is the contact of the universe with God, which connects all the universe.* You can think about him as about the communicator through which we may call God, or as the communicator which communicates everyone, or as about the contact, the global contact of all Universe, the contact of all contacts just like a central phone communicator which connects all communicators in a country...

Contact with whom? Hey, the writer, you spoke about the contact so much, but with *whom* was the contact? Not with somebody concrete, not with somebody who may be pointed. But with whom? *With the one with whom is the contact.* For example, if you speak with Catty, your contact is with Catty; when you speak with Mike, your contact is with Mike. But when you do not speak with Catty, or not speak with Mike, your contact is not with Catty, nor with Mike. But we are in contact with the one who is not Catty, not Mike, not an alien from Little Bear, not from the Andromeda. Our contact is not with anyone in the universe, but indeed we are in contact. We are in contact with somebody. Do you believe?

Now the author went mad, you may think, we have asked him who was the contact and he answered, “With one with whom is the contact.” What an answer! Indeed, it is the answer. Our contact is with God, and God is the one with who we are in contact.

Now I will tell you also what the word *God* means. The God is the one with whom we are in that contact, which is not a contact with somebody in the universe.

Well, then, God is a hard topic, let's return to studying Christ! Now we can just conclude together, there was a contact but not with anyone we can point in any other way than to say he is the one with whom was the contact. “No one comes to the Father, except through me” (Jn. 14:6). That is, it is impossible to point to God the Father by any other way except through his relation to Christ. Enough for now, let think about the contact itself, even if we cannot comprehend with whom was the contact. Anyway, studying Christ we will gain the knowledge about God.

## The light of the universe

“Jesus spoke to them, saying, “I am the light of the world”” (Jn. 8:12) and “While I am in the world, I am the light of the world” (Jn. 9:5).

I've already have said that Jesus Christ has said that he is the light of the universe. That means Christ is a living person which consists of light. He consists of all light (electromagnetic waves) of the universe. He is the light of the universe. Teaching his disciples so to say electromagnetism (not electromagnetism, but really a higher order theory), he has said, “I'm the light of the universe, I have come into the world.” And the apostle John adds, “Anything what have begun to exist was has begun to exists through Him, and not anything what have begun to exist has begun to exists without Him” (Jn. 1:3).

Huh, reader? That is, the one who came to the earth to speak with the people two thousand years ago! Noted that he is more powerful than anything in the universe.

So then, returning to the topic of the contact. As the gospel proclaims, the true radio wave has come! (“The true light that enlightens everyone was coming into the world” [Jn. 1:9] and “The darkness is passing away, and the true



light already shines” [1 Jn. 2:8]). That is good news, we have received a true message. This is the word of God. The gospel says that Christ is the word of God. Now it is simple to understand as we can imagine Christ like a radio wave, and he is the message of God.

Again, Christ is the message of God. Imagine all the sounds you’ve produced during your life, it is your word; and Christ is God’s word, all what God says. Christ is the living word of God—a living wave of radio and light.

Oh, now one more reason to stop and think, as Christ is *all* the light of the entire Universe, so every radio translation is some word of God, isn’t it? The good answer here isn’t simple. But the simple answer is yes, but we need to know how to decode the signal to understand and not misunderstand what God means. If we don’t know how to understand, we will misunderstand. Read about this below. Anyway, what is some word you hear, a word of a man, or of God depends on how you hear or rather how you understand; if you don’t understand (or misunderstand) God, for you it is just a word of man, but if you would understand any saying completely, to the end, then for you it would be a word of God. Anyway, astronomers hearing stars, hear nothing except of some noise, and a signal which we can’t understand is like a noise for us.

Well, now enough about radio waves of the universe which people anyway cannot understand with their own knowledge. Let’s now explain who is Christ in simple words which are easy to understand, the message we have received from heaven.

## Our peace

But now in Christ Jesus you who once were far off are made near in the blood of Christ. For he is our peace, who made both one, and broke down the middle wall of partition, having abolished in the flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace; and might reconcile them both in one body to God through the cross, having killed the hostility thereby. He came and preached peace to you who were far off and to those who were near. For through him we both have our access in one Spirit to the Father. So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God. (Eph. 2:13–19)

The gospel says, he is our peace (Eph. 2:14). For people is not very hard to imagine this: a global intergalactic peace union—the peace union of the entire universe. Indeed, it is amazing. Stop and weep here! Our feelings tend to come to weep when we come to the understanding of that highest authority.

## Christ is the peace union of the entire universe

Moreover, he is the peace with God.

The above does not imply that Christ was established by somebody in the universe, nor that he would be controlled by anybody in the universe. Just reversely, he existed from the beginning and through him all have begun to be and is controlled.

What is peace? It is just missing war. If we somehow meet God and do not make war with him, it is peace with God. Just a meeting with God without a war is Christ. May seems strange, just missing something is so great! People use to think that only something *present* may be great, but something *missing* would not be great. Indeed, Christ is just missing war, but it is very great when war is missing. He is great!

Oh, again, how just missing war may be so great? Isn’t being at a big distance, a wall in between, or even the desire not to contact with each other also peace? But it is just being missing and not something great, it is not Christ! That things are not the real true peace, but the desire not to speak is a hidden hate, after meeting with aliens from a big distance, people would have a war, every wall will some day fall and between the sides would arise a conflict.

The issue here is of stable peace which lives without a separating wall between (Eph. 2:14). The gospel says about Christ he broke the wall between, making peace.

Christ is our real, true (guaranteed) eternal unbreakable peace

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