

Are We Preaching “Another” Gospel: A 31-Day Journey toward Rediscovering the Gospel of the Grace of God

by C. D. Hildebrand, 24-7-365 Version 2026

Day 22

THE WORD OF GOD

Over the centuries, the church has lost its understanding of the term “word of God”. Most understand “the word of God” to refer to the written word of God, and others see it also as the spoken word of God, but the truth is that the term “word of God” most commonly refers to the gospel.

¹ Please allow me to share a few scriptures that demonstrate this truth.

When Samaria “received the word of God,” it meant only one thing. They heard the gospel of Jesus Christ and received it—they were born again.

Acts 8:4-6, 12, 14-17 NASB

*Therefore, those who had been scattered went about **preaching the word**. ⁵ Philip went down to the city of Samaria and began **proclaiming Christ** to them. ⁶ The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing. ⁷ For in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice; and many who had been paralyzed and lame were healed. ⁸ So there was much rejoicing in that city.¹² But when they believed Philip **preaching the good news** about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. ¹⁴ Now when the apostles in Jerusalem heard that Samaria had received **the word of God**, they sent them Peter and John, ¹⁵ who came down and prayed for them that they might receive the Holy Spirit. ¹⁶ For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. ¹⁷ Then they began laying their hands on them, and they were receiving the Holy Spirit.*

¹ Having done a lengthy study of the distinction between “logos” and “rhema” I concluded that they are used synonymously. I mention this only because what I’m about to say has nothing to do with the distinctions some have made. I did not catalog my study, but others who have come to the same conclusion have recorded their results; for example, William G. Dicks in an article entitled “The WORD of God: RHEMA vs. LOGOS—its meaning and uses” gives a detailed view of the uses of rhema and logos.

After Peter was given a vision about not calling what God deems holy as unclean, he went to the home of Cornelius, a Gentile, and shared the gospel with them (Acts 10). To Peter's amazement, Cornelius and the other Gentiles assembled with him and received the gospel and were also saved. Notice how this is recorded. The "word of God" clearly here is referring to the good news about Jesus.

Acts 11:1

*Now the apostles and brethren who were in Judea heard that the Gentiles had also received **the word of God**.*

This verse is obviously not talking about a written document, but the gospel being received by the lost. The gospel is alive. It is the power of God unto salvation.

Acts 12:24

*But **the word of God** grew and multiplied.*

The Scriptures were preeminent in Jewish synagogues. Although the Early Church used the Law and Prophets to demonstrate that Jesus was the Christ, the "word of God" they preached was the good news about the Messiah.

Acts 13:5

*And when they arrived in Salamis, **they preached the word of God** in the synagogues of the Jews.*

Clearly, we are not born again by the Bible or by reading the Bible. We are born again by grace through faith in Jesus—the good news.

1 Peter 1:23

*Having been born again, not of corruptible seed but incorruptible, **through the word of God** which lives and abides forever.*

When the Jews rejected the word of God in Antioch, they were rejecting the gospel which could bring them everlasting life. When they refused the word of God, Paul and Barnabas took the message to the Gentiles, who instead glorified the word of the Lord and received eternal life.

Acts 13:46-48

*Then Paul and Barnabas grew bold and said, "It was necessary that **the word of God** should be spoken to you first; but since you reject it, and judge yourselves unworthy of **everlasting life**, behold, we turn to the Gentiles. ⁴⁷ For so the Lord has commanded us:*

*'I have set you as a light to the Gentiles,
That you should be for **salvation** to the ends of the earth.'*"

*⁴⁸ Now when the Gentiles heard this, they were glad and glorified **the word of the Lord**. And as many as had been appointed to **eternal life** believed.*

When understood in context, the word of God in the next passage is referring to the gospel, the glad tidings of good things.

Romans 10:14-17

*How then shall they call on Him in whom they have not believed?
And how shall they believe in Him of whom they have not heard?
And how shall they hear without a preacher? ¹⁵ And how shall they
preach unless they are sent? As it is written:*

*"How beautiful are the feet of those
who preach **the gospel of peace**,
Who bring **glad tidings of good things!**"*

*¹⁶ But they have not all obeyed **the gospel**.*

For Isaiah says, "LORD, who has believed our report?"

*¹⁷ So then faith comes by hearing, and hearing by the word of God
(the word of Christ).²*

It would be foolish to declare that every instance of "the word of God" in the New Testament refers only to the gospel, but we must admit that clearly it does so predominantly. When we begin to see this, we can more clearly grasp the meaning of other passages that heretofore we have misinterpreted to mean "Scripture" or "the Bible". Here are some examples. Notice the obvious contextual correlation to salvation.

Luke 8:11-12

*"Now the parable is this: **The seed is the word of God** (the gospel).*

*¹² Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should **believe and be saved**.*

Acts 6:4

*But we will give ourselves continually to prayer and to **the ministry of the word** (the gospel).*

2 Corinthians 2:15-17

*For we are to God the fragrance of Christ among those who are **being saved** and among those who are perishing. ¹⁶ To the one we are the aroma of death leading to death, and to the other the aroma*

² NASB

of life **leading to life**. And who is sufficient for these things? ¹⁷ For we are not, as so many, **peddling the word of God** (the gospel); but as of sincerity, but as from God, we **speak in the sight of God in Christ**.

Ephesians 6:17

And take the helmet of **salvation**, and the sword of the Spirit, which is **the word of God** (the gospel).

2 Corinthians 4:1-4

Therefore, since we have this ministry, as we have received mercy, we do not lose heart. ² But we have renounced the hidden things of shame, not walking in craftiness nor handling **the word of God** (the gospel) deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. ³ But even if our gospel is veiled, it is veiled to those who are perishing, ⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the **gospel** of the glory of Christ, who is the image of God, should shine on them.

1 Timothy 4:4

For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; ⁵ for it is sanctified by the **word of God** (the gospel is what declares all foods clean) and prayer.

Hebrews 4:12

For **the word of God** (the gospel) is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

Each time we teach "the word of God," we need to remember that the word of God is the gospel and that the gospel is of God's grace (Acts 20:24). Grace is the gospel, the glad tidings of good things. Grace is for the lost. Grace is for the saved. The grace of God, the gospel, cannot be balanced with anything. It is far too amazing to be balanced.

Romans 1:16-17

For I am not ashamed of the **gospel** of Christ, for it is the **power** (dunamis) of God to salvation for everyone who believes, for the Jew first and also for the Greek. ¹⁷ For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."