

**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 31

**THE GOSPEL, THE WHOLE GOSPEL, AND
NOTHING BUT THE GOSPEL**

Romans 10:15

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

As we draw to a close, this question is still in my heart, “Are we, the church, preaching *the* gospel, the whole gospel, and nothing but the gospel?” After all, we are ministers of *the* “gospel”. Are we preaching the gospel of grace and peace, the *glad* tidings of *good* things, or are we presenting our new birth as only a *catalyst* for change instead of the change itself? Do we mix law with grace and teach formula living instead of a Spirit-led life?

As Paul neared the end of his letter to the Galatians, he wrote the following moving verses.

Galatians 6:11-15

*As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only **that they may not suffer persecution for the cross of Christ.** ¹³ For not even those who are circumcised **keep the law,**¹ but they desire to have you circumcised that they may boast in your flesh. ¹⁴ **But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.** ¹⁵ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.*

¹ Galatians is not only about circumcision and other ceremonial laws as some have supposed. It is about the entire law. We see this evidenced in this verse, but even more so in Galatians 5:3 which reads, “And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.” **The Judaizers wanted to circumcise the Gentiles not only to make a show of their flesh but to obligate them to keep the entire law.** This was apparently also the intent of the sect of the Pharisees in Acts 15 who asserted that, “It is necessary to circumcise them AND to command them to keep the law of Moses”.

What is the gospel? It is the good news of what God the Father accomplished through the death, burial, and resurrection of God the Son, Jesus Christ. It is about Jesus and His death and resurrection. It is about a new creation. That is what we preach. When we know who we are and what we have in Him as a result of His cross, in other words, when we realize that we are new creations, we will grow and become strong in Him by grace through faith.

Philemon 1:4-6

*I thank my God, making mention of you always in my prayers, ⁵ hearing of your love and faith which you have toward the Lord Jesus and toward all the saints, ⁶ **that the sharing (fellowship) of your faith may become effective by the acknowledgment of every good thing (benefit) which is in you in Christ Jesus.***

All that we need to truly live and be godly comes through acknowledgment of His grace toward us. In Him we have exceedingly great and precious promises through which we partake of the divine nature.

2 Peter 1:2-4

*Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, ³ **as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him** who called us by glory and virtue, ⁴ by which have been given to us **exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.***

This is why Paul prayed for believers to have continual revelation of Jesus.

Ephesians 1:17

*Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, ¹⁶ do not cease to give thanks for you, making mention of you in my prayers: ¹⁷ **that the God of our Lord Jesus Christ, the Father of glory, may give (may be giving) to you the spirit of wisdom and revelation in the knowledge of Him,** ¹⁸ the eyes of your understanding (realization) being enlightened (made to see, illuminated); that you may know (perceive): **what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,** ¹⁹ **and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power** ²⁰ **which He worked in Christ when He raised Him from the dead and seated Him at His right***

hand in the heavenly places, ²¹ far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

It's all about Jesus! Even though the ministry of "death" and "condemnation", the law, was "glorious", we now turn away from the teachings of Moses as our instruction for daily living and behold the glory of Jesus, and thus we are transformed into His image by the Spirit of the Lord.

2 Corinthians 3:16-18

Nevertheless when one turns to the Lord (in context—from the law of Moses), the veil is taken away. ¹⁷ Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. ¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

Yes, law can motivate people to change their behaviors, but with law must also come fear because law motivates from without. Without the threat of punishment or the promise of blessing, the law is powerless to produce "right" living. Jesus (God's grace to us) motivates from within. He made us new creations where He can now work in us both to will and to do of His good pleasure. The results of law and grace may *look* similar, but the law can only bring outward conformity and death, while Jesus is the only One who can change the heart and give life. When we preach Jesus and Him crucified, we are imparting the power of the gospel to God's beloved sheep.

There is no need for us to attach prerequisites beyond faith to receiving God's grace. Yet David and I did this for so many years that when we finally recognized that all He provides is ours as a gift, we didn't know what or how to teach. Our former sermon outlines amounted to these two formulas: "This is what is wrong with you and this is what you need to do about it," or "If you want to see A, B, and C in your life you must fast and pray and read the Bible and live a holy life and give and attend church each time the church doors open and be a good spouse and be a good parent and witness to the lost and become a missionary or become a minister or at least have a small group in your home and turn the other cheek and die daily to self; and when these aren't enough, double your efforts, and if that doesn't work learn how to do these things *better!*" Exhausting! Where is the rest He promised?

We profoundly recognize now that these messages fell flat in light of Jesus Christ and His cross. If you happened to fall victim to this kind of thinking while a part of our ministry, we sincerely apologize, and we pray that God will open your eyes to His glorious gospel of grace.

As Pentecostals, we focused so much on the *dunamis* of the Holy Spirit that we seldom reflected on the *dunamis of the gospel*.

Romans 1:16-17

For I am not ashamed of the gospel of Christ, for it is the power (dunamis—miraculous power) 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.”

We can trust that when we preach the gospel, the whole gospel, and nothing but the gospel, that it is the miraculous power of God. It goes into the heart and brings about revelation and change without the need for law.

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.

This can set us free from thinking we need to singlehandedly “fix” everyone and “solve” all of their problems. Perhaps you have also realized how difficult and tiring it is attempting to be the Father, Son, and Holy Spirit in the lives of others. When we teach the pure gospel without mixture, we can rest assured that the Holy Spirit is leading the people to whom we minister. He is as surely in them as He is in us. We can trust Him to work out His will in their lives without the need for us to take over. Remember also that it is the grace of God, not law, that teaches us. When we share the grace of God purely, it will instruct the hearer to deny worldly lusts and to live sensibly. Attempting to “balance” the grace of God by adding conditions other than faith in Jesus and Him crucified, is to nullify the cross.

We need to focus on teaching *the* gospel, the glad tidings of good things from our great and good God that bring great joy! We must teach that God’s gifts are truly unmerited and truly free. Salvation, forgiveness, righteousness, holiness, provision, health, and everything He gives is free to those who believe in the Son—no ifs, ands, or buts!

Sitting in churches right now are people who have already awakened to grace and recognize, lamentably, that their beloved teachers are preaching “another” gospel. I am convinced that they are praying for them to “get it”, to understand that the gospel is good enough and needs no additives, so that they may continue with their local assembly in the work of the ministry.

Sadly, we have seen many people feel the need to leave their beloved church community because the ministry there was a mixture of law and

grace. We've seen how difficult it is for them and how some of them have even been shunned by family and friends for their decision, as if the church were a cult. They love their ministers, and they love those who attend the fellowship, but simply cannot go on receiving "another" gospel.

Perhaps you have personally experienced people leaving your ministry and have blamed the grace message for what you perceive to be a lack of unity, even love, on the part of those who have embraced it. Yet we all know that the truth both unites *and* divides. It is important to recognize that our unity is not based on people believing what *we* teach, but it is based on *the* faith (Eph. 4:13).

If we teach the unadulterated gospel of grace and peace, there will be those who will run interference against us. They will warn of the dangers of getting involved with a "fad", of becoming "unbalanced", of watering down the gospel,² of becoming a "grace extremist"³ or teaching "hyper-grace".⁴ What will we do? Will we cave into the pressure to mix the Old Covenant into the New, or will we put only new wine into new wineskins?

When David and I began "Studies in Grace and Faith" in response to the call to "preach the gospel to the saved," we were concerned that we might run out of teaching material. "Seriously," we mused, "how many sermons can one get out of 'the gospel'?" Wouldn't it be boring, maybe even spiritually unhealthy, to only hear one message? However, when we saw that the gospel is the sum of Christ's and the apostles' teachings—the full counsel of God, it opened up infinite possibilities. After four years⁵, we are still teaching the gospel of God's grace without mixture⁶ and are nowhere near exhausting what can be shared.

We began our teachings for SGF in the book of Galatians, showing the importance of believing in the New Covenant and not adding law. From there, we did a study about the gift of righteousness using Romans 1-8. Oh, the joys of seeing this book for what seemed to be the first time! So many truths were opened to us that were such a joy to share. Then we taught Ephesians and Colossians, which speak of the glories of who Jesus is and what God accomplished in Christ. After that, we sought to give a better understanding of Hebrews. In every teaching, we keep our

² It must be said that "watering down the gospel" is not what we think. We think it means not being hard on the people. However, muting grace while teaching law is a much more accurate definition of watering down the gospel.

³ If there is anything in heaven and earth that is "extreme", it is the grace of God.

⁴ Our English word for "hyper" comes from the Greek word "huper". This prefix is used repeatedly in reference to God's grace. **God's grace IS "hyper". It's more than enough. It exceeds our needs.** See in the Greek Eph. 2:7, 2 Cor. 9:14, Rom. 5:20.

⁵ 16 years at the time of this edit

⁶ Our teaching materials are available for free online at:
<http://www.graceandfaithministries.org>.

perspective on the cross—the glad tidings of good things, of feeding the sheep instead of beating them into submission, of proclaiming what Jesus did *for* them, how He came to serve them, how deeply He loves them, and of setting them free. We continue to explain sound hermeneutic principles to help those attending understand the context and intent of what is written, and encourage them to “prove all things and hold fast to that which is good”. We remove the fear of disagreeing with those who teach while helping people to develop the ability to discern the difference between grace and law so that when they are reading a book, listening to a teacher, or studying the Bible, they won’t fall prey to a mixed “gospel”.

As ministers of the glad tidings of good things, we teach the sheep to forsake the Old Covenant way of thinking and to live only in the New Covenant of God’s grace. We constantly reinforce that we do not live holy lives in order to *become* holy; we live holy lives because we *are* holy. We live righteously *because* we are righteous. We don’t sin as believers *because* we are not sinners, and we are free from sin. We love *because* we are loved. We give *because* we’ve received. We forgive *because* we’ve been forgiven. We pray *because* we *are* close to God.

To put it very succinctly, preaching the gospel of grace is teaching the truth about Jesus and what He accomplished for us *without* adding a religious formula (law) in order to obtain, maintain, or improve upon what God has already provided in Christ.

Everything we do in this “new and living way” is a fruit of what Jesus has already accomplished in us. If we see that we lack any fruit of the Spirit, we don’t *try* to develop that fruit; we simply focus on Jesus. If we see areas in our lives where we are falling short, we thank God we are forgiven because of Jesus’ atoning sacrifice and believe that He is working in us to both desire to do His will and to actually do it. The point is that under the Old Covenant, the focus was on the individual and what one needed to do. Under the New, our attention is on Jesus and what He did. As we “turn our eyes upon Jesus”, the things of earth “grow strangely dim in the light of His glory and grace.”

We are learning there is no need to end every sermon with “—if you will only—”. We simply share the good news. When a shepherd feeds his sheep, he doesn’t ask them to perform afterwards. He calls them and feeds them. They eat and grow. When we feed the sheep the glad tidings of good things from their loving Father, they grow and reproduce. Their lives are filled with joy and life, which overflow into the community.

Can you imagine such a place of worship, where people are eager to gather because they know they will be fed good food which will encourage and enable them to live a life of faith in Christ? Imagine a place where people are eager to bring their family and friends because they know they

will receive something from Jesus and not more religious shame and an ever-lengthening list of expectations.

Most believers already *know* what is wrong with them, where they are falling short, and their own weaknesses. They don't need to be told what *they* need to do about it. If they could fix it, they would have already done so. They need to hear what Jesus did about it.

Looking back almost 40 years ago, as a very young adult, I taught the high school Sunday School class. It seemed the right time to tell the kids to "get sanctified"! So, wanting to be a responsible teacher, I looked up all the Bible verses containing the word "sanctify" as my research. Imagine my shock to find that my students and I were already sanctified!⁷ So, I did the responsible thing. Before the class that Sunday, I explained the above and gave them the good news that they were already sanctified. All of them stared at me or tilted their heads in wonder. I didn't even know how to end the teaching. We all sat amazed.

This was one of many flickers of light that my husband and I experienced while we walked in confusion. The light would go on, and we would think, "Ah ha!" but then we'd go back to our mixed beliefs. Yet, I have to wonder, what would happen in our youth groups today if the youth pastor, instead of telling the kids each week to "get right with God" or instructing them on "how to be a good Christian," actually taught them continually that they *are* right with God by faith in Jesus? Would all hell break loose and the kids run off helter-skelter on sinning sprees, or would not their hearts, like ours, respond to His grace? Instead of placing on them law after law about how to behave, would it be possible that the grace of God, which sets us free to not sin, would be more powerful to teach them than the law, which we now know actually strengthens sin?

Is it possible that we could remove the law-based curricula used in most children's ministries and replace them with grace and truth (Jn. 1:17)? Can we trust God's grace even in our children's lives? Didn't Jesus say to allow them to come to Him and not get in their way? Can you imagine how a lifetime of being taught that God loves them and forgives them would positively affect our children, instead of 18 years of hearing that if they do right, they will be blessed and if they do wrong, they will not be blessed, even cursed? Instead of beating them constantly with law, what would happen if we repeatedly reminded them of His undeserved favor?

What if parents demonstrated the love and grace of God each day to their children—loving them when they don't deserve it and giving to them apart from their performance?

What would happen if husbands and wives began to love each other unconditionally—accepting each other "as is" instead of constantly trying

⁷ Acts 20:32, Acts 26:18, 1 Cor. 1:2, 6:11, Heb. 10:10, 14

to “fix” each other, giving without demanding, communicating without manipulating, and encouraging each other instead of constantly criticizing? Can you see what a difference grace, unmerited favor, can make in a relationship?

What about the worship team? Do they understand the grace of God, or are they still bringing up songs about the Old Covenant way of worship? Are they begging God to do what He’s already done? Are they singing dirge-like melodies that sound more like a funeral procession than a celebration of life? Are the songs about us and what we are determined to do, or about Jesus and what He accomplished? Are they relying on manipulative methods to “usher in the presence of God,” not recognizing that His presence is in each individual and is there when we gather in His name? What will happen when we sing songs about His love for us and our love for each other, songs of faith instead of fear? Can you picture the exaltation in a room full of people who are fully aware of God’s love for them and living in the joy and rest He promised?

Another matter that I think is relevant is that we needn’t be afraid to put a stop to non-Biblical behavior during our meetings. We’ll be accused of “quenching the Spirit”, but we are mature enough and discerning enough to know the difference between the Holy Spirit and “strange fire”. When people understand that manufactured “spiritual” nonsense will not be allowed among us, they will either go where they can express their weirdness or awaken to grace and find true satisfaction.

What about the church bookstore? Let someone who fully knows the gospel review books and remove them if necessary. This is not to say that we are trying to ban books because people can buy books from many sources and are free to read whatever they want. We, though, need to be careful what we make available to those who attend our fellowships.

The grace of God will change everything in a church. One may find that many of the programs and ministries in one’s church were born out of Old Covenant thinking. From the mission statement to the Constitution and Bylaws to where we spend our time and money and even how we relate to and counsel the people of our gatherings—we need to allow the gospel of the grace of God to renovate it all.

Some of us need to get out of God’s way and serve instead of rule⁸ and allow ourselves to express God’s love to the members of our congregations in personal ways. We need to set aside anything we’ve been taught about “professional distance”.⁹ That is not of God. We must be real, open, sincere, available, and a friend, especially to those who work with us in ministry. I’m not saying we are required to share our personal affairs with

⁸ If the shoe fits, wear it; if not, ignore.

⁹ Jesus did NOT practice “professional distance”.

everyone in the church, but we need to be *genuine* people. If we've been put on a pedestal, it's time to step down. If we in any way think we are superior due to our education, credentials, degrees, or position in the local assembly, we need to consider the example of Jesus, who, with even higher qualifications (that of being God), humbled Himself to serve us (Phil. 2:5-8).

All we need to do is speak the truth of the gospel in love, for it is the miraculous power (*dunamis*) of God for those who believe—for Christians. God's beloved people already have the Holy Spirit inside of them, and they will hear God speaking His love through us. It might take some time for those who have only seen Christianity as a system of formulas and disciplines to actually understand what the Spirit is saying to them, but with our patience and His grace, they will hear.

Would it be so painful to give it a try—to prove all things? Teach a sermon series that magnifies Jesus and imparts grace to the hearers without “balancing”, without tagging on conditions, and just see how those who listen respond. Instead of trying to squeeze something out of people, *give* something to them. Do this week after week, and you will begin to see authentic revival in the lives of those you serve. Peace and joy will become evident among us.

Don't be surprised if you meet with opposition. Persecution always follows the preaching of the cross. Rejoice and be exceedingly glad. Great is your reward in heaven. Keep preaching His grace. Don't turn back to a mixture of law and grace because that's what you are used to believing or because you are afraid of rejection by family and friends. The old is *not* “good enough” nor is it “better”. Press forward into His glorious gospel without fear and with faith, knowing that it is by knowing the truth that God's people are set free!

Epilogue

When steeped in an extensive list of spiritual disciplines, formulas, and good works as the very definition and proof of our spirituality and involved in teaching others to do the same, a book such as this would have either set us free to return to our first love or been met with much disagreement. So, we understand either response. Still, we trust the power of the gospel to reach your heart as it finally reached ours, and I thank you for allowing me to share with you what God has opened our eyes to see.

What you've read in a few days took us many years to be able to process and later be able to express as we waded through countless teachings we'd heard or taught based on a mixture of law and grace. Some of these “truths” were so sacred to me (having grown up “in the church”)

that I strongly resisted giving them any serious consideration for many years, even after already understanding that we'd taken a wrong turn in our walk with Jesus. Believe me when I say that we understand how difficult it is to even contemplate that some of our most sacred beliefs and practices are nothing more than man-made traditions or leftovers from an obsolete covenant. I lovingly encourage you to place this all before the Lord and ask Him to reveal the truth of the gospel of God's grace to you.

May the Lord set us all completely free from "another" gospel and give us boldness to proclaim the true gospel—the gospel of God's grace, peace, and love, one that is not only for the lost, but for us, His beloved children.

Thank you for listening and for hearing.

Grace and peace to you with love!

Romans 16:25-27

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began ²⁶ but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith— ²⁷ to God, alone wise, be glory through Jesus Christ forever. Amen.

What We Refuse to Believe or Teach

- ☞ *We refuse to believe that something beyond faith in God's grace can save us.*
- ☞ *We refuse to form our beliefs and teaching based on Consensus Christianity (what is accepted as true but isn't) instead of upon the written word of God.*
- ☞ *We refuse to believe that spiritual disciplines maintain or improve our righteousness or holiness.*
- ☞ *We refuse to see ourselves as "only sinners saved by grace".*
- ☞ *We refuse to believe that forgiveness is something we need to obtain.*

- ☞ *We refuse to believe we have a sinful nature.*
- ☞ *We refuse to mix the Old Covenant with the New.*
- ☞ *We refuse to live under the blessings and curses of the law.*
- ☞ *We refuse to cultivate in ourselves a spirit of hunger, thirst, or desperation.*
- ☞ *We refuse to believe that we need to obtain, maintain, or improve our closeness with God.*
- ☞ *We refuse to see ourselves as outside of God's presence or His presence as outside of us.*
- ☞ *We refuse to turn Christ's command to love each other into a mere addition to an already long list of "Christian" duties.*
- ☞ *We refuse to nullify the gospel of the grace of God by adding conditions to receiving it.*
- ☞ *We refuse to beat God's beloved sheep.*
- ☞ *We refuse to redefine terms to make our relationship with God the opposite of what He intends for it to be.*
- ☞ *We refuse to focus on how we must prove our love for God by trying to pay Him back for what He has freely given us.*
- ☞ *We refuse to believe that we need to continually put ourselves to death.*
- ☞ *We refuse to ever see ourselves separated from God or His love for us.*
- ☞ *We refuse to believe that God's love for us is based on what we do or do not do.*
- ☞ *We are determined to teach the gospel, the whole gospel, and nothing but the gospel.*

Further Discussion

If you'd like to discuss topics covered in this book, feel free to "Like" my Page at:

<https://www.facebook.com/cdhildebrandgrace>

Studies in Grace and Faith

SGF is a teaching ministry focused on helping believers return to their first love through a better understanding of the gospel of the grace of God. Believers gather together for a meal and fellowship, listen to a teaching, and often share communion and a song or two. After viewing the teaching, the activities in the group vary from sharing testimonies, praying for each other, extended worship, or simply more fellowship. Detailed notes are also provided.

These teachings are an excellent resource for individual or small group study. If you or your place of fellowship would like to be part of SGF or use our materials, simply go to our website,¹⁰ where all you need to get started is provided free of charge. There is no requirement to "join" us, but we will be delighted to know that you have. Simply leave a comment on our Facebook page letting us know you've begun and where you are located as an encouragement to this ministry:

<https://facebook.com/graceandfaithministries>

Grace and Faith Awakening

If you are a minister who is interested in bringing the gospel of grace back into your congregation, and you would like encouragement as you proceed, please send a private message to us on the Facebook page above.

¹⁰ <http://www.graceandfaithministries.org>

Recommended Reading

Classic Christianity: Life's too Short to Miss the Real Thing by Bob George

Classic Christianity Illustrated by Bob George

Destined to Reign: The Secret to Effortless Success, Wholeness and Victorious Living by Joseph Prince

Destined to Reign Devotional: Daily Reflections for Effortless Success, Wholeness and Victorious Living by Joseph Prince

Families Where Grace is in Place: Building a Home Free of Manipulation, Legalism, and Shame by Jeff VanVonderen

The Gospel Uncut: Learning to Rest in the Grace of God by Jeremy White

The Grace Awakening: Believing in grace is one thing. Living it is another.
by Charles Swindoll

Grace Awakening Workbook by Charles Swindoll

He Loves Me!—Learning to Live in the Father's Affection by Wayne Jacobsen

Jesus Changes Everything: It's Time to Embrace God's Unconditional Love
by Bob George

Love Revolution—Rediscovering the Lost Command of Jesus by Gaylord Enns

The Naked Gospel: The Truth You May Never Hear in Church by Andrew Farley

The Subtle Power of Spiritual Abuse: Recognizing and Escaping Spiritual Manipulation and False Spiritual Authority within the Church by Jeff VanVonderen

The War is Over: God is Not Mad, So Stop Struggling with Sin and Judgment by Andrew Wommack