

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 7

NO MORE

Most of our Christian lives, we perceived that we were right with God based on the manner in which we lived our lives and never once considered that this was the exact definition of self-righteousness.

One need only search for a new believer manual in the nearest Christian bookstore to discover that the very minimum disciplines each believer “needs” to practice in order to preserve and enhance his relationship with God (beyond refraining from sin) are to pray and read the Bible daily.¹ Initially, these exercises begin out of relationship. We know God and feel close to Him, so we pray. We want to learn more about Him, so we study. How easily and quickly we pervert these motivations born out of love into making prayer and Bible study a *requirement* to the extent that someone not regularly practicing “spiritual disciplines” feels he must *repent* of not practicing them! Do we really believe that if someone is not having daily devotions, he is *sinning*?

How my husband and I would have answered that question many years ago is evidenced by how many times we repented of not praying “enough”.

Secondly, and even more ingrained in our thinking, was the belief that when we sinned (not in the sense of “omission” but of “commission”), we were no longer righteous. Christians are taught that this can take on varying consequences from incurring God’s displeasure, “breaking fellowship” with God, being “separated from God”, to even deserving His wrath. We’re told that if we incur His displeasure, He’ll refuse to hear our prayers, and if we are separated from Him by our sin, He *can’t* hear our prayers. Others go further and intimate that God’s blessings will be hindered in our lives (the windows of heaven will be shut); or even worse, that we will “open the door for Satan” to wreak havoc in our lives. Not until we confess and forsake our sins will we be forgiven for sin and protected from the devil, we are falsely told; some even adding that if the trumpet sounds before this confession takes place or if one dies suddenly while sinning, he will be left behind and even perhaps be eternally lost.

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We all know that “the list” is much longer than simply praying and reading the Bible, but just to simplify, I’m only addressing these two.

What this produces is millions of Christians, young and old alike, living in insecurity and paranoia instead of confidence and peace. Many end up confessing sins all day long, horrified that they might forget something they did, said, or thought that doesn't quite measure up to perfection. They end up constantly thinking about sin. Logically, if the Lord might return any moment, one is best not to wait until one's next prayer time to "take care of things", they surmise. Think of this. Christians, children of a loving God, who gave His only Son to *take away* our sins, are living each day in fear of perhaps forgetting to confess one of them. In fear of their Father! In fear of Satan! In fear of being eternally damned!

Is this good news? No, it is not. Yet, this is what is being taught to God's own beloved children.

Romans 8:15

For you did not receive the spirit of bondage again to fear,² but you received the Spirit of adoption by whom we cry out, "Abba, Father."

How can anyone be at peace with God and have a one-on-one loving relationship with Him with no barriers if he thinks God is holding something against him? Do you have someone in your life who refuses to forgive you? How is your relationship with that person? I'm pretty sure it is not what you wish it could be. In fact, it might be the source of much sorrow and agony. Perhaps you've apologized again and again, but your sins are still being held against you. You might not even know why the person is upset with you because they won't talk to you about it. You feel helpless to do anything to fix it. Or, you've been forgiven by him in the past, but now you have to walk on eggshells when you are around him for fear you might once again fall out of this person's favor. You can never be yourself, never relax, never feel loved, and never enjoy being around him.

Friends, this is a reflection of how many people feel about their relationship with God. Yes, they were forgiven initially, but now that they are God's children, they don't ever quite feel "clear" with Him, and that sense of total forgiveness before God and the joy it brought initially is mostly a memory now. In their minds, He has become distant and indifferent toward them, and some people have no idea what they did to deserve God's cold shoulder.

What they need to discover is that God has completely and forever forgiven us, and He is not keeping any records. He's not angry with us. He isn't waiting for us to "get it together" before He'll pour out His love upon us. We walk righteous and holy before Him because of the blood of Jesus. Without this knowledge, a person cannot be at peace with God.

² In context, this "spirit of bondage" is the law.

“Get right with God or else!” Perhaps you haven’t heard this additional grave news, but we were told by teachers who visited our church (information that was never denied after they left) that God is like some Big Brother constantly videotaping our lives and that at the Judgment Seat of Christ, every rotten thought or word or deed we ever committed after becoming a Christian will be displayed for all to see.³ We might still be saved from eternal damnation, but we can be sure, it is claimed, that God will make us suffer for our sin by humiliating us before all of our brothers and sisters in Christ.

We have to compartmentalize this type of thinking because it goes against what Scripture teaches us. Will the God who says, “Love covers a multitude of sins,” expose them to all?

When we believe these things, our focus becomes overwhelmingly on sin and what we must do about sin instead of understanding and teaching the good news: that we *are* forgiven of *all* sin.

Colossians 2:13

*And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you **ALL** trespasses.*

We are forgiven! How complicated we have made this glorious truth when it is so gloriously simple and wonderful. Jesus Christ came to *save* us from our sins.

Matthew 1:21

*And she will bring forth a Son, and you shall call His name JESUS, for He will **save His people from their sins.***”

Forgiveness is not a clean-slate process in which only our past sins are removed. We are *saved* from our sins—*all* of our sins!

He shed His blood to not only forgive us, but to set us free from sin’s power. We preachers think this freedom will come to those who hear us because we emphasize law. If we don’t tell people right from wrong, we worry, how will they know? The glorious truth is that the law is not what liberates us from the power of sin; rather, it is His grace.

Romans 6:14

*For sin shall not have dominion over you, **for you are not under law***

but under **grace**.

In fact, the law actually strengthens sin. Yes, you read that correctly.

1 Corinthians 15:56

*The sting of death is sin, and **the strength (dunamis) of sin is the law.***

Jesus became a sin offering for us so that we could be forgiven and set free from sin. We preach this good news to the lost, and they receive it with joy. Oh, the wonder of knowing one's past sins are forgiven and forgotten simply by putting our faith in Jesus as the Lord!

However, we don't preach the same good news to believers, God's beloved children. Instead, we teach a *conditional* forgiveness. What a disappointment is ours when we "discover" that while we were His enemies, He forgave all of our sins by grace through faith, but now that we are His children, there is a different standard—right standing by law through works.

How forgiven are we as believers?

Completely and forever.

Hebrews 10:1-18

*For **the law**, having a shadow of the good things to come, and not the very image of the things, **can never** with these same sacrifices, which they offer **continually** year by year, **make those who approach perfect.** (Keep in mind that the writer of Hebrews is contrasting the law system of forgiveness with the forgiveness Jesus would provide.)² For then would they not have **ceased** to be offered? For the worshipers, once purified, would have had **no more consciousness of sins.**³ But in those sacrifices there is a **reminder** of sins every year.⁴ For it is not possible that the blood of bulls and goats could **take away sins.***

⁵ *Therefore, when He came into the world, He said:*

*"Sacrifice and offering You did not desire,
But a body You have prepared for Me.*

⁶ *In burnt offerings and sacrifices for sin
You had no pleasure.*

⁷ *Then I said, 'Behold, I have come—
In the volume of the book it is written of Me—
To do Your will, O God.'*"

⁸ *Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),⁹ then He said, "Behold, I have come to do Your will, O God." **He takes away the first that***

He may establish the second. (This is referring to taking away the Old Covenant system and establishing the New.) ¹⁰ **By that will we have been sanctified (been made holy) through the offering of the body of Jesus Christ once for all.** (Did you hear that? We were MADE HOLY once for all.) ¹¹ And every priest **stands** ministering **daily** and offering **repeatedly** the same sacrifices, **which can never take away sins.** ¹² But this Man, after He had offered **one sacrifice for sins forever, sat down** at the right hand of God, ¹³ from that time waiting till His enemies are made His footstool.

¹⁴ **For by one offering He has perfected forever those who are being sanctified.**⁴

¹⁵ But the Holy Spirit also witnesses to us; for after He had said before,

¹⁶ "This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them," ¹⁷ then He adds, "**Their sins and their lawless deeds I will remember no more.**" ¹⁸ Now where there is remission of these, **there is no longer an offering for sin.**

For many years, David and I failed to understand the intent and import of verse 14. The Amplified version translates it this way.

For by a single offering He has forever completely cleansed and perfected those who are consecrated and made holy.

Now, wouldn't that be good news, to know that by *His* one offering we are forever and completely cleansed and perfected and consecrated and made holy (sanctified)? Not just initially, but completely and forever?

The writer of the letter to the Hebrews, possibly knowing that this amazing news might fly over the heads of its recipients, gives another witness, that of the Holy Spirit, quoting from Jeremiah 31:31-34. Now, we grasp that Jesus was the last offering for sin, but what many of us miss is that God is *no longer* remembering our sin—not just our past sin, but *all* of our sin: past, present, and future.

Since this truth is almost foreign to Christians today, it is difficult to accept immediately, so let us also hear what Paul writes in Romans 4:5-8.

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This is referring to those who are being saved. NASB reads, "those who are sanctified".

*But to him who does **not** work but **believes** on Him who justifies the ungodly, his **faith** is accounted for righteousness, ⁶ just as David also describes the blessedness of the man to whom God **imputes** righteousness **apart from works**:*

⁷ “Blessed are those whose lawless deeds are forgiven and whose sins are covered;

*⁸ Blessed is the man to whom the Lord **shall not impute sin.**”*

“Impute” means to take an inventory or to credit to one’s account. Beloved, God is not imputing sin to us. We are the ones about whom David prophesied. God is *not* crediting us with sin. He’s not keeping a record of our wrongs, and He is certainly not making videos to display to all. Our sins are forgiven, and we are being continually cleansed from all sin. That’s how powerful His blood is in our lives!

1 John 1:7

*But if we walk in the light as He is in the light (if we are born again), we have fellowship with one another (only those in Christ have fellowship with each other), and the blood of Jesus Christ His Son cleanses (**is cleansing**)⁵ us from all (all, any, every, the whole) sin.*

This is the good news, the gospel that needs to be preached to believers: We are forgiven completely and continually.

His Son’s sacrifice was not like the Old Covenant sacrifices, which could never make the worshippers perfect. His sacrifice was more than adequate, so very complete that now we can enjoy what the law could never give: freedom from the very consciousness of sin!

Hebrews 10:1-2

*For **the law**, having a shadow of the good things to come, and not the very image of the things, **can never** with these same sacrifices, which they offer **continually** year by year, **make those who approach perfect.** ² For then would they not have ceased to be offered? For the worshipers, once purified, would have had **no more consciousness of sins.***

At first, we are tempted to put up our defenses, but please hear what the Holy Spirit is saying in these passages. The law constantly condemned the people. It showed them their faults, but could not change them. The

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The Amplified reads, “and the blood of Jesus Christ His Son cleanses (removes) us from all sin and guilt [keeps us cleansed from sin in all its forms and manifestations].”

worshippers offered the sacrifices for forgiveness, but they always came back again for more forgiveness. This need for repeated forgiveness was because they had not been made perfect, because the sacrifices of the law were *not good enough*. The worshippers still possessed a sin-consciousness.

As my beloved husband often asks, “Was Jesus’ sacrifice good enough?” Or is there something we need to add to it? If it is good enough, then we should no longer have a consciousness of sin.

Romans 8:1-4

There is therefore now no condemnation (negative sentence for sin)⁶ to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.⁷ ³ For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, ⁴ that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.⁸

Please don’t misunderstand what I’m saying. **These scriptures are not saying that we no longer have a conscience. They aren’t saying we no longer have a sense of morality.** In fact, we know that the conscience of a believer is more acute than that of a non-believer because we are new creations. What the author is saying is that the law was not good *enough* to free the believer from *sin-consciousness*—the bondage of always feeling guilty and thus condemned.

Consider the person who is all day long confessing every sin, guilty and horrified that he might have “unconfessed” sin. Is this not the quintessential manifestation of sin-consciousness? This person can never know true peace with God because he believes that *he* must focus on getting his sins forgiven.

Friends, Jesus’ offering was good enough. It was sufficient to

⁶ *Condemnation* has often been used to describe guilt or shame, but it is much more than a feeling. Condemnation refers to a negative consequence, such as a sentencing in a court of law. A murderer might be *condemned* to life in prison, for example. What Paul is declaring is that Jesus has set us free from being condemned/sentenced/judged, for sin. Jesus said, “Most assuredly, I say to you, he who hears My word and **believes in Him** who sent Me has everlasting life, and shall **not come into judgment**, but has passed from death into life,” (John 5:24).

⁷ The Law of Moses; see also Acts 15.

⁸ Paul is NOT equating those who “walk in the flesh and not in the Spirit” to believers who sometimes do what is wrong and those who sometimes do what is right. See Day 26 for a more complete explanation.

remove all sin from us forever. His sacrifice doesn't have to be offered repeatedly through endless confession of sins. Our sins are already forgiven, and God remembers them no more due to his *one-time* sacrifice. He is not keeping a record. There is no video. Glory to God forevermore!

Does this good news seem too good? Read on.

The priests never sat down while they were making offerings for sins because there were always more sins to “get under the blood”. Jesus, however, “sat down”. He said, “It is *finished*.” The price for sin and our sanctification was paid once and for all. Our sins are forgiven forever. All of our sins are *already* removed by His blood; we don't need to put them there.⁹ We can now stop focusing on our sin—being sin-conscious, and begin to be **Jesus**-conscious, living in praise and worship for the One who offered up His own body to set us *free* from sin and sin-consciousness. Instead of focusing on getting forgiveness, we can direct our energies toward loving each other and doing the works which God “prepared beforehand that we should walk in them” (Eph. 2:10).

There is no space in time after we sin that we are *not* forgiven. This is why we are never separated from God when we sin and why no door is opened for Satan; for during the very act of sinning, we are already cleansed. Completely and forever. He no longer remembers our sins. He is not imputing (accounting) them to us.

Does the knowledge that we are forgiven, even in the act of sinning, give us a desire to sin? God forbid!

No stronger illustration of this good news can be found than Paul's admonishment *against* sexual sin.

1 Corinthians 6:13b-20

*Now the body is not for sexual immorality but for the Lord, and the Lord for the body. ¹⁴ And God both raised up the Lord and will also raise us up by His power. ¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! ¹⁶ Or do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” ¹⁷ **But he who is joined to the Lord is one spirit with Him.** ¹⁸ Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. ¹⁹ **Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?** ²⁰ For you were*

bought at a price; therefore glorify God in your body and in your spirit, which are God's.

The horror that Paul was describing to the Corinthians who were involved in sexual immorality was *not* that it would separate them from God or open a door for Satan. There is no mention of such a thing. Instead, Paul reasons with them, not based on the fear of separation from God; on the contrary, but on the basis that they were one Spirit with Him. He demonstrates that *they were taking the Holy Spirit **with them** when they were engaging in sexually immoral activities.*

The Holy Spirit is in us and abides with us forever (Jn. 14:16), and Jesus promised to never ever leave us or forsake us, not ever (Heb. 13:5). Neither one of those passages adds exceptions.

So, it is not that God might be imputing our sin against us that should bring us dismay, or the fear that if we sin, the devil will have some right to harm us, and certainly not that we might go to hell, but that since we are the temple of the Holy Spirit, we are bringing God with us into whatever immorality we are doing. The one committing sexual immorality is doing so in the very presence of the Father, whose Son is advocating for him and whose blood is cleansing him from all sin.

This amazing grace (truly here, his *unmerited* favor), this immense **love**, is what should turn us away from sin, not the fear that God will broadcast it to all. When we sin, God still loves us through Christ. He truly remembers our sins no more. Knowing this and believing it does not set us free to sin, but sets us free to not sin and releases our hearts to worship.

Romans 4:8 Amplified

Blessed and happy and to be envied is the person of whose sin the Lord will take no account nor reckon it against him.