There is a profound danger in taking the grace of our Lord Jesus Christ for granted or treating it lightly. In the Old Testament, when God spoke to the Israelites at Mount Sinai, His glory was so overwhelming and terrifying that the people refused to approach the mountain directly. Their fear was so great that they begged Moses to be their mediator. The mountain was enveloped in fire, smoke, and thunder signs of God’s holy presence and even animals that touched it had to be put to death (Exodus 19:12-13).

This Old Testament imagery is contrasted in the New Testament book of Hebrews, where the author explains that believers today approach a *greater* and *heavenly* reality. The author of Hebrews, writing to Jewish Christians familiar with Sinai, presents Mount Sinai as a symbol of the Old Covenant marked by law, fear, and judgment, while Mount Zion represents the New Covenant, characterized by grace, the presence of Christ, and the assembly of the redeemed.

Hebrews 12:18–25 (ESV) says:

> *“For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest,*
> *and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them.*
> *For they could not endure the order that was given, ‘If even a beast touches the mountain, it shall be stoned.’*
> *Indeed, so terrifying was the sight that Moses said, ‘I tremble with fear.’*
> *But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,*
> *and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect,*
> *and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.”*

This passage underscores a key theological truth: Under the New Covenant, we come not to a physical mountain with terrifying judgment, but to *Mount Zion*, the heavenly city where God’s presence is mediated through Jesus Christ. This new covenant is established by the *blood of Jesus*, which speaks *better* than the blood of Abel a reference to Jesus’ perfect sacrifice that brings

true reconciliation, unlike the unjust bloodshed of Abel’s murderer (Genesis 4:8-10).

The author warns believers to not reject the voice of Christ who speaks from heaven, because rejection leads to a judgment far worse than that experienced by those who refused God at Sinai.

This brings us to a vital New Testament exhortation found in Philippians 2:12–13 (ESV):

> *“Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.”*

Here, “work out your salvation” doesn’t mean earning salvation by works but living it out with reverence and seriousness. The “fear and trembling” reflects awe and respect for God’s holiness and the real spiritual consequences of our choices. Salvation is a divine work initiated and empowered by God Himself, but it

requires our continual cooperation and careful obedience.

The grace we receive through Jesus Christ is truly a gift, but it is not a license to sin. Grace is often misunderstood as God’s leniency that allows ongoing sin without consequence. However, Scripture clearly teaches otherwise.

2 Peter 2:20–22 (ESV) warns:

> *“For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first.*
> *For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy command delivered to them.*
> *What the true proverb says has happened to them: ‘The dog returns to its own vomit,’ and, ‘The sow, after washing, returns to wallowing in the mire.’”*

This describes the tragic state of those who have genuinely known Christ and His truth, yet deliberately return to sinful living.

Theologians call this “apostasy” a willful turning away from the faith. It is a grave spiritual danger.

Many today claim to live “under grace,” thinking this means God will overlook persistent sin. This is a serious misunderstanding. The devil exploits this false teaching to trap believers into spiritual ruin.

Hebrews 10:26–29 (ESV) delivers a sobering warning:

> *“For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,*
> *but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.*
> *Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses.*
> *How much worse punishment, do you think, will be deserved by the one who has trampled underfoot the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?”*

To “outrage the Spirit of grace” is to show contempt for the very Spirit who grants us forgiveness and empowers our holy living. This is not a light matter this passage warns of judgment so severe it eclipses Old Testament penalties.

May God bless you.

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