

Love Labors. God Notices.  
*Hebrews 6:10 - 11*

Nutshell: God remembers even a “cup of cold water” ministered to His servants. He especially notes His own children caring for His other children in their need.

I. Context: Paul’s confidence of salvation at work in their midst.

II. Text

**Heb 6:10** For God *is* not unjust to forget your work and the toil of love which you exhibited toward His name, attending to the saints, and *are still* attending.

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

- A. Paul wrote an inspired book to a Jewish audience; 2 Pet 3:15-16; 1 Pet 1:1; 2 Pet 3:1. Hebrews is the only possibility.
  - 1. The “us” of Heb 2:3 only puts the author outside the original 12
  - 2. Peter speaks of the Apostles in the 3<sup>rd</sup> person as well, 1 Pet 1:12
- B. Outline of Hebrews to this point:

**The Preeminence of the Son**

*Authority:* God has at last spoken In **Son** (*Ἰερωφῆτ*), ← follow this font

His express image, 1:1-3a

*Theme:* **The SON** purified us from sin (Priest), then sat in authority (**King**), **1:3b**

I. Supreme over the angels, Inheritor by ordeal, 1:4-14

Therefore hear Him, 2:1-4

II. Supreme as man, 2:5-9

**Psalm 8**- Since man must inherit, 2:5-8a

but man failed, 2:8b, **Christ** became man, 2:9a

*Theme* reprise: crowned with glory and honor (**King**), **2:9b**

to taste the death of “each one” of His own (**Priest**), **2:9c**

to bond with them and help them, 2:10-18

freeing them from bondage to Satan and fear, 2:14-15

Therefore, think hard on this **Jesus**, 3:1

III. A **better** stewardship than Moses, 3:1-6

Therefore **THINK HARD ON HIM**, unhardening our hearts,

**Ps 95-** for Moses' folk didn't inherit God's **rest**, 3:7-19;  
consequently, **EXHORT ONE ANOTHER DAILY**, 3:13

IV. A **better** **Rest** than Joshua, 4:1-11

◆ Therefore, fear (4:1a), lest we also miss **God's rest**

**Ps 95-** David invited his generation into that same **rest** of  
Creation, a type of Salvation, 4:1b-8

**Christ's** Salvation has become the final *Sabbatismos*, 4:9-  
10, which we must **EXERT** ourselves to enter, 4:11

For the Word penetrates, exposing us before God, 4:12-13

*Theme* reprise: Having the highest high priest (**Priest**), the  
**Son of God (King)**,

Let us hold to our confession of Him (*Ἐϋϕητεῖς*), 4:14

especially since He felt all our temptations +, 4:15

→ V. A **better** **priesthood** than Aaron, 4:14 - 10:18

VI. Exhortations based on Christ's supremacies, 10:19-13:21

VII. Concluding remarks, 13:22-25

C. "**Let us approach**" (Προσερχώμεθα) in 4:16 and 10:22 tells  
us that Jesus' priesthood is so we will approach God.

Prayerlessness, then, dismisses Jesus' priesthood.

**Kid-speak:** Jesus became a priest who offered Himself as a  
sacrifice so that we could **pray** to God. So if we don't **pray**,  
what are we saying about Jesus? He's not a very good priest.

D. 5:1-10, OT priests from Aaron; Christ from *Ἐλχιδεκ*

1. 5:11-14, The Hebrews were too babyish to learn of *Ἐλχιδεκ*

2. 6:1-2, Back to the **FUNDAMENTALS** : repentance + faith;  
Washings (esp. baptism) + hand-laying. (for the Spirit's  
endowments); the dead's resurrection + eternal judgment,

E. *or*, 6:4-6, risk being beyond repentance, having fallen away  
after real *contact (ἐκκέντησις)* with God's grace and power.

1. Thus re-crucifying the Son. Unthinkable to the Father.

2. 6:7-8, Like farmland that only yields thorns.

F. But Paul didn't necessarily think they'd 'gone there' yet! v 9

G. *In 6:10-11, Paul specifies what gave him confidence in them:  
their love and service towards God's people. Now they needed to*

*make sure that this was their unanimous pursuit.*

*There is an organic tension between Paul's extreme alarm over their state, 5:12-6:8, and his confidence towards them, 6:9-12. The two responses reflected two different states and/or groups.*

## Outline: Hebrews 6:10-11

- I. The Reason for Paul's Confidence in Them, v 10
    - A. They had helped Christians.
    - B. Persecuted Christians in particular.
  - II. God Bears Our Good Deeds in Mind
    - A. It is just for Him to do so.
    - B. But our good deeds are evidence of, not a basis for, our salvation
  - III. Christians Carry God's Name
    - A. Love labors.
    - B. For Christians most particularly.
  - IV. Paul's Deep Yearning from a Pastor's Heart, v 11
    - A. For a finalized completion of them and their work and love.
    - B. And therefore for their perseverance
- H. Heb 6:10, "For God *is* not unjust to forget your work and the toil of love which you exhibited toward His **name**, attending to the SAINTS, and *are still* attending."
1. Why is Paul convinced that real salvation had occurred among them?
    - a. Because of action they had taken and continued to take on behalf of other *Christians*
    - b. Thereby showing concern for *God's* name/ reputation
  - ✦ 2. Heb 10:33 is more specific about their work and love being towards *persecuted* Christians
    - a. When we help Christians being persecuted in our own communities (as they apparently were), we expose *ourselves* to persecution
    - b. That is a special sign of our loyalty to Christ

**Kid-speak:** If a Christian went to jail just for telling the truth, should we try to help them? Yes.

I. "Unjust to forget": Paul says God would have been unjust to

forget their work and love!

1. It's amazing that God favorably remembering our labor and love is *part of His justice!*
  - a. That means it's right for Him to do it, and wrong for Him not to
  - b. Who'd-a thunk He bound Himself to remembering our 'done-goods'?
  - c. This suggest that He doesn't wipe out an 'attaboy' when we stumble
  - d. Conversely, God equally justly considers out foibles, 1 Pet 1:17
2. There's one obvious caveat to this statement
  - a. He is not saying that their work and love was the *basis* of God's favor towards them
  - b. Only that such labors and love *do* characterize true Christians- a positive indicator in favor of their salvation. An *evidence*, not a *basis*.
3. Of course, God even rewards unbelievers for even a cup of cold water given to His spokesmen, Mk 9:41, but these are not eternal rewards

**Kid-speak:** When we obey God, does He say, "That was good. I'll remember that you did that"? Yes!

- J. Notice the connection between God's name and Christians: "Towards His name... attending to the saints"
1. His name = however He makes Himself known
    - a. For better or worse, WE are a conspicuous way He reveals Himself!
    - b. Therefore, "Let everyone naming the name of Christ depart from iniquity," 2 Tim 2:19
  2. As Jesus said, how we treat Christians is how we treat Him, Matt 25:40
- K. "To the saints" or "set apart ones" or "sanctified"
- ★ 1. It is our love to Christians which = a salvation characteristic, 1 Jn 5:1
2. Our love to non-Christians is, of course, 'required' (a debt we owe, Rom 13:8), but it's not the 'tell' that love for Christians is

**Kid-speak:** We're supposed to love everybody. But who is it that if we love them, we can tell that we're Christians? Other people who love God: Christians.

L. "Labor and love"

1. Labor and love are bonded. Where there's love, it will perform necessary labors. *What love requires* in a situation, genuine *love fulfills*.
  - a. Alas, how flabby and unformed my love is!
  - b. You *could* flip v 3 & 4 in hymn 493, "We have not loved you as we ought, alas the duties left undone"
2. "Labor and toil of love" is the Byzantine MSS
  - a. Alexandrian MSS omit "toil of"
  - b. Toil is translated "trouble" about half the time, e.g., Lk 18:5

☞ c. Love is work that (eventually) involves trouble, as we see theirs did, Heb 10:32-34

M. "Attending," the noun form being "deacon"; "serving/ministering."

1. Love naturally turns into a servant, does it not?
2. It is in God's very nature as love! Matt 11:29
3. If we have His DNA (born of Him), it should "exhibit" itself, as our v says, 1 Jn 3:9

N. "And *are still* attending

1. They had *kept up* their service to the persecuted Christians!
2. But it doesn't appear to have been all of them, or at least not to the same degree:

**Kid-speak:** If we love other Christians, will we care about what they need and try to help them? Yes.

Heb 6:11 But we deeply yearn *that each of you* exhibit the same forwardness, to the complete fulfillment of the hope until *the* end

O. "Each of you" brings the good evidence of v 10 down to an individual level

1. He had already indicted them as a group for sluggishness of hearing, 5:11
2. Now he'll bring sluggishness into again in 6:12

3. Their aid to persecuted saints was the focal evidence of salvation at work in their midst
  - a. But it was not the only evidence at work. They had dangerously halted on an important front, 5:12-6:8.
  - b. Paul is saying in effect that their *good evidence* needed to be like Moses staff/ serpent and swallow up the *bad evidence*:
    - c. Let *this* be the real you, not *that*
- P. Or “each one” indicates that the confidence expressed in v 10 did not extend to all of them
  1. Enough of them to warrant general confidence; enough for their help for Christians to characterize the group
  2. But not enough to bring them out of the “sluggish” zone
    - a. Enough of them were, perhaps not opposed, but non-committal on helping the persecuted saints
    - b. Why? Per the book’s context, in order not to offend the Jewish authorities imposing the sanctions on them
- Q. The kind of sluggishness dangerously obstructing them had to do with their relation to the Old Covenant- ceremonial aspects in particular, as chapters 7-10 indicate
  1. These Hebrew Christians mostly lived in Jewish communities. The persecution they underwent surely came from there, 13:10-13.
  2. Their “goods” being absconded, 10:34, could have included any land associated with their Jewish heritage
  3. Their own families may well have disinherited them

**Kid-speak:** Lots of the Hebrews Paul was writing to were trying to help the Christians who had gone to jail, but did ALL of them want to help as much as they should? No.

- R. “We deeply yearn”
  1. We see Paul’s pastoral heart
    - a. He also expressed great depths of emotion for the unbelieving Jews, Rom 10:1
    - b. But for those who converted, it would have been especially tragic for them to “fall aside,” 6:6
  2. Paul naturally yearned as deeply for his own perseverance
    - a. “O God, do not let me fall away!” That is a good daily prayer. Ps 141:4
    - b. We might resist it, fearing that it smacks of doubting our

- new birth
- c. But the reality of our dilemma is well-documented, Heb 2:3; Ps 119:25; 1 Cor 9:27; Lk 13:23-24
  - d. *As is* the reality of well-placed confidence in Christ, Jude 1:24; Jn 10:29; Philip 1:6; 1 Cor 1:8
  - e. But a chief means of keeping us, as in this very passage, is **WARNING**, Col 1:28
3. Do you plead for your own perseverance? For that of others?
- S. “Exhibit the same forwardness”
- 1. “The same” as those who took the lead in helping persecuted saints
  - 2. “Forwardness,” with a root idea of haste; diligence, eagerness
  - 3. “Exhibit,” same as the previous v. What they’d begun to exhibit, let them fill out
  - 4. This is what Paul’s team “deeply yearned”

**Kid-speak:** Did Paul still care about the people in the church who weren’t helping enough? Yes! His heart really wanted them to do what was right.

- T. “To the complete fulfillment of the hope”
- 1. “The hope” expressed in helping the afflicted body of Christ: that we *will be with Christ* and share in His victory and rest
  - 2. “The complete fulfillment,” of which identifying with Christ and His body was an *initial* piece
    - a. Indicating that helping those brothers was not properly an isolated act, 10:35
    - b. In the totality of the Biblical vision God gives us, all parts fit together, work together, and hold together
- U. “To the end”
- 1. There is an end, a goal to all of this
  - 2. It’s why the Father sent Jesus to bond with us, Heb 2:10-18
  - 3. We seek to confirm (not presume) the reality of the bond
- V. Jesus is the “anchor” (6:19) of God’s promise we hold to
- 1. But to misidentify Jesus is the most insidious way to lose our way, 6:20
  - 2. Jesus brought a complete change in priesthood
    - a. Aaron was a ‘launchpad’. A launchpad stays behind.
    - b. If Rabbi Zebby said he believed in Jesus, but Jesus *keeps* Aaron, Rabbi Z is staying behind. Don’t stay with him.
    - c. If pastor/ bishop/ denomination Z retain what is peculiar to

- Aaron (the ceremonial), neither do they have to magic to transform Aaron into the “co-goal” of Christ’s priesthood.
- d. Aaron, like Moses, *personally* attained “the end,” because they knew that *they themselves* were only springboards, Deut 18:15; 18-19. “Him,” not “me.”

IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”) “Complete fulfillment” is attainable, whatever your handicap.

V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**

How have I left Christians stranded in their need? Persecuted ones in particular, Heb 13:2.

VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):  
**How will I correct my error? How will I regain uprightness?**

I will renew conscious ties with my persecuted brothers.

VII. Schooling in Righteousness: **How do I take this on the road?**

God, You told me to remember those imprisoned because of Christ. May my memory not be a token one.

Vision: What vision does God give us *here*?

How does God add to the *overall* vision He gives us?

How do we lift our heads and look ahead to move ahead?

Firstly, Christ was our model sufferer, Heb 12:2-3. Our lifted heads are to look to Him first, following Him.

Secondly, we have present encouragement in that God is keeping track of our acts of service toward fellow Christians, especially those in some kind of need.

Therefore, let us redouble our efforts to “remember” afflicted Christians, in prayer and in deed, Heb 13:2. Let us establish contact with afflicted orphans and widows, Jms 1:27.