

Promptness in Obedience

- I. The commandments of the Lord Jesus Christ are not grievous. **1JO 5:3.**
 - A. Christ's yoke is easy and His burden bearable. **MAT 11:28-30.**
 - B. Pharisee religion is not so. **MAT 23:3-4.**
 - C. We should be wary of unscriptural or utterly impractical demands supposedly from God.
 - D. Zeal is good with qualifications. **GAL 4:18; ECC 7:16.**
 - 1. We are warned against being *heady* (Headlong, precipitate, impetuous, violent; passionate; headstrong; 'hurried on with passion' (J.). a. Of motion, action, personal qualities). **2TI 3:4.**
 - 2. We supposed to be *circumspect* (The scanning of surrounding objects or circumstances, careful or wary looking about one; the faculty of doing this. †a. *literally*. b. As a mental action: vigilant and cautious observation of circumstances or events) and this requires time. **EPH 5:15.**
- II. Consider three categories of the disobedient:
 - A. Those who are ignorant. **LUK 12:48.**
 - B. Those who know but don't obey. **LUK 12:47; JAM 4:17.**
 - C. Those who know but delay obedience.
 - 1. Some of these may only delay for a little season. **MAT 21:28-29.**
 - 2. Some of these may delay too long and so suffer. **REV 2:21-22.**
- III. We have no guarantee of another day to perform what we ought. **PRO 27:1.**
- IV. Delayed obedience in the absence of meditation and investigation for proving (**1TH 5:21 c/w ACT 17:11**) or reasonable time for processing instruction is a form of disobedience.
 - A. Parents should remember this in the training of children.
 - B. Some commandments plainly forbid delay. **LUK 19:5.**
 - 1. Israel was to not put off their offering of firstfruits. **EXO 22:29.**
 - 2. Withholding a laborer's wage incurs judgment. **PRO 3:27-28; JAM 5:4.**
 - 3. The command to not harden one's heart against God's word admits of no delay. **HEB 3:7-8, 15.**
 - 4. Undoing a foolish obligation demands prompt action. **PRO 6:1-5.**
 - 5. Fleeing Jerusalem and Judea meant "NOW!" **MAT 24:15-18.**
 - C. (**PSA 119:60**) I made haste, and delayed not to keep thy commandments.
 - D. Faithful Abraham did not delay to obey a difficult command. **GEN 22:1-3 ct/w 19:16.**
 - E. Evident conviction should prompt prompt obedience. **ACT 22:16; GAL 1:16.**
 - F. For fleshly-minded sinners, the time for repentance is never convenient. **ACT 24:25.**
- V. Consider some unacceptable excuses for delaying duty.
 - A. Concern about obstacles. **ECC 11:4.**
 - B. Fear (and sloth). **PRO 22:13; MAT 25:25-26.**
 - C. Hinging obedience on personal advantage. **JOB 21:15; 35:3.**
 - D. God not bending to our timetable or expectations. **MAL 3:13-14.**
 - E. God demanding duty contrary to our bias. **JON 3:1-2.**
 - F. Personal concerns more important. **HAG 1:2-4 c/w PSA 87:2.**
 - G. Assuming delayed judgment justifies delayed obedience. **ECC 8:11.**

- VI. How do we want to be found when our Savior comes as Judge? **MAT 24:45-51.**
- VII. Some commandments for believers are qualified by time, circumstances and persons.
- A. **1PE 4:9** should be obeyed as situations present themselves.
 - B. **MAR 16:15** obviously required considerable time to complete. c/w **COL 1:23.**
 - C. **1TH 5:16-17** do not forbid interruption. c/w **LUK 11:1.**
 - D. **2CO 13:12** has recently been addressed in a sermon.
 - E. **COL 3:13** implies a need to forgive someone.
 - F. **1TH 5:21** is not demanding that everything be proved today.
 - G. **1JO 3:16** is not demanding that we immediately act in the absence of a cause.
 - H. **TIT 2:4-5; 1TI 5:14** imply sufficient age, appropriate partner, and does not forbid celibacy. c/w **1CO 7:40.**
- VIII. What about **HEB 3:13**? Are we negligent if we are not exhorting a brother or sister every day?
- A. Distance, work and domestic responsibilities would make such a conclusion implausible.
 - B. Telecommunications were not in the apostle's mind (and especially not Facebook).
 - C. Definitions help out here.
 1. daily: *adv.* Every day, day by day. Often in a looser sense: Constantly, always, habitually.
 2. habitual: *adj. Philos. and Theol.* Belonging to the 'habit' or inward disposition (see habit n. 8); inherent or latent in the mental constitution.
 With various shades of meaning, as (a) latent in the mind or memory, though not exhibited in action, as in *habitual knowledge* or *cognition* (in the Scotist philosophy), knowledge latent in the memory, and capable of being called up when occasion presents itself; (b) latent or inherent in the character, even when not in active exercise (= dispositive), as in *habitual faith, grace, righteousness*, etc., often opposed to 'actual'; (c) potential, virtual, though not practically exercised, as in *habitual jurisdiction*; (d) inherent, native, as opposed to acquired, artificially assumed, or studied; (e) subjective, as opposed to 'objective'.
 - D. "Daily" in **EXO 16:4-5** did not include the sabbath.
 - E. Jesus said He was *daily in the temple* (**MAR 14:49**) but see **JOH 4:40; 7:1.**
 - F. Being daily obedient may be a matter of being always ready to do good when opportunity arises or demands.
 1. This is the basis of discipleship. **LUK 14:33; 9:23 c/w 1CO 15:31.**
 2. We ought to be ready and willing to do good. **TIT 3:1; GAL 6:10.**
 3. In the absence of opportunity, a submitted heart's intent is accepted. **PHIL 4:10; 2CO 8:12.**
 4. Such duty should be "latent in the character" (def.), and exercised willingly, especially when a situation demands it.
 5. This is daily obedience: every day ready to do what is right.