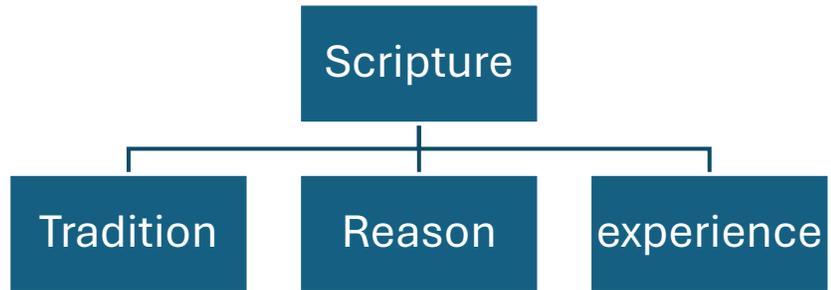


Arrange Your Affairs Around Him (Doing all He says) (sin is not an irresistible force... )

I. Wesleyan Quadrilateral  
a. Wesleyan Quadrilateral



- b. Scripture
- c. Tradition
- d. Reason
- e. Experience
- f. I believe we can apply the Wesleyan Quadrilateral to many different situations.
- g. Start with Scripture.
- h. Go to tradition: The way I was taught, “tradition” for Wesley would be what the church throughout history had written on a subject.
- i. Apply reason.
- j. Experience.

II. Scripture:

- a. Colossians 3:1–6 (ESV)
- b. *If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup> Set your minds on things that are above, not on things that are on earth. <sup>3</sup> For you have died, and your life is hidden with Christ in God. <sup>4</sup> When Christ who is your life appears, then you also will appear with him in glory.*
- c. *<sup>5</sup> Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. <sup>6</sup> On account of these the wrath of God is coming.*
- d. As we think of this subject, I think about Christian ethics.
- e. *Science defines ethics as “a set of moral principles, the study of morality.” Therefore, Christian ethics would be the principles derived from the Christian faith by which we act. While God’s Word may not cover every situation we face throughout our lives, its principles give us the standards by which we must conduct ourselves in those situations where there are no explicit instructions.<sup>1</sup>*
- f. That is where the Wesleyan Quadrilateral is helpful.

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<sup>1</sup> Got Questions Ministries, [Got Questions? Bible Questions Answered](#) (Bellingham, WA: Logos Bible Software, 2002–2013).

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- g. *For example, the Bible does not say anything explicitly about the use of illegal drugs, yet based on the principles we learn through Scripture, we can know that it is wrong. For one thing, the Bible tells us that the body is a temple of the Holy Spirit and that we should honor God with it (1 Corinthians 6:19–20)*<sup>2</sup>
  - h. Sometimes, as we consider arranging our affairs around Him, it becomes obvious. Other times, we must dig deeper. We will get into that soon.
  - i. Ten Commandments:
  - j. I believe the Ten Commandments serve as our primary guide when organizing our lives around Jesus.
  - k. Notice, I said, “first guide.”
  - l. As I thought about this subject, I thought, “Where do I begin?”
  - m. How do I summarize this in two lessons?
  - n. So, I looked at an article on Christian ethics.
  - o. I looked into my notes from seminary.
  - p. I found a good quote from Wesley:
  - q. **“In the evening I preached at York, on the fashionable religion, vulgarly called morality; and showed at large, from the accounts given of it by its ablest patrons, that it is neither better nor worse than Atheism.”**
  - r. *Journal, Works of John Wesley, 1829 (IV:80)*
  - s. I found that to be an interesting, yet unfortunately sad quote.
  - t. I did not have any further notes on that, but it seems to me that he saw their morals were from the wrong motives (utilitarianism, hedonism, or pragmatism).
  - u. It is interesting because Tim Keller, drawing upon John Gerstner's teaching, highlights that even good works can be a stumbling block to true faith if it is relied upon for salvation or to merit God's favor.
- III. Two principles for Scripture.
- a. 1) Apply the Scripture to everyday life.
  - b. 2) Walk by the Spirit.
  - c. We can *only* obey the Scripture by walking by the Spirit.
  - d. As we grow in Christ, He *corrects* our motivations.
  - e. I think much more could be said about the sanctification/growth in Christ process.
  - f. Obviously, we have spent time on: “Being with Jesus,” “Becoming like Him,” and “Learning and doing all that He says.”

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<sup>2</sup> Got Questions Ministries, [Got Questions? Bible Questions Answered](#) (Bellingham, WA: Logos Bible Software, 2002–2013).

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- g. Then, we can apply Scripture in everything to arrange our affairs around Jesus.
- h. We can apply the Ten Commandments. We are in a situation, and we know that it would be wrong to lie. We know it is wrong to murder. It is wrong to commit adultery... etc.
- i. Let's look at some other key Scriptures...
- j. Romans 8; 12:1-2
- k. Romans 8:5–11 (ESV)
- l. *<sup>5</sup> For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. <sup>6</sup> For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. <sup>7</sup> For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. <sup>8</sup> Those who are in the flesh cannot please God.*
- m. *<sup>9</sup> You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup> But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.*
- n. *<sup>12</sup> So then, brothers, we are debtors, not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For all who are led by the Spirit of God are sons of God. <sup>15</sup> For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.*
- o. **What does that passage tell us about arranging our affairs around Jesus?**
- p. Romans 12:1–2 (ESV)
- q. *I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup> Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
- r. **What does this passage tell us about arranging our affairs around Jesus?**

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- s. One more:
- t. Ephesians 4:17–32 (ESV)
- u. *<sup>17</sup> Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. <sup>18</sup> They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. <sup>19</sup> They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. <sup>20</sup> But that is not the way you learned Christ!— <sup>21</sup> assuming that you have heard about him and were taught in him, as the truth is in Jesus, <sup>22</sup> to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, <sup>23</sup> and to be renewed in the spirit of your minds, <sup>24</sup> and to put on the new self, created after the likeness of God in true righteousness and holiness.*
- v. *<sup>25</sup> Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. <sup>26</sup> Be angry and do not sin; do not let the sun go down on your anger, <sup>27</sup> and give no opportunity to the devil. <sup>28</sup> Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. <sup>29</sup> Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. <sup>30</sup> And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. <sup>31</sup> Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. <sup>32</sup> Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.*
- w. We could also look at:
- x. John 15:1-5
- y. 1 Cor. 13:4-7
- IV. May 25, I wish to talk about Christian ethics in various situations.
  - a. This is getting into the subject of ethics.
  - b. Play a few “What Would You Say” videos through the Colson Center for Biblical Worldview.
  - c. For example:
  - d. Abortion
    - i. Syllogism-
    - ii. It is wrong to take a life
    - iii. Abortion takes a life
    - iv. Abortion is wrong
  - e. Let’s apply that.

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- f. Scripture, what Scripture would we go to?
  - g. Tradition: There is an early church document called the Didache that tells Christians not to commit abortion.
  - h. Reason:
  - i. Experience:
  - j. What about the life of the mother?
  - k. What about buying a new car?
  - l. How do we arrange our affairs around Jesus when thinking about purchasing a vehicle?
  - m. Scripture-reason-tradition-experience
  - n. Pretend that you have a nineteen-year-old daughter who has been with her boyfriend for three years; they want to get married next year.
  - o. How do they arrange their affairs around Jesus during this time of their life and relationship? How would you coach them as a parent? She still lives in your house.
  - p. Scripture- reason- tradition-experience
- V. Let's use a case study on the Christian worldview of work. This comes from a Timothy Keller sermon (1989).
- a. These excerpts from Keller's message:
  - b. *In the movie Chariots of Fire, we have a tremendous contrast between two young men who are both in the same line of work. They're both athletes, and they're both striving to achieve a gold medal for the British Empire in the 1924 Olympics. They're both working together, and they're striving together, and they're after the same prize, and yet they are so absolutely different.*
  - c. *At one point in the movie, Eric Liddell, who was one of the men, has a confrontation with his sister, Jennie. His sister is concerned because she believes Eric's hard work and striving after athletic prowess is getting in the way of his preparation for the mission field. (He was preparing to be a missionary to China.) So she has a talk with him, and at one point, he says to her, "Jennie, Jennie, you've got to understand. I believe that God made me for a purpose ... for China. But he also made me fast, and when I run, I feel his pleasure."*
  - d. *Later in the movie, the other man, the man who is contrasted with Eric Liddell, is Harold Abrahams. At one point, he's getting a rubdown from his very best friend, who is his coach, his trainer, and he says, "I'm 24, and I've never known contentment. I'm forever in pursuit, and I don't even know what it is I'm chasing."*
  - e. *Now they both get gold medals. They both strive for excellence, and yet one of them is filled with joy as he does it, and the other one is filled with*

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- discontent, with emptiness, and he says so. Here you have two people side by side, same job, same career, same ability, same excellence, same training. One is doing it with tremendous joy. “God made me fast, and when I run, I feel his pleasure.”*
- f. *Here’s my question: Those two quotes, in your work life, which of those two quotes is closer to the language of your own heart? That’s what I want to know. Let’s be real personal about this. If I’m going to be simple, I might as well be personal. Do you hear it? The one language goes, “God made me for this. He made me for this, and when I do it with all my heart, I feel his joy. I feel his joy upon me, and I feel his joy within.” The other language goes, “I’m running, and I’m running, and I’m working awfully hard. I’m working myself into the ground. I don’t even know what I’m working for, and I have no satisfaction in it at all.”*
- g. *Which of those two kinds of language is closer to the language of your heart? That’s what I want to know. What made the difference between Eric and Harold? I would think everybody here would have to be straining to know. Well, take a look. Eric had, actually, a very excellent little theology of work. He had a theology of work. He had a proper theology. “Oh, no. Theology.” Yes, that was the answer to his whole life.*
- h. *He says, first of all, “God made me for this.” He had a different view of work than what Harold did. Then secondly, he says, “I’m running to please him. I’m running to please him. God made me for it, and I’m running to please him. I’m not running to please you, Jennie. I’m not running to please the crowd. I’m not even running to please myself. I’m running to please him.”*
- i. *You see, that’s a perfect contrast to the other, what I would say, the two most normal approaches to work that you have today. There are two approaches. Both of them are wrong. Both of them cut right against what God meant work to be. The one approach says, “Work is a curse. Work is something to be endured, but it’s a paycheck. Hey, it’s a living. I have to make the money. I don’t get any satisfaction out of it, I don’t really help anybody by it, but I get the money so I can actually go out and do the things that really give my life meaning ... leisure.”<sup>3</sup>*
- j. **1. Work is not a curse; it’s a calling**
- k. *You have to get a different view of work. You have to get it in your mind or you’ll never run with joy. You’ll be running and running and chasing and not knowing what you’re chasing.*

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<sup>3</sup> Timothy J. Keller, [The Timothy Keller Sermon Archive](#) (New York City: Redeemer Presbyterian Church, 2013).

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***l. 2. Work is not for yourself; it's for him***

- m. If you don't get that down, you're going to be chasing and chasing and not know what you're chasing.<sup>4</sup>*
- n. Now you stop and think about it. The big difference between living in the bush and living in civilization is the advancement of work and sharing in one another's work.*
- o. I have a chair in my office I sit on, and I was sitting down and saying, "What if I tried to make a chair from scratch and relied on nobody else's work at all, only on my own work?" Do you realize what I would do? First of all, I would have to go mine the ore and make the metal to make the metal. I'd have to go out and cut down the trees and make the wood.*
- p. But then I realized, "Now wait a minute. Before that, I'd have to make the truck to go out in to bring back the tree. I'd have to make the tools I would dig in to bring the ore out." Then I said, "Wait a minute. Then I'd have to make the tools to bring out the ore, and then I'd have to make the tools that made that." I began to realize, "To make this chair from scratch and to rely on no one else's work would probably take me all of my life."*
- q. What makes the difference between civilization and nothing is work, and in work, we share in one another's work, we are useful to each other, we draw out the potentials of creation. We make the potential actual. We bring order out of chaos. Every human being is built for that kind of work. You're built, no matter what your profession, to create, to bring order out of chaos, to make the potential actual.<sup>5</sup>*
- r. That's the reason Martin Luther could say, "The humblest serving maid sweeping out for the glory of God is just as honoring to God. Her job is just as infused with dignity as the greatest preacher in the world."<sup>6</sup>*
- s. Audience of One:*
- t. John White, who is a psychiatrist, tells, in one of his books, that he had spent so many years just being driven by the need for good grades. One day, as he was studying physiology in med school, he suddenly got an idea, "What if I read this book for Jesus instead for the teacher, instead of for the exam, instead of for my standards? What if I studied this book for Jesus?" He suddenly realized it would've changed everything.*

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<sup>4</sup> Timothy J. Keller, [The Timothy Keller Sermon Archive](#) (New York City: Redeemer Presbyterian Church, 2013).

<sup>5</sup> Timothy J. Keller, [The Timothy Keller Sermon Archive](#) (New York City: Redeemer Presbyterian Church, 2013).

<sup>6</sup> Timothy J. Keller, [The Timothy Keller Sermon Archive](#) (New York City: Redeemer Presbyterian Church, 2013).

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- u. *First of all, he said when he began to do that, he was more consistent in his reading because he wasn't studying it for the teacher. If you're studying it for the teacher you know you only have two exams, so you cram at the end before the test. But if you're studying it for Jesus and you want to know it well just to be a good steward of your mind, just to begin to know things for his sake, then he said, "I got more methodical."*
- v. *He said, "I got more disciplined. I also had the chance to be curious, and I didn't worry about whether or not I knew it well enough for the test." He says, "My grades got better in some cases. They got worse in some cases. I went through med school, because that was his job to do that. It was his job to work that out," and he says, "I finally knew joy."<sup>7</sup>*

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<sup>7</sup> Timothy J. Keller, [The Timothy Keller Sermon Archive](#) (New York City: Redeemer Presbyterian Church, 2013).