

God is Our Focus
Teacher Training Class – Week 2

- I. The philosophy of humanism
 - A. Definition
 - i. Satan has convinced many that this is merely the idea that humans are good, and that whatever makes life better for humans is to be desired (makes it sound good)
 - ii. True definition of secular humanism
 - 1. There is no God
 - 2. Humans are the highest form of life
 - 3. Humans can and should control all aspects of their lives
 - 4. No one has the right to control our thinking or our actions
 - B. The humanist's focus is on humanity
 - i. By removing God from the picture, the most common basis for morals evaporates
 - ii. The standard becomes whatever is best for the State, for society, or whatever your conception of love moves you to believe (ultimately, not right to teach about sin)
 - iii. The highest level of achievement is to make the highest number of humans happy
 - iv. Ultimately, this philosophy teaches "values" and "ethics," but only on the basis that we ought to make other people happy, certainly not on the basis of God's Word (we return money because we want to make another happy again, not to obey God)
 - C. The humanist's dilemma
 - i. Because they do not believe in God, the humanist scoffs at the Bible and other faiths
 - ii. However, most people are not ready to give up religion, and they recognize that these institutions of faith make people happy (goals, unity, feeling loved, etc.)
 - iii. Instead of destroying religion, they aim to destroy the substance of religion (God)
 - iv. Many people lose their zeal for God and instead become zealous to make others happy after being indoctrinated by humanist philosophies and religious teachings
 - 1. Noah and the ark is a myth
 - 2. Jesus was a man ahead of His time whose own teachings did Him in
 - 3. The highest goal of religion is to make life here on earth more pleasant
 - v. We must work to prevent the humanist agenda from affecting our Bible teaching
- II. How humanism has affected our Bible teaching ("making it relevant")
 - A. The humanist says that the Bible is out of date and antiquated; the only way for it to be useful is to "make it relevant"
 - B. Consider how hard we sometimes try to make a story "relevant" even after we have studied and understood all of the points that scripture makes about it
 - C. Consider the story of the feeding of the five thousand (John 6)
 - i. Workbook upon workbook describes how "nice" the little boy was for sharing his lunch with Jesus and the rest of the people
 - ii. The focus of the lesson is how we ought to share with one another
 - iii. Note that the Bible does not reveal how this little boy felt about sharing his lunch
 - iv. The lesson is that Jesus, who looked like an ordinary person, was actually Deity
 - v. Humanists reason that the little boy who shared his lunch shamed the rest of the multitude into sharing their lunches with everyone else
 - vi. Instead of being able to answer the humanist's argument, children may believe the argument to be true; after all, the focus of the lesson was on sharing the food
 - D. Remember the humanist agenda (take God out of religion)

- E. The humanist would tell us that teaching the main point of the feeding of the five thousand would be boring to a child (that Jesus is Deity)
 - i. The child would not like the story if it were to be taught in that way
 - ii. The story would not mean anything to the child if he could not apply it that very day
- F. The “relevance” of Noah’s ark (Genesis 6-9)
 - i. Two lines about the story; then the rest of the class is spent on the different animals
 - ii. Some say it is not relevant: it occurred long ago, we are not told to build an ark, etc.
 - iii. Divine lessons (these lessons are taught by the Holy Spirit in scripture)
 - 1. Noah obeyed even when it did not make sense (120 years early, sun shining)
 - 2. Noah continued to work even though he could not convince others to repent and obey God (1 Peter 3:19-20, 2 Peter 2:5)
 - 3. God would not have been pleased if the ark was not built how He wanted
 - 4. God keeps His promises (concerning judgment, 2 Peter 3:2-12)
 - 5. God can punish the wicked and save the righteous at the same time, and never gets confused about which is which (2 Peter 2:4-9)
 - iv. If we focus on pretty pictures of animals, we have taken God out of the Bible
- G. “Relevance” in other stories (examples from real workbooks that have been used)
 - i. Balaam (Numbers 22-24) – “Be kind to animals” (God speaks, we obey)
 - ii. Triumphal entry (Matthew 21:1-11) – “The Donkey Jesus Remembered”
 - iii. Korah’s rebellion (Numbers 16-17) – “They were not kind to their friend, Moses”
 - iv. Daniel and the lions’ den (Daniel 6) – “Daniel had been kind to a carnival lion”
 - v. Abraham (Genesis 12) – Focus on the journey (suitcase, jet, etc.) – not on faith
- H. Though perhaps we have never taught like this, or even heard a class like this, it is time for all of us to learn what the Bible says and to teach it as it teaches us

III. Application is necessary

- A. Concrete examples and illustrations are good and necessary for lessons to be retained
 - i. Noah: God expects us to maintain the church exactly as He instructed
 - ii. Noah: God has the right to give us commands, expects us to obey without arguing
 - iii. Cain and Abel: Can spend a moment on that hatred between brothers causes a lot of harm; but come back to the main point (Abel obeyed, blessed; Cain did/was not)
- B. Our thoughts cannot be the focus of the lesson; we must teach God’s thoughts (Isaiah 55:9)
- C. The divine lessons are relevant for a lifetime, and for eternity; they must be taught in order to instill strength and faith in God

IV. Back to what the Bible says

- A. Teaching as the Bible teaches
 - i. The Bible is not a book entirely of one-line laws and rules; neither random stories
 - ii. The Bible is the unfolding of God’s plan of redemption for mankind from sin; all of the stories fit together to form one whole
 - iii. Consider how we would feel about a history teacher who taught randomly (even if the child liked it, would that erase the fact that he did not understand history?)
 - iv. Consider how we would feel about a Bible teacher who taught randomly
 - v. We must read the Bible and understand the entire story as a whole
- B. The story of the Bible
 - i. The 17 Time Periods
 - ii. The whole Bible is relevant, both the New Testament and the Old Testament
 - iii. We cannot pick and choose books/stories we like, or that we think “relevant”