

Notes For YouTeach *Cat and Dog Theology*:
Lecture 1- Thinking Outside the Box

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1. Slide 1
 - a. Hello, and welcome to the YouTeach Series on Cat and Dog Theology. This lecture, part one of three--not four as it says, and is titled "Thinking Outside the Box" and begins the theme based on these animals we love.
 - b. This lecture has been titled this because we have to learn to think outside of the norms that most of us have grown up with in Christianity.
 - c. In order to do that, we're going to start by having a little bit of fun!
2. Slide 2
 - a. In this equation, use one straight line to make the equation you see correct. And the answer is not making it a "does not equal" sign. Can anybody figure it out?
 - i. *(Give them time to try and figure out the answer.)*
3. Slide 3
 - a. Tada! $545 + 5 = 550$.
 - b. OK. One more problem, this time with Roman Numerals.
4. Slide 4
 - a. With a single line, turn this Roman numeral "9" into a "6".
 - b. Can anyone figure it out?

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5. Slide 5
 - a. Simple, isn't it? We just had to think "outside the box!"
 - b. Unfortunately, there are times when we get so locked in to thinking a certain way that we can't even begin to think another way.
 - c. Cat and Dog Theology challenges us that we have been thinking one way about Christianity but need to be thinking another. And this other way is very challenging because it dares us to believe that...
6. Slide 6
 - a. The church, especially here in North America, is ill. In fact, the illness is serious. It's a cancer in various forms, and it's spreading.
 - b. If not checked, it will destroy the spiritual vitality of the church. At UnveilinGLORY we have a name for this disease. It's called...
7. Slide 7
 - a. ...Cat Theology. You may not understand it now, but it will become very clear as we move along.
8. Slide 8
 - a. Let me illustrate Cat Theology by reading from Genesis 1. As I read, you may sit and listen or you may follow along. I will begin at verse 1 of Genesis 1. In my Bible it's on page 1.
 - i. *(You will want to read rapidly without stumbling and stop after reading verse 20. Then go to the next slide.)*
9. Slide 9
 - a. Now, there are other speakers around the world who give this exact same talk. And just about every time we read through Genesis chapter 1 everyone in the audience come to a point of realization where they say to themselves, "This person is going to read through the entire chapter!" And then they starting asking themselves, "WHY?" Why is this person reading through the entire chapter?
10. Slide 10
 - a. In fact, I think it is safe to say that most evangelicals are "bored" with Genesis chapter 1. Now let's be honest, by a show of hands how many of you were bored, or shall we at least say "less than thrilled," by the fact that I read through the entire chapter?
 - i. *(Let them raise their hands. Usually 1/3 to 3/4 of the audience raises their hands...)*
 - b. Sure. Why is that?
11. Slide 11
 - a. Well, if we were to go around and ask why you were bored, many answers would pop up, such as:
 - i. "Well, we've heard it before" or
 - ii. "We're very familiar with it" or
 - iii. "We're not really sure if it is completely true."
 - b. ... But none of these are the real answer.

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12. Slide 12

- a. The reason most believers are bored with Genesis chapter 1 is due to the very simple fact that people aren't there! I mean they only slide in at the end of the chapter like a footnote, but for the majority of it, they aren't there! And if we're not there, *(yawn)* it must be boring....

13. Slide 13

- a. In fact, most evangelicals don't get excited in the Bible until Genesis chapter 3, at least then we have something to live for—a Rescue Operation! But Genesis 1 and 2? *(yawn again)* Boring.

14. Slide 14

- a. And non-verbally we communicate to God and ourselves that the Bible is really all about us!

15. Slide 15

- a. We need to ask a very simple question about the Bible and that question is this: Who is the main character of the Bible?

16. Slide 16

- a. There are two possible main characters. The first one is God. And if God is the main character, then when we pick up the Bible *(at this point I pick mine up and start flipping through it)* we ask ONE very SIMPLE question: “What does God get out of this? What does God get out of saving me? What does God get out of me going to heaven? What does God get when a miracle takes place? What does God get?”
- b. But there's another possible main character. This book could be all about US! People, humanity... And if we read the Bible with that kind of a perspective, we're asking a different question when we open up our Bibles and that question is this: “What do I get out of this? *(said while flipping through my Bible)* What do I get out of salvation? What do I get when I go to heaven? What's in this for me...?”

17. Slide 17

- a. In order to clarify who the main character is, I want to make two bold statements to you this day.

18. Slide 18

- a. Statement #1: God is the main character of the Bible and lives to radiate his glory.

19. Slide 19

- a. Statement #2: The average Christian today says God is the main character, (go to anyone in your church and ask “Who is the Bible all about?” and they'll answer, “Jesus” or “God”), but they live and act as if humanity is the main character.
- b. As a result, humanity often replaces God on the throne.

20. Slide 20

- a. This is definitely thinking “outside the box,” but for you to see how true it is and how strong the cancer is, let's go over two examples of this kind of theology.

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21. Slide 21

- a. Our first graphic example is found in the answer to this: “Why did Jesus Christ come to the earth?” What’s the obvious answer?
 - i. *(Wait for an answer. Invariably, most will quickly say, “To die for our sins.”)*
- b. Right! To die on the cross for our sins. Was that said with a people-centered perspective or a God-centered perspective?
 - i. *(Wait for them to answer. Most will say “people-centered.”)*
- c. That’s right. A people-centered perspective. I want to challenge you that every time we think about something theologically, it goes through an instant filter...

22. Slide 22

- a. And that filter asks the question, “What do I get out of this? What’s in this for people? What’s in it for me? What’s in it for us?”
- b. No matter what comes our way in life, be it friends or God’s glory or music or authority or the creation around us or things or feelings, we’re only concerned about one thing: How does it affect us?
- c. Well let’s ask a different question.

23. Slide 23

- a. What did God get out of Jesus’ death? One man jumped up in an audience and said, “He got US!” ...Straight back to the instant filter.

24. Slide 24

- a. Forget about us. He got glory, honor, praise, worship, obedience and much, much more. But we don’t tend to think about this. Why?
- b. Because we’re only focused on ourselves. We usually only ask, “What do I get out of it?” and have a hard time thinking outside of the box.

25. Slide 25

- a. Here is the second graphic example.
- b. What is our primary reason for not wanting people to go to hell?
 - i. *(Wait for an answer. It will many times be: So they won’t suffer. If they draw a blank, just go to the next slide.)*

26. Slide 26

- a. The typical answer is, “So they won’t suffer.”
- b. This is said with what kind of a perspective: a people-centered perspective or a God-centered perspective?
 - i. *(Wait for an answer: people-centered.)*

27. Slide 27

- a. That’s right. But here is how David looks at death...
- b. “What gain is there in my destruction, in my going down into the pit? Will the dust praise you? Will it proclaim your faithfulness?”
- c. David is saying, “God, if I die. Who is going to give you the praise that you rightfully deserve?”

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28. Slide 28

- a. David is far more concerned about God not being praised than he is worried about dying.
- b. Wow. That's outside of the box, isn't it?
- c. Well, that is David's take on it. What about Paul's take? He wrote most of the New Testament, what does he have to say about it?

29. Slide 29

- a. Paul tells us in Romans 15 verses 8 and 9 that Christ came for a purpose. What is that purpose? Here is what he has to say:
- b. "For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs so that..."
- c. "SO THAT" Those are key words. Paul is telling us that there is a reason why Christ came. This is a purpose statement about to come.
- d. Now, in order to fully understand it, let's see what Paul does NOT say.

30. Slide 30

- a. So that... The Gentiles might not go to hell!
- b. No. That's not what it says. But what a perfect place to say it. Why didn't Paul write and say, "Christ came so that the Gentiles don't have to go to hell"?
- c. Christianity is not primarily about avoiding hell. That's not what Christianity is about! In Matthew chapter 25, we learn that hell was never created for us. It was created for the Devil and the angels that followed him.
- d. So if it isn't about not going to hell, why did Christ come and save us?

31. Slide 31

- a. So that the Gentiles might glorify God for his mercy!
- b. You and I have been saved for a purpose. And that purpose is to glorify God, to make him look good! To live a life so focused on him that when people will look at us, they will see him. That is why we have been saved.

32. Slide 32

- a. Well that was Paul, but what about Jesus? Did Jesus focus primarily on us or his father when he went to the cross? Was he people-centered or God-centered on the cross?
- b. Now the key word here is "primarily." And in order to feel the full impact of what Jesus was primarily focused on, we are going to see what Jesus himself does NOT say!

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33. Slide 33

- a. In John 12:27 and 28, Jesus is walking back with his disciples, toward Jerusalem knowing that the time is imminent and that his death was soon to come. So we find him opening up his heart just a bit to his disciples. And he says these words:
- b. "Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No. It was for this very reason I came to this hour."
- c. Jesus is saying, "Guys, I don't really want to do this. This is going to be very difficult and excruciating."

34. Slide 34

- a. Now, after he's done talking with his disciples, the very next word he says is "Father." This is key.
- b. It means he is about to talk to his heavenly Father about what is soon to happen.

35. Slide 35

- a. Now, as we all know, death by crucifixion is one of the worst deaths a human can endure. It is a difficult struggle, not merely due to the pain in the wrists and feet with the nails, but in trying to breathe. As you hang there on the cross, the muscles in your chest begin to get paralyzed. You then run out of breath and have to lift yourself up to exhale and inhale. How do you do this? By pushing on your feet, which have a nail in them-- very painful. Then after you get your breath of air, you fall back into pain on your hands and use all of that oxygen up, just to repeat the entire process again. After repeating it multiple times fighting for survival, you simply give up with no energy left and you suffocate to death.
- b. But that doesn't even compare to the wrath he would be experiencing from God the Father for the sin of mankind! We can't even imagine what the infinite wrath of a holy God is like against the sins of mankind. This is what Jesus would be undergoing.
- c. Now, let me ask you this question. In light of this agonizing death and experience, do you think Jesus would talk to his heavenly Father about the secondary reason as to why he was dying or the primary reason?
i. (Wait for the audience to answer. Most will say "primary.")
- d. That's right! Primary. So what does he NOT say?

36. Slide 36

- a. He does NOT say "Father, save these kind, wonderful, worthy people from hell, they don't deserve it!"
- b. It's amazing that he doesn't even mention us! Not only amazing, but rather humbling. In talking to his heavenly Father, we aren't mentioned.
- c. So what DOES he say?

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37. Slide 37

- a. "Father, glorify thy name!"
- b. The true driving force that put Christ on the cross was to bring his Father glory! It wasn't primarily about us.
- c. Now this is hard to accept because it takes us outside of the box. And getting out of the box is never easy.
- d. Now remember, we are asking the question, "What is the **primary** reason for Christ's death?" Did he die for our sins? Absolutely! We are not saying that he did not. That would be incorrect. He did die for our sins, but it is also incomplete. What is missing is that he did it to bring his Father glory. And we are saying that what was left out is actually the primary reason!
- e. As much as we love the chorus, "Like a rose, trampled on the ground, you took the fall, and thought of me, above all..." it is theologically incorrect. He did not think about us above all. He thought of his Father's glory above all.
- f. Remember, this Cat Theology is a cancer in the church and we are desperately affected by it.

38. Slide 38

- a. So now we have a three-fold witness. We see it in the Old Testament when David points to God's glory. We see it in the New Testament where Paul said it was about God's glory. And Jesus himself indicates it is primarily about God's glory.
- b. Remember, we never deny Christ died for our sins. We just say that this was secondary to the Father's glory. It is not primarily about us!

39. Slide 39

- a. That makes some people feel uncomfortable and want to cry out, "But doesn't God love us?"
- b. "Yes he loves us! His love for us is as high as the heavens are above the earth!" But we must ask the question "Why does he love?" He loves because he is a glorious being! And one aspect of God's glory is loving. It gets back to his glory.

40. Slide 40

- a. We can't forget Romans 11:36: "For from him and through him and to him are all things. To him be glory forever. Amen."
- b. "All things" ...even Christ's death on the cross. This too is from God, though God and to God.
- c. It is primarily about God. It is not about us.

41. Slide 41

- a. Depending upon who the main character of the Bible is, you will have two totally different types of theology.
- b. We call them:

42. Slide 42

- a. Cat and Dog Theology.

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43. Slide 43
- a. Now I know what you may already thinking, "I love my Dog and Cat..."
44. Slide 44
- a. Don't make fun of Max--
45. Slide 45
- a. Or Fluffy!"
 - b. We are not here to make fun of them. But we are going to highlight their God-given traits and parallel them to certain theological attitudes held by many Christians.
46. Slide 46
- a. As you know, cats and dogs (as a whole) are quite a bit different. Take for example, going into a room where your pet is.
 - b. What does the average dog do when you go into the same room where they are? *(Wait for an answer: It will be something like "wag their tail" or "show signs of happiness.")*
 - c. What does the average cat do when you walk into a room where they are? *(Wait for an answer: It will be something like "Nothing. They stay asleep where they are and don't even look at you.")*
 - d. That's right, they are very different!
47. Slide 47
- a. There is a joke about their two different mindsets!
48. Slide 48
- a. A Dog says, "You pet me, you feed me, you shelter me, you love me." And they conclude:
49. Slide 49
- a. "You must be God!"
50. Slide 50
- a. Whereas a Cat says the same thing, "You pet me, you feed me, you shelter me, you love me..." but they make a very different conclusion:
51. Slide 51
- a. "I must be God!"
52. Slide 52
- a. This joke characterizes Christian theology around the world today.
53. Slide 53
- a. There are those who say, "You must be God." Everything revolves around God. Everything is from him and through him and to him!
54. Slide 54
- a. And there are those who say, "I must be God! God did everything for me! This earth, the stars, the sun, the galaxies, the blessings... they're all intended for me!"
55. Slide 55
- a. Now "Cats" really don't say, "I must be God." But what they do say is:

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56. Slide 56

- a. "It's all about us! God did everything for us.
- b. I mean, think of it. Jesus left the Father's glory (for us), came to this earth (for us), suffered (for us), died (for us) and He's going back to heaven and build mansions (for us), therefore there's only one thing to conclude: it MUST be all about us! He did everything for us! He not only died for us. He must LIVE for us! This is fantastic!" says a Cat.

57. Slide 57

- a. With these two different theologies, two different mindsets are created in believers.

58. Slide 58

- a. A Cat says, "God wants to bless me."
- b. A Dog says, "I want to bless God."
- c. You can obviously see the difference. Yet at the same time, they are so similar to one another. They both sound so Christian. They both sound so right. But one is people-centered; the other is God-centered. And there is a huge difference between the two.
- d. Let's look at another difference.

59. Slide 59

- a. A Cat thinks, "God serves me." In their thinking, all they have to do is pray, add "in the name of Jesus" to the end, and then presto, like a vending machine God is suppose to give them what they want.
- b. A Dog says, "Nope. That's wrong. I serve God. I'll do what he wants, how he wants it, when he wants it."

60. Slide 60

- a. A Cat thinks, "God wants to advance my kingdom." So they go boldly before the Lord asking God to give them that promotion or that raise or help them get that loan for the second house on the lake.
- b. Where as a Dog says, "No. That's not right either. I advance God's kingdom." So a Dog is focused on what they can do to make God's kingdom grow on this earth.

61. Slide 61

- a. Cats have been heavily influenced by our worldly ways and therefore a "positive self image" is in. So they believe "God thinks the world of me!"
- b. A Dog says, "Though that may be true, I'd rather focus on the fact that I think the world of God."

62. Slide 62

- a. A Cat thinks, "God lives to make me famous." And as a result, they do everything that can to draw attention to themselves—in a Christian context of course. They want to be "noticed" in the church. They want the role of authority or power among the saints. They want God to bless them so others will notice.

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- b. A Dog says, “No. I live to make God famous.” Dogs want to get lost in the background and put the focus as much on God as possible.
63. Slide 63
- a. A Cat cries out “God bless America!” And to a Cat, America comes first, then God’s kingdom comes second.
 - b. A Dog says, “That’s not right. Everything is from God and through God and to God. We need to be saying ‘America Bless God!’”
64. Slide 64
- a. To a Cat, “God is a means to an end.” They really don’t want God. They just want his blessings. God’s blessings are more desirable to them than God himself.
 - b. A Dog says, “No. That’s completely wrong. God *is* the end. He *is* what our souls hunger and thirst for. I would rather have God far more than his blessings.”
65. Slide 65
- a. Cats constantly ask, “What do I get out of this?”
 - b. Dogs constantly ask, “What does God get out of this?”
66. Slide 66
- a. A Dog even thinks, “What does God get,” when reading the Bible.
 - b. Let’s look at one verse from the Bible and try to read it as Dog would. Let’s take for example Genesis chapter 1 verse 20, the verse where I stopped at the beginning of this talk.
 - c. “Let the waters swarm with swarms of living creatures.”
 - i. *(As you read the following, let your excitement flow and build to the very end!)*
 - d. A Dog can’t get out of that verse! They keep thinking, “What did God get out of this?” so they imagine the living God of the universe taking the first steps into his newly formed ocean, waves crashing at his feet, and reaching out of nowhere to grab some clay and begin molding it to make his first fish.
 - e. He pats it down so it is flat. Puts some fins on it. And then he thinks, “How should I paint this?”
 - f. So the Master got out his paintbrush and started with yellow as a base for the first fish. And then after painting it, he might have said, “A bit boring. Let’s add some white stripes.” And then he said, “I think I’ll add a little black around the white.” And as he looked at it he concluded:
67. Slide 67
- a. “It needs some blue of varying degrees.”
 - b. When God was finished he must have looked at it and said, “Yes! This is fantastic. I love it.” And as he breathed life into it and put it in the water to swim away, God had GREAT JOY in making his first fish.
 - c. He had so much fun that he said, “Spirit, come here and try this. This is a blast!”

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68. Slide 68

- a. So the Holy Spirit made one a bit rounder. He started with black, then put his fingers in the white paint and gave it fingerprints all along the bottom. Then he added yellow lipstick and a yellow Nike stripe under the eye and again cried out, "Yes! This is so much fun. Jesus, come here and try this!"

69. Slide 69

- a. And Jesus said, "OK. I'm going to make the prisoner fish because I set people free for the glory of you, Father!"
- b. And his creativity wasn't limited to color or size or shape.

70. Slide 70

- a. God made the Gharial crocodile.
- b. Now it could have been that the angel Michael saw this crocodile and came to the Father a bit hesitant. The Father knew something was on his mind so he said, "Speak, Michael."
- c. And Michael hesitantly said, "Father, I love this new creature but I'm afraid it doesn't work."
- d. "What do you mean?" replied God.
- e. "Well, you see, I put it in the water and it went belly-up. It's not buoyant. It's amazing, but it just doesn't work."
- f. But God replied with a smile, "Oh Michael, you don't understand. Inside the DNA of this crocodile I created him to go around and eat rocks in order to remain upright!"
- g. So literally, today in India, there are crocodiles that go around eating rocks so they can remain buoyant in the water.
- h. Now if you think God was bored on this day of creation, you're missing the whole point of the talk. God must have been having a blast!

71. Slide 71

- a. And when he made the sea horse, all the angels gave a cry for joy because he created the male to carry the babies!

72. Slide 72

- a. The angels must have given God a symphony of praise as they saw his glory put on display through his creation

73. Slide 73

- a. Seeing the excitement, God must have said, "Quick, write this all down so we can share our joy with others..." and Genesis chapter 1 was created.

74. Slide 74

- a. And we were bored.
 - i. *(Allow a big pause here to let this sink in.)*
- b. Why? Because quite honestly, we're not worried about what God gets out of things. We've always been so trained inside the box to think about what we get. We are focused on ourselves.

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75. Slide 75

- a. Though it is not incorrect to think this way, it is incomplete. And by itself, it becomes a cancer that slowly and surely eats away at our spirituality!
- b. We need to start asking, "What does God get?" and look to see and radiate his glory in everything.

76. Slide 76

- a. Life. It's not about us. This is the box we have to get out of.
- b. And we have to learn that life **IS** about God!

77. Slide 77

- a. This is the end of our first lecture in a series of three lectures. We've been talking about two different types of theologies, called "Cat Theology" and "Dog Theology." Cat Theology is people-centered; Dog theology is God-centered.
- b. Maybe you are learning in a brand new way how you've been "boxed in" with your Christianity. The next two lectures are going to continue to encourage us to get out of a box and live for the glory for the God in a fresh way!
- c. You might be like this young man saying, "Wow! I had no idea I was so boxed in. I now want to live to glorify God."