

WEEK TEN DISCUSSION GUIDE

MERE CHRISTIANITY | C.S. LEWIS

THIS WEEK

Book Four, Chapters 4-6

Lewis now discusses the nature of the Trinity, particularly the relationship between the Father and the Son.

ASSESSING THE TEXT

“Naturally God knows how to describe himself much better than we know how to describe Him. He knows that Father and Son is more like the relation between the First and Second Persons than anything else we can think of. Much the most important thing to know is that it is a relation of love. The Father delights in His Son; the Son looks up to His Father (pg. 174).”

Why is it so difficult for us describe the Trinity accurately?

Why do you think he chooses the father/son relationship as his description of the two Persons?

“All sorts of people are fond of repeating the Christian statement that ‘God is love’. But they seem not to notice that the words ‘God is love’ have no real meaning unless God contains at least Two Persons... They really mean that our feelings of love, however and wherever they arise, and whatever results they produce, are to be treated with great respect. Perhaps they are: but that is something quite different from what Christians mean by the statement ‘God is love’. They believe that the living, dynamic activity of love has been going on in God forever and has created everything else (pg. 174-175).”

How does the Trinity reinforce this statement that God is love?

Why is it significant that love is built into the very character of God?

What’s the danger of getting it backwards and saying ‘love is God?’

“We are not begotten by God, we are only made by Him: in our natural state we are not sons of God, only (so to speak) statues. We have not got Zoe or spiritual life: only Bios or biological life which is presently going to run down and die (pg. 177).”

How do we gain spiritual life?

Why is it significant to understand us as NOT begotten as Jesus was?

Do you agree with Lewis’ description of us being like statues? Why or why not?

“We shall love the Father as He does and the Holy Ghost will arise in us. He came to this world and became a man in order to spread to other men the kind of life He has – by what I call ‘good infection’. Every Christian is to become a little Christ. The whole purpose of becoming a Christian is simply nothing else (pg. 177).”

Do you think we emphasize the Holy Spirit’s role enough in spiritual growth? Too much? Why or why not?

“We have not got to try to climb up into spiritual life by our own efforts; it has already come down into the human race. If we will only lay ourselves open to the one Man in whom it was fully present, and who, in spite of being God, is also a real man, He will do it in us and for us (pg. 181). ”

Given that Jesus fights for us, does spiritual growth require any work on our part?

Why or why not?

“Christianity thinks of human individuals not as mere members of a group or items in a list, but as organs in a body – different from one another and each contributing what no other could (pg. 185). ”

How is this different than other concepts of teamwork put out there by society?

“That is the devil getting at us. He always sends errors into the world in pairs – pairs of opposites. And he always encourages us to spend a lot of time thinking which is the worse (pg. 186). ”

Can you think of any other paradoxical examples that create dissention in the Church?

BRINGING IT HOME

How does this section of the book better help you defend the principles of Christianity?

How can others in the group pray for you?

Who in your life can the group pray for that might need to hear this message?