

(1) If someone tried to convince you that Muslims and Christians “worship the same God,” how would you respond? Go beyond merely saying, No. Explain your answer. How would you make use of John 5 and 1 John 2 to make your point? Are there other texts that say much the same thing?

(2) Talk for a while about the unique relationship of intimacy that exists between the Father and the Son. Explore how their love for one another is the foundation for Jesus always doing what the Father is doing. What does this teach us about our hope for doing only what the Father is doing?

(3) Is it unloving, unkind, and sinfully offensive to tell someone that if they don’t honor and embrace and believe in Jesus as God that they are putting their souls in jeopardy of eternal damnation? If not, why not? How would you respond to someone you know who insists that it is arrogant and evil to say that there is only one way to be reconciled to God?

(4) As you reflect on the seven claims Jesus makes in this paragraph, do you believe it supports the truth that he is God, no less so than the Father is God? If not, why not? If so, what statements in the passage drive home this truth with conviction?

(5) Here is the famous statement by C. S. Lewis. Do you agree with him? Explain your answer.

“I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I'm ready to accept Jesus as a great moral teacher, but I don't accept his claim to be God. That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on the level with the man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and God, but let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to. . . . Now it seems to me obvious that He was neither a lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God” (*Mere Christianity*, Book II, chp. 3).